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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JANUARY 4, 1945. NUMBER 1.

Mrs W C Wicker 1-1-45

On Through the Year

On January the first we all got our new ration books for time. The system is much stricter than we have under the OPA. The time book has 365 coupons, good for one day each for every inhabitant of the earth. You cannot have any more, no matter who you are or how much influence and money you have. If you lose your days or waste them, there is no recourse. You cannot use future coupons and you cannot go to a black market.

You may get a very good day or a very bad day in exchange for a coupon—the low quality of some days is scandalous—it's up to you. The system seems awfully hard to a lot of people and they complain frequently. Some, in fact, seem to complain all the time. They just cannot get a good day anywhere, they say. They are much put out with people who do get good days and are suspicious of the system.

There really is hardship and suffering under this ration system, but the law is unyielding like all eternal laws. People can never change the laws; when there is conflict and suffering that's all there is to it. People just go on being miserable unless something happens to them so they change. For the laws stay just the same, but people can and do change.

When a man has been at odds with eternal law and then gives up and lets himself be changed, he finds it a remarkable experience. From there on he takes every day as it comes, gratefully. Every morning is Creation—six times a week, Creation—and he and God go to work making new things and putting the old things in order. At evening the two of them survey their handiwork and find it good.

Then the seventh day they rest, rejoicing together at the goodness and beauty and truth that God and a good man always do find on earth. Then—morning and Creation again—and evening.

So it goes a day at a time with the curbs and limits of time gradually forgotten in the simple, majestic rythm of heaven and earth, day and night, the seasons, and the beat, beat, beat of human hearts.

RONALD BRIDGES,
Moderator of the General Council.

NEWS AND VIEWS

Dr. H. S. Hardcastle starts his work with Rosemont Church, Norfolk, Virginia, this week.

Rev. Joseph E. McCauley, a former pastor, will speak at both morning and evening services next Sunday at the First Church, Richmond, Va.

Dr. Victor Chicoine, who for the past ten or eleven years has been pastor of the church at Winter Park, Florida, has accepted a call to a church in Massachusetts.

The editor is in Henderson, North Carolina, today, attending the meeting of the committee appointed to make plans for the Elon College Million Dollar Campaign.

On Sunday morning before Christmas, the Church Choir of the Suffolk Church rendered special music. It was joined in some numbers by the other three choirs—Junior, Young People and Chapel—which sang from the balcony.

The Sunday school of our Richmond Church will observe its Twenty-Fifth Anniversary on next Sunday. Mr. D. J. Kelley, who was for many years its superintendent, will speak during the worship period of the Adult Department.

On the third Sunday in December, the Suffolk Christian Church was filled both in the main floor and the balcony, as the Chapel Choir sang a Christmas cantata. There were thirty-two of these young ladies present wearing their new vestments for the first time.

During the month of December, the First Church, Greensboro, North Carolina, received $1,675.00 on its building Fund. This fund, which was started about two years ago, is now in excess of $10,000.00. Gifts to all boards and institutions of the Convention have been increased rather than decreased by this additional giving.

Mrs. J. Everette Neese has recently been elected president of the Council of Church Women of Ocean View, Va. This council includes representatives from the Baptist, Methodist, Presbyterian, Episcopal, Catholic and Congregational Christian churches. For the past two years Mrs. Neese served as chairman of the Educational Committee of the council.

Various departments of the Suffolk Sunday School had their Christmas parties, but one of the outstanding occassions was the Christmas Sunday breakfast in Fellowship Hall for members of the church in the armed forces who were home on furlough or leave, and returning students. Nine colleges and several sections of the theatres of war were represented at the breakfast, which was given by the Young People's and Junior High departments, their officers and teachers.

The managing editor spent part of the Christmas holidays in Florida, going to meet his wife who was there recuperating from an accident sustained this fall. At St. Petersburg, we were delighted to be with Mr. and Mrs. A. M. Johnson of Norfolk, Prof. S. M. Smith, and Mrs. W. A. Harper, all of whom are spending the winter in the City of Sunshine. We attended Christmas services at Dr. J. P. Jockensen's church, which by the way was crowded to overflowing, and later in the week had a short but interesting visit with him. On our return trip, we stopped in Jacksonville, where we saw Dr. and Mrs. Gillette, whom many of our readers know. We also spent a short while with Rev. Mr. Tuttle, the recently elected Florida Superintendent, who succeeded our own Dr. William T. Scott. Among others whom we saw was Charles Cook Howell, a former classmate at Elon College, and now a prominent attorney of Jacksonville.

BAY VIEW CHURCH.

Construction on the Recreational and Sunday School building at the Bay View Congregational Christian Church, Norfolk, Virginia, will probably begin some time in January. It was with this construction in mind and the need for additional funds, that Mr. S. H. Pell, superintendent of the Sunday School, gave out, on Sunday, January 17, 1944, little cloth bags in which each Sunday school pupil was asked to bring a special Christmas offering for the Building Fund. When this offering was counted on Sunday, December 24, it amounted to $44.75.

Carrying out this same idea for additional funds, the Building Committee gave each person present for the Christmas worship service an envelope containing 50 cents, which was a "Talent" placed in their care. It was asked that they put forth as much effort as possible to increase their Talent during the week of December 24-31 and to bring both the Talent and the Increase to the church the fifth Sunday in December.

The choir of the Bay View Church presented its annual Christmas Cantata on Sunday evening, December 17, under the direction of Mrs. H. J. Kivette, choir director, and Mrs. S. H. Pell, pianist. The cantata, "The Christ Child," is based on Peace. The presentation was well attended and an offering was received for Superannuation.

The men of Bay View Church presented Rev. J. Everette Neese with a Christmas present of $25.00 on Sunday, December 24. Also the Woman's Fellowship gave the pastor, his wife and daughter, $20.00 and a fruit cake. The pastor and his family are grateful.

A FORMER PASTOR VISITS ROSEMONT.

Mrs. Lankford and I visited the Rosemont Church from November 3, through December 26, at which latter date we returned to our home at Elon College. While there we were the guests of the church and made our residence in the parsonage.

This was a very happy privilege, and we are most grateful to our friends at Rosemont for making possible this visit in their midst and the opportunity of rendering service to the church.

Rosemont was looking forward with much pleasure to the coming of the new minister, Dr. H. S. Hardcastle, and his family, and we bespeak for the church and the minister a very great service together.

G. O. Lankford.

ALBEMARLE CHURCH GOES OFF THE MISSION BOARD.

The Albemarle, North Carolina, Congregational Christian Church recounts the past year as a very successful one. Our church has been richly blessed in many ways in spite of the sacrifices that have been demanded.

During the year most of the leading members among the young men have been suddenly snatched from their church duties. Two of our young fathers and laymen were taken from us. Private Alfred Plyler, our

(Continued on page 15.)

The Southern Convention

has designated the months of

JANUARY and FEBRUARY

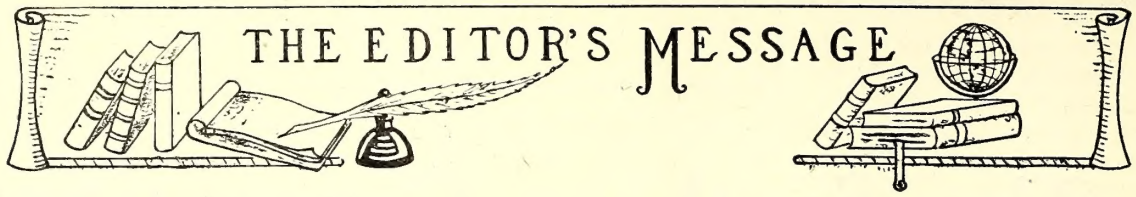
as

Elon College Period

Due to the drafting of young men for the armed forces and the resultant shortage in students, Elon College needs your help in meeting its expenses.

It will also help the local church if it will raise its Conference Apportionment for the College during this period.

BE LIBERAL WITH YOUR COLLEGE



VIRGINIA COUNCIL INAUGURATED.

The Virginia Council of Churches, representing twelve denominations in the State, and the Virginia Council of Religious Education, which for seventy years has carried on cooperative work in Virginia, are joint sponsors of the first State Convocation of Virginia Churchmen—to be held in Richmond on January 9-10. Ministers and laymen, including women and young people, from all the churches, and from all parts of the state are cordially invited to attend. The convocation will be held in the Grace Covenant Presbyterian Church.

The program of the council will be presented for discussion and approval. A plan for the dissolution of the Virginia Council of Religious Education and for the continuation and extension of its work as a department of the State Council of Churches will be considered. Full time executives will be elected and formally presented to the Christian public.

Under the leadership of Dr. Ernest Trice Thompson, president, a program of unusual excellence has been prepared. Dr. Roy A. Burkhart of Columbus, Ohio, will be the guest speaker on Tuesday and will use the following subjects: "The Church and the Home" and "Let the People Be the Church." Dr. Burkhart holds his ministerial standing in our fellowship. Dr. E. Stanley Jones will speak twice on Wednesday. The theme of his addresses will be "The Message and Dynamic of this Hour." Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, will also speak on Wednesday. His announced subjects are: "A Global Faith for a Global Peace" and "Christian Foundations for Enduring Peace."

The Virginia Council is really making its formal debut. The character of the organization and the quality of the convocation program merit widespread recognition, approval and commendation. The speakers who have been secured are leaders in American Christian thought. Alert ministers and laymen should grasp this opportunity of hearing these representative churchmen. Moreover, the newly-formed council should have the active support of our denomination. No denomination should be content to sit in the balcony and simply enjoy the blessings of this formidable organization. Here is an opportunity to participate in a cooperative enterprise of great promise. Let us rejoice that councils of churches have been formed in the two states served by the Southern Convention. These two states are setting great and timely examples in Christian cooperation which should exert a great influence throughout the South.

PEACE AND PROPHECY.

Mortimer J. Alder, in his excellent book, "How to Think About War and Peace," raises this question: "How can we account for the fact that most of the great political philosophers who understand the abnormality of war also accept war as unavoidable? Plato and Aristotle, Saint Augustine and St. Thomas, Grotius and Hobbes, Locke and Hagel, differing on many points, concurred in thinking that war could not be eliminated from human affairs. Even Kant and Veblen, who wrote tracts on peace and understood the conditions of its perpetuation, regarded a lasting and universal peace as an ideal, a goal toward which men should strive, but which they can never reach."

Dr. Adler answers his own question: "None of these men were in a position to imagine the development of a world political community as a real eventuality in the course of history. We might say that they should have been able to foresee the event in terms of their fundamental insights about war and peace. But that is asking too much. Historic limitations prevented most men, even the most enlightened men, from seeing that war could be eliminated, as it prevented most of them from seeing that chattel slavery could be totally abolished."

One cannot help but wonder how Mr. Adler would explain the vision of Isaiah: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." To what extent was Isaiah conditioned by "historic limitations"? How would he explain the prophet's singular leap of imagination, his ability to transcend the obvious implications of history and arrive at the ultimate relationship of nations?

The vindication and fulfillment of Isaiah's prophecy (or was it Micah's?) is becoming more apparent. A contemporary writer states: "The policies of nations do not quickly respond to the dictates of reason; they are much more responsive to the time-honored slogans which history provides. It is hard to realize that civilization is now passing over the great divide from its barbaric past to a future in which intelligence will slowly but inevitably assume the mastery over the remnants of the savage mind which still lingers on in all of us."

R. L. H.

Life is full of beginnings. We are always breaking new ground and discovering new roads. We never travel the same road twice.

There are some who dread the new road. Some have lost their enthusiasm for new paths, for life's surprises. To those who are afraid of what the future has in store the words of the hymn come:

"I know not where I am going,
But well do I know my Guide."

It is a thrilling experience to be taken over a new trail by an old guide. The Lord will shepherd us in the ways of righteousness for His name's sake, and in the end we shall come to the House of the Lord.—Ex.

A Decade of Decision, 1934-1944

By Dr. Carl Hermann Voss.

The year 1934 was welcomed by devotees of the New Deal as the dawn of tomorrow. With equal zeal the sychophants of Hitler's New Order hailed that year as the prelude to Nazidom's hegemony in the future. By 1944, these opposing forces of democracy and fascism were locked in the mortal combat of a war for survival. The battlecry had become: "Either we or they!"

But in 1934 the Gestapo and the concentration camp of Nazism seemed remote to an america which looked to the NRA and the AAA as milestones on a road toward industrial democracy, perhaps even toward a socialized collectivism. In 1944, however, the sadistic and systematic cruelty of Hitler's henchmen had become a bitter reality for a score of conquered lands with their millions of silent people. In the land of the New Deal the alphabetical agencies had been submerged in the tidal wave of total war. Ten portentous, tense years had intervened.

In the early months of the Roosevelt regime, few Americans realized the insidious import of fascism. Most men were intent on priming the profit pump. They saw but dimly that an epoch had come to a close. When Reinhold Niebuhr wrote his "Reflections on the End of an Era" (1934), he was unique, for few agreed with Romain Rolland that this was "The End of a World." Some discerning minds knew that capitalism was in decline. Even they, however, felt assured that America would escape the snare of fascism and might even do business with Hitler. WPA., NYA, HOLC, CCC, and TVA, would bolster the limping *laissez faire* economy. Humanistic democracy could be revived. A contracting capitalist society need not always impose painful limitations on its citizens. Hence the New Deal with its high hopes and splendid promises.

The government turned a corner and acknowledged responsibility for the welfare of Everyman. Humanitarian impulses as well as sheer necessity had now compelled a social control which ranged from public housing to old age pensions. Fascism might be a menace abroad where national honor was sublimated in fanaticism, where discontent gnawed at the vitals of every class from proletariat to plutocracy. But fascism would not gain a foothold in the land of the free and the home of the brave.

America was to discover within a few short years that it was not immune from the fascist virus both at home and abroad. Huey Long and Father Coughlin became potential Little Fuehrers, twisting the Scriptures to their own perverted ends. Propaganda poured in from the Rome-Berlin-Tokyo Axis. Fifth Columnists preyed on the naive American people from "under cover" with an avowed purpose to divide and rule.

Fascism was not only domestic but international. Each year brought a new act of aggression by the fascist brigands as repeatedly they broke the plighted word. Addis Ababa in 1935, Madrid and Barcelona in 1936, Canton and Shanghi in 1937, Vienna in 1938, Prague and Warsaw in 1939, Oslo, Copenhagen, Rotterdam, Brussels and Paris in 1940.

With the invasion of the Low Countries and the fall of France, neutrality had become an anachronism. Isolation was not only immoral but thoroughly impracticable, for without American aid, a free world was impossible. The Battle of Britain killed the insular myth, and the Japanese assault on Pearl Harbor in December of 1941 buried it beneath a cyclone of bombs. The all-out war effort of the early 1940's made any previous war seem like child's play. The fascism America had ignored was indirectly affecting the life of the nation as though storm-troopers and Gauleiters had "co-ordinated" it themselves.

Organized religion had also altered. Now that the Social Gospel was an accepted emphasis of the churches, the need for Social Action seemed clearer. Resolutions and appeals to humane motives were supplemented by a further out-reach of religion to embrace all of society the whole world over. To bring social religion into the purview of the entire church and to think on a global scale, prophets spoke of Social Action as the culmination of the Social Gospel. The "Applied Christianity" of the "emergent social consciousness" was now enlarged in its scope. Educational enterprises were encouraged. Plebiscites were taken. Denominations placed their organized units of Social Action on a par with missions and religious education. Secretaries, as specialists in a chosen field, directed local committees to handle social conflicts in a particular area.

The intrinsic message of religion was changed even more by the changing world. Nationalism and its divisive forces could be met only by a united church militant. American Protestantism took the lead in the revival of ecumenical movements and called for a Church Universal, *Una Sancta*. The movement to forge a strong Christendom supplemented the drive for a Christianized society. Churchmen realized that the dissonance of discord in the world could not be resolved by a dessicated denominationalism. In the three years of 1937, 1938 and 1939, non-Roman Catholic communions gathered in five great conclaves, at Oxford, Edinburgh, Utrecht, Madras and Amsterdam. The proposed World Council of Churches rivaled Nicea and Constance of olden days. Returning delegates were heard to remark that the social consciousness so peculiar to American churches had affected the Christian ethos in other lands as well.

But dangers greater than social ills now faced a united Christendom. A paganism, vowing death to Judaic-Christian-humanist tradition, had loosed its demonic powers. It was an academic matter to decide where the fault ultimately lay, whether in the age-old inadequacy of the churches or in the weakness of an autonomous and self-sufficient secularism. No one denied that the churches had been febrile and the prevailing culture without fibre, but accusations and indictments were useless now. One fact remained: strong dykes were needed as a bulwark to ward off this revolt against civilization. A "neo-orthodoxy" scorned the liberalism of the previous generation and offered itself as a solution, but doubt prevailed as to its efficiency. With a disregard for differences of opinion, the Protestant churches were as one in their desire for broader vision and strengthened convictions.

These were times of transition, difficult and desperate times that tried men's souls. Christians everywhere sought a faith to meet the crisis. In Social Action they hoped to find their sure directives and acute analyses. The Federal Council of Churches concurred with Franklin D. Roosevelt in his concern for "one-third of a nation, ill-housed, ill-clad, and ill-nourished," but the task was greater than a campaign for birth control or better housing. By 1944 the paramount issues were bound up in "The Bases of a Just and Durable Peace." The world creed must now become the world deed. To that end Social Action gave impetus and strength.

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CONTRIBUTIONS

SUFFOLK LETTER.

"Ring out the old, ring in the new." Someone wrote those lines while thinking of the old year. Bells will ring out the old year; and by the same token the new year will be accorded a hearty welcome. Poor old year! It brought many heartaches, much confusion, great distress and terrific challenge to our faith. That is the darker side of the cloud. For it must be admitted that civilization is moving, at this time, in a great cloud. Many things are not clear, and some of the efforts to clarify our vision leave us in greater darkness and despair.

On the surface of things the outlook is not optimistic. The one redeeming element in life is faith. Without that, one would be in total darkness. But that is left with us, and we may thank God for that satisfying heritage. Many people are chiefly concerned about winning the war. That is important. To lose the war would be a calamity to civilization, for many would see faith in greater peril. But winning the war is not the final thing to be desired. The government may win the war and lose democracy in the process. The people may wave the banner of victory at the end of a great conflict, and turn back the hands of the clock by losing their best civilization and convert victory into a blasting defeat.

The coming of the new year should do more than give us a new impulse to end the war by winning a decisive victory. The advent of the year should give us new courage in the field of religious faith. Faith is not enough. Faith must rest its hope upon God. That is what our country needs in this tragic hour. We have a lot of faith in our inventive genius, in our ability to create and operate great industries, in the strategy of our military leaders, in the courage of our fine young men who face the battle fronts on land, in the air and on the seas. But we need more than that kind of faith. With that faith as the supreme expression of our lives, we reach no higher than our heads. We may miss God entirely and crowd Him out of the center of our existence.

A deeper faith in God would give us a greater faith in humanity. We are at war today, in part, because of a lack of faith between the nations and races of the earth. We have seen repeated conflicts between employer and employee. Capital and labor are having many innings in endless misunderstandings and disputes. These things arise wherever there is a lack of faith. If these forces, which often oppose each other, could be brought to a better understanding and a genuine faith in personalities, in contracts, in promises and in social relations, the world would begin to take on the appearance of real progress.

The Church is the only hope in the matter of faith in God—and in humanity. If the Church fails to cultivate and develop real faith in God during the next quarter of a century, the hope of civilization will fade from the horizon. There is the great emergency of the present time. In spite of this, much of the program of the Church is centered in secondary matters. Too much emphasis has been placed upon humanitarian projects and too little upon real knowledge of God in the field of faith. Somehow and from somewhere this kind of a challenge must be to our minds and hearts. To hearken to such a challenge would send many of us back to the Bible and more often to our knees, seeking light and life. Let us hope that the new year may hasten the return to churches and a deeper consideration of the things of the kingdom of God.

I. W. JOHNSON.

FINDINGS OF A PARSON.

Do you read much poetry? You and I ought to read more poetry than we do, I believe. The difficulty is, perhaps, that much poetry is obscure and difficult.

Well, the other day I read how A. E. Houseman, writing to his brother Lawrence, the poet, a reply to his request for criticism of his poems, threw in this phrase which holds a whole bookful of thought—"You treat us as Nebuchadnezzar did the Chaldeans, and expect us to find out the dream as well as the interpretation."

What a lot of guessing one does have to do all through life. One has to guess often what others mean with their words. One has to guess what God means when he allows certain things to happen. Maybe you will have to guess what I mean by all of this, Mr. Editor.

F. W. MURTFELDT.

HISTORIC VALLEY OF VIRGINIA.

BETHEL CHURCH.

"Bethel: Four miles northwest of Elkton; organized August 25, 1896, by Rev. J. W. Dofflemyre; house built in 1899." (Weyland's History of Rockingham County, page 247.)

Bethel Church is one of the younger churches of the Valley Conference, but one of the most promising of the conference. A few years ago, under the leadership of the late Rev. A. W. Andes, who served as pastor for a number of years, a beautiful new church building, with Sunday school rooms and a basement, now well equipped, was erected. It provides for the religious needs of the fine community in which this church is located. Rev. Dwight M. Spence has been the pastor until recently. Bethel is part of Group No. 2 Pastorate. At the time Mr. Spence came to this field a parsonage was purchased in the thriving little town of Elkton, in the fertile valley near the banks of the South Fork of the Shenandoah River. Other churches in Group Two are Mt. Olivet (Rockingham County), and Mount Olivet (Green County). All three of these churches are delightfully situated in fine communities, and there is no reason why this group should not develop into one of the finest within the bounds of the conference.

The highway known as "The Spotswood Trail" runs through Elkton. Eastward, it crosses the Blue Ridge mountains at Swift Run Gap, said to be the place where Governor Spotswood made his famous expedition into the Valley, finding a land of "Seek-no-farther" in the broad river plains about, or above Elkton. This was in 1716.

With a party of twenty or thirty, leaving Williamsburg on August 20, and returning to Williamsburg on September 17, Governor Spotswood is said to have been the first man to cross the Blue Ridge mountains westward. John Fountaine, one of the party, tells in his journal of their celebration on the top of the mountain, and claiming possession of that territory for King George I of England, on September 5. He also tells of crossing the river "Euphrates," the name they gave the Shenandoah.

In 1724, Hugh Jones wrote of the Spotswood expedition, as follows: "For this expedition they were obliged to provide a great quantity of horse shoes (things seldom used in the lower parts of the country where there are few stones; upon which account, the Governor, upon their re-

(Continued on page 7.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

I trust that all of you have had a good Christmas and are beginning a Happy New Year. I've had a letter from one Sunday school telling me what their Juniors did for Christmas. Look for it in next week's paper. If there are others of you who will send me news items we will have a whole page full.

Sincerely,
DOROTHY TODD.

TOO MANY TOYS.

By JANET T. VAN OSDEL.
Issued by the National Kindergarten Association.

Bess Devon, on her way home from her primary grade school, stopped at her sister Martha's bungalow to announce, "Edgar's asked me to marry him! Now we'll have a real child psychologist in the family!"

"Gracious!" exclaimed Martha. "I wonder what he'll think of Tommy!"

"This evening will tell!" laughed Bess. "We're calling."

"I hope you'll be happy, Bess, but a psychologist sounds—"

"All right to me!" finished Bess, her blue eyes shining.

Martha had just welcomed Bess and Edgar that evening when in came Tommy, dragging a big carton of toys.

"Say 'Good evening,' Tommy," prompted Martha.

"Don't want to!" responded Tommy, and he ran out to return with a second carton, then a third.

He dumped the contents of the three boxes on the blue velvet rug and began to play noisily—showing off.

Martha nervously tried to turn Edgar's attention from Tommy, but Edgar did not even hear her speak. His gray eyes were rivited on the hodgepodge of toys that surrounded Tommy.

"I've counted forty-nine toys," he stated. "A child should have but one plaything at a time."

"Gracious!" cried Martha. "Tommy always plays with all his toys at once. He couldn't play any other way!"

"You mean, perhaps, that he jumps from one toy to another until he has handled them all," said Edgar. "This is why he should have but one at a time. His mind will not then be darting off to all those other things. He will concentrate on the one he has, and keep thinking of new ways to employ it. This develops the imagination and inventive ability. Occasionally he'll probably manufacture something to carry out an idea for using this single toy."

"Really!" exclaimed Martha, her brown eyes eager. "He might even become an Edison! Tommy, choose one toy to play with!"

"No!" protested Tommy.

"Choose one!" Edgar ordered.

Tommy sat up straight and stared at Edgar.

"I'll choose one Indian club," he decided meekly.

"Take the two. They belong together," said Edgar. "Put the other things into the boxes and take the boxes away. It's not nice to fill your mother's pretty room with your playthings, especially when she has guests. And making those distracting noises, imitating trains and airplanes—so that other people can't hear themselves talk—is that polite?"

"No," replied Tommy, packing up toys but keeping his eyes on Edgar's lean brown face.

"You're certainly gaining an influence over him," whispered Martha.

"Children like and respect the truth," explained Edgar.

"Did you have only one toy at a time, Edgar?" asked Bess when Tommy was quietly playing with his clubs.

"I did not have even one," sighed Edgar.

For a moment his eyes were sad with memories, then they brightened as he said, "Until I found an iron hoop in our alley! I played a hundred different games with that hoop. It was a horse, a motorcycle, and automobile, a dog, a plane, a ship! I scoured the earth with it, and even hooped right up into the sky and landed on the moon, bumping a few stars out of my way!"

"One toy set your imagination working!" laughed Bess, her eyes tender.

"Maybe Tommy will grow up to be like Edgar," suggested Martha wistfully. "Oh, look at him! He's teaching a class how to use Indian Clubs! Listen! He's telling them! Never before has he played so—so—"

"Progressively," supplemented Edgar.

"O Edgar!" sighed Martha blissfully.

ANSWERS TO LAST CROSS-WORD PUZZLE.

ACROSS: 1. Xmas; 3. Mary; 5. Eve; 7. Stall; 9. Opha; 11. Tall; 13. In; 14. Ma; 15. Beth; 17. Ebbs; 19. Arias; 21. His; 22. Ease; 23. Town.

DOWN: 1. Xylo; 2. Seth; 3. Melt; 4. Yell; 6. Va.; 7. Santa; 8. Lambs; 10. Pie; 12. Lab.; 15. Babe; 16. Here; 17. East; 18. Soon; 20. II.

BETHEL CHURCH.

(Continued from page 6.)

springs which are so common, as well as for the remarkable fertility of the soils of the County (Rockingham), which has made her one of the most desirable agricultural districts in the entire country. The hand of providence, working through long ages, has prepared a habitation for men, ions with a golden horse shoe (some of which I have seen studded with valuable stones, resembling the heads of nails), with this inscription on the one side: Sic juvat Transcendere montes; and on the other is written the tramontane order."

Bethel Church is well located to serve a large community of fine people, and I close with a paragraph from Weyland's history concerning the historic Valley of Virginia: "The limestones of the Valley province are responsible for the numerous beautiful limestone caverns and the bold turn, presented each of his companwhich in the beauty of topography and landscape, fertility of soil, excellence of water, delightfulness of climate, luxuriance of vegetation, and all natural environment that makes for human happiness, can hardly be excelled in the entire world." What more could one ask for location, and what greater advantage, so far as environment is concerned, to build the kingdom of God in the hearts of its people than Bethel.

ROBERT A. WHITTEN.

All the wild ideas of unbalanced agitators the world over in their ignorant and pitiable quest for happiness through revolution, confiscation of property, and crime, cannot over throw the eternal truth that the one route to happiness through property or government is over the broad and open highway of service . . . and the recognition of the rights of others.

—*William G. Sibley.*

A "FIFTH FREEDOM."

A "Fifth Freedom," namely the "freedom from doubt about the intentions of a fellow-nation," should be added to the Four Freedoms if the world is to know peace, declares a statement by the Chungking Christian Council, Chungking, China.

This thoughtful and comprehensive document has just been brought to America by Rowland M. Cross, Congregational missionary, who for the past year has been serving, at the request of the Chinese, as secretary of Post-War Planning under the National Christian Council of China. This work has carried Mr. Cross over most of Free China. He has talked with large and small groups, in seminars and forums, with Chinese Christian laymen, laywomen and clergy, in a dozen great cities from Kweilin, in the southeast, to Lanchow, on the fringe of Chinese Turkistan.

The statement, says Mr. Cross, who serves under the American Board, was written in large part by a Chinese layman.

Whatever criticisms, justified or unjustified, may be made of the political, economic and social programs of China's Government, Mr. Cross testifies that Chinese leaders of the Christian Church out there are in the vanguard of progress in their post-war planning.

While this particular document originated in a group of Chinese Christians in Chungking, it is typical of the way in which large numbers of other Chinese Christians, especially laymen, are facing up to world issues and the role the Christian Church must play in China's future.

"We sincerely believe that if we are to have a durable peace, the first requisite is freedom from doubt about the intentions of a fellow-nation," says the Chungking statement. "We appeal for greater mutual confidence in the fundamental good faith of freedom-loving nations. . . . It behooves us to adopt a constructive and sympathetic attitude in looking at the affairs of another country."

The Chungking Christian Council statement points out "the folly of self-centered isolationism and indifference as well as the futility of half-heartedness which has unfortunately characterized the efforts of nations to organize for peace and security between World Wars I and II."

As never before the Christian concepts of the dignity of human life and the equality of men "must be upheld." "We advocate in the name of the Living Christ that no people or group of people has the right to rule over another." . . .

The Chungking Christians recognize fully in their statement the economic maladjustments which are causing so much conflict, the need of beginning reforms "at home," and the still greater need today "for world citizens bred in the Christian doctrine of the brotherhood of man."

Realistically they advocate the necessity of a world organization "sufficiently powerful at once to destroy and to forestall aggressions." In this set-up they see the "freedom loving nations" with "an equal voice" and "democratic principles the ruling spirit."

Of the churches, the document states: "The world is waiting for the united voice of the church to proclaim the living significance of Jesus' message to a suffering world."

NOTE.—The complete text of this statement may be secured by writing Miss D. P. Cushing, News Editor, 14 Beacon St., Boston 8, Massachusetts.

MISSIONARY OFFERINGS.

TWO WEEKS ENDING DEC. 28, 1944.

Sunday Schools.

Mt. Carmel, Walters, Va.	$	5.71
Mt. Olivet (R), Elkton, Va.		3.00
Happy Home, Ruffin, N. C.		7.57
Flint Hill (M), Biscoe, N. C.		1.21
Smithwood, Liberty, N. C.		8.64
Winchester, Va.		7.44
First, Norfolk, Va.		8.11
Liberty Spring, Suffolk, Va.		5.00
Haw River, N. C.		16.50
Apple's Chapel, Gibsonville, N. C.		15.22
Newport, Shenandoah, Va.		5.35
New Elam, New Hill, N. C.		12.45
Lebanon, Semora, N. C.		22.19
Pleasant Ridge, Ramseur, N. C.		13.04
Ether, N. C.		2.05
Bethlehem (Nans.), Suffolk, Va.		3.54
Total	$	137.02

Individuals and Churches.

Holland, Va.	$	2.00
New Lebanon, Summerfield, N. C.		15.50
Mt. Herman, Garner, N. C.		2.00
Total	$	19.50

Specials.

First S. S., Burlington, N. C., for Carroll Co. Christmas Treat	$	28.24
Total for two weeks	$	184.76
Previously acknowledged		6,777.39
Total since Sept. 1, 1944	$	6,962.15

Gratefully,

MATTIE COX PARKER,
Secretary.

SISTERS TOGETHER AGAIN.

By DOROTHY P. CUSHING.

Two New England sisters, both of them teachers, coming from two sides of the world, are together again after seven years' separation. They are Miss Mary I. Ward from Izmir, Turkey, and Miss Laura D. Ward of Foochow, China. Both Miss Mary and Miss Laura are Congregational educators under the American Board of Foreign Missions. Miss Mary is a teacher in the American Collegiate Institute, Izmir, and reached Boston from turkey the last week in December, while Miss Laura got in from China in late October. They are making their home with their sister-in-law, Mrs. Helen Ward of Newton Highlands.

Another New England missionary teacher, Miss Katharine O. Fletcher, came on the same boat. Miss Fletcher also an American Board educator, has been teaching in the American Academy for Girls, Istanbul, Turkey.

Miss Ward and Miss Fletcher made the journey from Turkey to the United States in four weeks.

Both recent arrivals from Turkey are New Englanders by birth and education. Miss Ward was born at Brookline, Massachusetts, and was educated in the public schools of that city and Newton. She is a graduate of Mount Holyoke College. Miss Ward began work in Turkey in 1900, and has come home for retirement.

Miss Katharine Fletcher was born in Hartford, Connecticut and was educated at Smith College, graduating in 1900, and received her Master's degree from Columbia University in 1912. She first went to Turkey as an American Board teacher in 1924, but prior to that had served nearly five years with the Near East Relief.

"No man is big enough to play God. Only small men try it."

News of Elon College

By PRESIDENT L. E. SMITH.

NINETEEN HUNDRED AND FORTY-FIVE.

Time marches on. The years come and go. The wheels of time deal fortune to some and misfortune to others, but increased years to us all. Time, in retrospect, is pleasant to some but unpleasant to others. Those who feel that time has dealt unfairly with them carry their crosses with them daily; those whose hearts beat in sympathy with experiences of the past will find a New Year on January 1, 1945, and every day therein. With the coming of 1945, everyone has the opportunity to make it for himself a New Year.

Time is the gift of God. It is measured to man by the hand of God. God and time cannot change the past, but they can blot it out. By the grace of God man may be new with the beginning of the New Year. He may live in the future and not in the past. The past is gone—forget it, save as it may inspire for the future. What you do today will help to determine what you shall be tomorrow. As you live today, you live for tomorrow. You weave a mighty thread that shall tie you to the ideals of your heart or fasten you to the base desires of the flesh. The world, with its wealth, its honor, its power, passes away. The kingdom of God with its cross and its glory lives for all time and will survive the shock of transition from time to eternity.

But what is the kingdom of God? It is " "righteousness, peace, joy and the holy ghost." Its mission is to retrieve, to redeem, to cleanse, to make alive forever. Not all are in the kingdom of God. You enter by choice. You remain by virtue. There is no pull by which you enter and no charm by which you remain. "By grace are you saved through faith, and that not of yourselves. It is the gift of God."

One year stands before us, but two ways beckon: the one for self; the other for others. The one glows with success but ends with naught; the other is filled with self-denials and sacrifices but ends with riches that endure. Left to oneself, the one is chosen. Crucify oneself and the other is taken. The rewards of time and the rewards of eternity are in sharp contrast. With the beginning of every year and with the passing of every day everyone must decide for himself and his decision is final and eternal. God stand by my side today as I enter the New Year and make my desires thine that I may live gloriously and eternally.

A CAMPAIGN TO SECURE ONE MILLION DOLLARS FOR ELON COLLEGE.

At a meeting of the Executive Committee of the Southern Convention of Congregational Christian Churches, the Executive Committee of the Board of Trustees of Elon College, the Executive Committee of the Alumni Association, and others, on December 12 at Elon College, steps were taken looking toward the formation of an organization for the campaign. W. E. Wisseman, president of the Convention; L. E. Smith, president of the College, and W. T. Scott, chairman of the Board of Christian Education, were named as a committee with power to complete the Executive and General Committees.

The Executive Committee, composed of W. E. Wisseman, L. E. Smith, H. S. Hardcastle, S. C. Harrell, and W. C. Elder, and the General Committee, John G. Truitt, W. B. O'Neill, J. H. Dollar, W. M. Stevens, W. J. Andes, Mrs. Jerry Strader, J. F. Apple, J. E. McCauley, Miss Susie Allen, Cyrus Shoffner, H. V. Cox, E. C. Brady, R. A. Whitten, R. A. Larrick, G. H. Veazey and R. E. Newton, are called to meet in joint session on Thursday, January 4, at 10:00 a. m., at Henderson, N. C., in the Congregational Christian Church. The meeting is to be held in Henderson as a mid-way point so as to make it unnecessary for the members of the committee either from Eastern Virginia or North Carolina to spend a night away from home. The committee coming from the Valley of Virginia will, because of the distance, be compelled to be on the road over-night. This is a very important meeting, and it is hoped that every member will be present.

The following is the proposed agenda for the meeting:

1. Call to order, W. E. Wisseman.
2. Prayer, M. W. Stevens.
3. Minutes of December 12 Meeting, S. C. Harrell, secretary.
4. Roll Call, S. C. Harrell, secretary.
5. Purpose of Meeting, L. E. Smith.
6. Amount to be raised to establish the Staley - Atkinson - Newman Memorial Foundation.
7. How shall the appeal for funds be made:
   a. The individual;
   b. The church;
   c. Individual and church.
8. The best methods of presenting the appeal to prospective contributors.
9. The most feasible plan of organization:
   a. Conference;
   b. Local church;
   c. Alumni.
10. Who should make the campaign:
    a. The committees;
    b. The pastors;
    c. The president of the College;
    d. A professional money-raising agency.
11. Should all contributions be published in THE CHRISTIAN SUN, giving credit to individual contributors?
12. General discussion.
13. Adjournment.

FIFTH SUNDAY OFFERINGS.

Nineteen hundred and forty-four closes on Sunday—the fifth Sunday, the "College Day" in the churches. A fitting way for our Sunday schools and churches to close the old year would be to make a parting contribution to the College. Did you receive the voluntary offering? If not, the College is the poorer, and you have missed an opportunity to do a good deed for a worthy cause. We are grateful for every contribution during 1944. We are sorry that we are not able at this time to submit a full report of receipts for the College during 1943-44. Notwithstanding the fact that the conference year closed with October, the superintendent's office has not yet presented to the College its final report on contributions and through the conferences. Just as soon as this final report is received a detailed report will be submitted. We are sorry to be late this year. It looks now that the College will fall short of its apportionment, including the voluntary offerings, of more than $1,000. Let us forget the past and see if we can't do better during 1944-45. Our apportionment is $12,500. Let us determine to reach it this year.

Previously reported		$ 435.49
N. C. and Va. Conference:		
Hebron	$ 5.00	
Va. Valley Conference:		
Mt. Olivet (R)	6.00	
		11.00
Grand total		$ 446.49

Book Reviews

THE ARTS AND RELIGION. Edited by Albert E. Bailey. Macmillan Co., New York. $2.50.

This reviewer only recently heard a young lecturer give a gallery talk on "The Language of Art." It took fifty minutes of "ands" and "ahs" and perusals to end in petty nothingness. The disconnected and painful talk put the writer in a pensive frame of mind, and suddenly—the answer came. The speaker needed to become acquainted with Albert E. Bailey, for he is as discerning a writer on art as one can find in America.

"The Arts and Religion" compiles in one thin book, easily read at one or two sittings, four sections of art: Painting and Sculpture by Mr. Bailey; Architecture by Kenneth John Conant; Music by Augustine Smith, and Drama by Fred Eastman. These four men are recognized in their respective fields and have given ample study to religion and its connection with their particular phase of art.

Professor Bailey can define the language of the artist in one concise paragraph. In his section of the book he presents what he calls an imaginery "Museum of Religious Art" and carries one from the Egyptian tomb paintings to the modern South American painter, Quinquela Martin. This portion as well as the others is nicely illustrated. There follows the discussion by Dr. Conant on architecture. It is brief but quite adequate for the layman, and covers much that is never considered by the average Protestant when he views church architecture.

"The Expression of Religion in Music," by H. Augustine Smith, is a concise history of sacred music. Tonal structure, expression, masters and schools are treated with understanding and clarity. The full background of material is followed by concluding sections on Religious Music in America and Universal Song. Many very practical suggestions for improving the total program of music in the local church are given. This chapter alone is worth the price of the book.

Dr. Eastman, and his work with drama, is well known, especially to our denomination. Many will recall the vivid drama he wrote for presentation at the General Council at Grand Rapids. Probably no other man in present theological circles has made so wide and thorough use of drama in church and civic achievement. His work compares favorably with that of the legitimate American theatre.

"The Arts and Religion" is the compiled work of the Ayer Lectures given annually at Colgate-Rochester Divinity School. It is indeed fortunate that they have been made available to the general public. A public that too frequently confines its knowledge of the fine arts to DaVinci's "Last Supper" and sombody or other's "Lost Sheep."

It would make an excellent gift, and would look well in church libraries. J. J. H.

VETERANS COME BACK. By Willard Waller. Dryden Press. $2.75.

Willard Waller is Associate Professor of Sociology at Columbia University, a veteran of World War I, and author of several volumes that deal with war and its effects upon soldiers and civilians. This book has been written to stimulate intelligent public interest in returning veterans. It was the disgruntled soldiers of the last war that supported the governments of Mussolino and Hitler. The manner in which we deal with our new crop of veterans may well determine the future of our democratic society.

While America has done better by her veterans than most nations, the record is not good. The fallacy of our traditional policy may be put into four words—"too much, too late." We have neglected our soldiers in the crucial years immediately following war, thus missing our opportunity to restore many of them to normal life, and paving the way for unproductive pension programs and bonus marches.

Waller's argument is that war changes both soldiers and civilians. When the veteran returns, he is a "sort of immigrant in his native land." When iniated into the armed forces, he surrendered his civilian values for soldier values. As a returned soldier he must be reincorporated into the community. It will have to be by a slow and delicate process of understanding, goodwill, intelligence, and careful community planning.

The author hopes that we will begin at once to plan, not for "veterans' benefits," but for a comprehensive "veterans' program," looking forward to the complete restoration of these men to their rightful place in society. This is a big order, calling for correlation of national, state and local efforts, and the expenditure of huge sums of money.

This is an important book for ministers, teachers, social workers and other community leaders to whom returning servicemen will look in ever increasing numbers.

CHAS. F. JACOBS.

CRUX ANSATA. H. G. Wells. Angora Publishing Co., New York. $1.25. An Indictment of the Roman Catholic Church.

BEHIND THE DICTATORS. L. H. Lehmann. Angora Publishing Co., New York. $1.00. A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism.

These are timely books, particularly for those who have lost sight of the causes and the course of the Reformation in the facile idea that the notion of the man on the street that "the churches are all alike" has any content of truth.

The first volume reviews the course of the Roman Church as it has steadfastly stood upon its principles and bases of power, all challenges to the contrary notwithstanding, and that she occupies today her ancient position in America as well.

The second volume tells of the connection of the Vatican with fascist dictators, particularly in Germany and Italy.

Both books deserve careful consideration.

Their weakness, especially of the second volume, is a one-sidedness. The Man from Mars might never learn from its reading of Communism, which is not noted for democracy, nor sense the terror of Europeans at its approach. Nor did Rome swing Germany to Hitler, however cooperative the Vatican may have been. The decisive aid to Nazism came from an erroneous economic-political policy of World War I Allies, in the years immediately preceding the "Machtergreifung."

Bruenning, a Roman Catholic, on his knees in Paris and London, knew whereof he warned.

Over all, the little books should have most worth to those who are dreaming of uniting the historically and constitutionally irreconciliables: Roman Catholicism and the Evangelical Churches. They may help to awaken America to the threat of the Goetterdaemmerung, in the approaching conflict of forces that beggar man's imagination.

J. F. C. GREEN.

It is where a man spends his money that shows where his heart lies.

—*A. Edwin Keigwin.*

A DECADE OF DECISION,

(Continued from page 5.)

In these ten years Protestantism found itself in an entirely new world. In 1934 the churches were wondering whether the New Deal might lead the American people into a domestic fascism. By 1944 the Second World War had banished this day-dreaming and had brought in a struggle against a world-wide threat of fascism.

Some men had looked to the New Deal as the cornerstone of the New Jerusalem and equated the Biblical concept of "the abundant life" with an industrial democracy and the American Dream. When the flood-tides of universal barbarism swept aside their mansions of life, they were dismayed to learn that their foundations had been set in quicksand. Cynicism and despair followed quickly. The churches had been swimming with the tide so that boldness no longer characterized Social Action and the Social Gospel was as accepted as the cycle of the seasons. But when the flow of social reform had ebbed, the churches and their constituency found themselves on a bleak and barren shore. To Gladden and Rauschenbush, Ely and Taylor, long since in their graves, Protestantism was compelled to cry: "America hath need of thee in this hour!"

In 1944 Protestantism was compelled to appraise anew its social religion, to readapt it for the world of tomorrow. They recognized gratefully that much of their prior program of social reform had been realized. Genuine satisfaction arose from the thought that in the economic realm, especially in agricultural reform and industrial relations, the government had implanted their social ideals. At least a modicum of social justice had been realized. But the job had just begun. An all-out war to crush the Axis would alter the whole social order. The Second World War would create gigantic responsibilities. There was to be no return to the mythical normalcy of the Harding era, no idyllic existence of the pre-Pearl Harbor days. Snap judgments were ruled out for the duration. A rigorous honesty was the need of the hour.

How to bring the imperatives of Social Action to the lay mind ranked foremost as an unsolved problem. A frightening hiatus separated the laity from the clergy, the rank and file from the leaders. It had to be bridged.

A close second in importance was the type of message to be given the churches. Many realized that the time for wishful thinking was past. A more stringent scrutiny of social force was in order. Social analysis would have to consider the rigidities of an individualistic society, the relation between conduct and interest, the class nature of the capitalistic order, and the catastrophic threat of the present crisis. The mustard plasters of conventional reform would not cure the cancers on the body politic. Rose water could not restore health to a capitalism sick unto death. Individual and group egotisms were not to be dispelled by moral suasion and good will. Much of modern life, it was true, did embody ideals which originally stemmed from the Christian ethos, but overwhelming materialisms and selfishness were flanked in opposition.

"The Christianized society" was still a desideratum. A rocky road, strewn with obstacles, stood between the city of this earth and the City of God. The prime need was an economic order based on mutuality and cooperation rather than on conflict and competition. Production would have to be geared for service and not for private profit. A re-dedication to the principles of democracy—the dignity of man, the validity and vitality of democratic procedures, and equality of opportunity—was a basic essential. Men would have to think on a global scale, in terms of an international world order which prevented the supremacy of one particular nation and outlawed national sovereignties.

Social planning, democratically controlled, would embrace all strata of society and all nations of the world. Land would have to be divided equitably with provisions for autonomous ownership and the conservation of resources. No class or caste dared succumb to the Aryan arrogance, which believed in the supremacy of white man over black and yellow races. Discrimination would have to be prevented so that differences of race and temperament might enrich the common life. The essential oneness and humanity of mankind, even of the vanquished enemy, would have to be emphasized. Nations now united in the struggle for a free world were not to be shunted off into a mad scramble for mandated colonies and imperialist markets nor fumble this last chance for a just and lasting peace.

Protestantism began to appreciate that social religion, with its overarching ideal of the Kingdom of God, was a reality both immanent and transcendent. A dynamic Christianity was to point the way and hold up the ideal. It was to warn of Utopianism and to reserve the right of judgment over the achievements of men, justifying this distinctive prerogative by a participation in the battle for justice. It was not only to guard the motives of men against hate, selfishness and arrogance; but it was to give as well a total view of life, assuaging griefs and sorrows, renewing hope, and clarifying vision. In short, the Christian faith was to interpret life in the light of love and grace it with a more profound meaning, a Meaning relevant to human history and yet beyond historic realization.

BEREA, NORFOLK.

The Ladies' Auxiliary of Berea (Norfolk) opened a new year's work with much enthusiasm. After the election of officers of church, Sunday school and auxiliary, we were installed at a special service by our pastor, Rev. B. H. Watkins. It was a very solemn and impressive occasion. At the close of the service, the officers gathered around the altar as he brought us his message of installation. We know each officer assumed his duties with a greater ambition and hope to make great possibilities realized for Berea in a successful year's work.

Our new president, Mrs. Pauline Taylor, and her officers are carrying on the new program and making us realize the challenge that is presented to us in the mission field today. She is also leading us on to look ahead to see how our mission work will be needed tomorrow in this war-torn world.

We held our public worship and Thank-offering service on November 12. Our president opened the service and we are very grateful to Mr. Watkins for the wonderful sermon he brought us. Our thank-offering amounted to $10.20, which goes to Elon College.

Our auxiliary is rendering many acts of friendly service through the community, and we pray that with God's help we may finish a successful year. At the close of the year we will be so thankful to Him that we have had an opportunity of being a part that helps to reach the unreached.

MRS. RUTH K. LOREY,
Reporter.

The measure of man is not the number of his servants but in the number of people whom he serves.

—Dr. Paul Moody.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

THE CHILDHOOD OF JESUS.

Lesson I—January 7, 1945.

Golden Text: "*And, behold, I am with thee, and will keep thee in all places whither thou goest.*"—Genesis 28:15.

Lesson Text: Matthew 1-2.

Printed Text: Matthew 3: 13-23.

This lesson begins a three-month's study of the Gospel of Matthew.

The authorship of this gospel is a matter of dispute. Early tradition has assigned its authorship to the Apostle Matthew, and if the gospel in its present form was not of his writing it was based on an earlier book by him which has been lost to us. The time of the writing is variously placed, probably around the year 70 A. D. Whoever the author was, its context identifies it as the Gospel to the Jews. The genealogies with which he introduces the book would have been of little purpose if this were not so.

If Jesus were the Christ of the Jews, it was absolutely necessary that his lineage be established. It is for this reason that Matthew traces his ancestry through the line of Joseph rather than that of Mary, for Joseph was his legal father. Thus Matthew gives us his legal descent from David, while Luke using the genealogy of Mary, gives us his actual descent.

In the opening verse Matthew refers to Jesus the son of David, the son of Abraham. In Genesis we find that God promised Abraham that in him and his seed all nations of the earth should be blessed. And we find the prophet Nathan telling David of God's promise: "I will set up thy seed after thee, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever."

The Supernatural Birth.

So recently has this story been told, and so familiar is it, that one hardly needs to re-tell it here. It is worth while, however, to compare the account as given in Matthew with that recently studied in Luke. "Very noticeable is the fact," says Dr. Ernest Trice Thompson, "that while Luke tells the story from the standpoint of Mary, Matthew tells it from the standpoint of Joseph. The two accounts supplement one another admirably. He also calls attention to the explanation of the name Jesus, "for it is he that shall save his people from their sins." The name "Jesus" is the Greek form of the Hebrew word "Joshua," meaning literally, "Jehovah is Salvation." "All mankind is to be blessed in him, the universal kingdom is to be established by him, because he is to save his people (those who trust in him) from their sins. Matthew would not have included this promise in his gospel had he not thought it justified in the light of fifty years of Christian experience."

The Homage of the Wise Men.

"Now . . . behold, there came wise men from the east . . . saying, Where is he that is born King of the Jews? for we . . . are come to worship him."

The Magi were learned in religion and science, especially in the science of astronomy. We are told that the Son of God came in the fulness of time. Throughout all of the East there was a widespread expectation of a universal king and deliverer. It is probable also that the prophesies of the Jewish prophets were familiar to these watchers of the stars. Astronomical calculations have ascertained that at the time of Jesus' birth there was a series of planitary conjunctions which might well have produced the phenomenon that was refered to by these wise men who visited Jesus, arriving after a two years' search in Jerusalem.

Read for yourself how they came to Herod, and how he cunningly professed his desire to also go and worship him. How they came to Bethlehem bearing precious gifts. How they were warned in a dream of Herod's real intentions, and therefore, returned home another way.

The Flight into Egypt.

When the wise men had departed, "the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, . . . for Herod will seek the young child to destroy him." Prompt obedience to God sometimes demands that we bestir ourselves at night. God does not make demands of us that we cannot comply with. Joseph was probably only a poor man, but the wise men had provided the gold that would purchase the baby Jesus' safety..

Nor did Joseph obey too soon, for when Herod found that the Magi had deceived him, he ordered that all the male children of Bethlehem, two years of age and under, should be slain. Thus his rival should not escape.

We are told that Joseph and Mary stayed in Egypt until King Herod died. One wonders if at a later date Joseph and Mary again took the boy Jesus to Egypt that he might study in the schools of that country.

J. T. K.

JUST AN OLD NEGRO PREACHER.

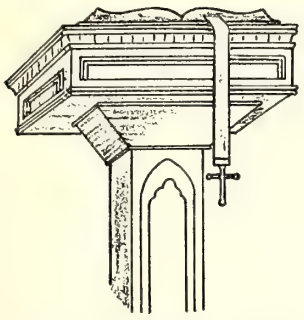
He had sat in my study with me for nearly an hour. Sometimes he preached to me, some of the time he listened. When he had listened a little he would rise from his chair and preach again, and then he would end with a triumphant shout, and be seated again.

But if you had heard him, I believe you, too, would have been amazed at how much of the Bible he knew. And I know you would have marvelled at the picturesquesness of his language. He has been in our little city for forty-eight years, preaching and working, and preaching some more. He is known and honored by many. His works are good, and I never turn him away empty handed. He often brings me more than he takes away.

I said to him, "Uncle Joe, how do you know what to say to so many differing types of people that seek your counsel?" Quick as a flash, he replied, "Why, honey chile, I just see them coming to me, and I reaches right back into heaven's pantry and bring out the food that is suitable for them."

He asked me what I was going to preach Sunday. I read him my text: "They that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name." That verse of Scripture set him off on another sermon. When he paused, I gave him a few words of explanation. Whereupon, he rose, saying, "Son, I'm seventy-nine years old. I'll soon be leaving; but you go right on preaching it. And if you preach it, and live it, they will hear it; and whether they hear it or not, if you live it, it will not be held against you." It was a benediction—just an old Negro preacher, but I knew God had spoken through him.

John G. Truitt.



"HOW FAR IN 1945?"

By Rev. William T. Scott, D. D.,
Franklin, Virginia.

Text: "*Shall your brethren go to war, and shall ye sit here?*" —Numbers 32:6.

You may think this a strange New Year's sermon, and yet I am persuaded that it is the message we need. It is not my purpose to discuss the conduct of the war, nor to speak of the battle being fought so nobly by the millions of our young Americans. My message is rather to those of us who remain at home and to whom there looms a fight if we would be ready for victory over Nazism which will probably come (God grant it) in 1945. We shall not be called upon to die upon a battle field, like some of our brethren, and yet the foe faces us. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may withstand in the evil day, and having done all, to stand."

We stand in the face of crisis, perhaps the greatest crisis ever facing civilization. Crisis means both danger and opportunity. The world is in revolution, let none deny that. Whether out of that revolution will come chaos, or the order which righteousness alone can give, may well be answered by us and our kind throughout America. While powerfully affected by what happens on the battlefields against Hitlerism, victory over that foe cannot bring security, because Hitlerism is but a symptom of a deeper threat, secularism—the substitution of a materialism for the spiritual witness of life. Military victory, necessary as that is to give the world its chance now, cannot alone assure ultimate victory and security for mankind. Only by the application of the spiritual forces (which birthright man has despised) and the spiritual releases to these problems can man live in the peace and order which God designed for man, his creation!

The job of those who remain at home in these fateful days is not "to sit here"; not to wait until military victory comes and the boys come marching home. For those dear boys, noble as they are (the joy of our hearts and homes), cannot and will not bring victory over the maker of wars—evil! They will have been steeped in the art of killing, and no man trained in that art and practicing it from one to four years can be expected to be at once a man of peace! Those men must be reconditioned in an atmosphere undergirded by love, peace, fidelity, courage, and understanding of the sort which can be supplied only by those beyond the din of battle. We have been given the custody of such an atmosphere, if it has not died out by our greed and neglect, here on the home front during these awful days. "Are we ready?" is a question which ought to burn into the conscience of every Christian. "NO!" is the dreadful honest answer we are forced to give!

"How far in 1945" in the direction of spiritual preparedness? ought to command every earnest Church member. Otherwise, we will suffer more than the usual moral and religious sag which has followed every other war. It is a question whether we or the waiting world can stand in the days following this holocaust, unless we are "girt and ready" with truth, having on the breastplate of righteousness; our feet shod with the preparation of the gospel of peace, and above all taking the shield of faith, the helmet of salvation, the sword of the spirit, which is the Word of God. These are no ordinary days, days when righteousness, faithfulness, consistent Christian living, are optional virtues.

New Year's is a time of taking inventory of past failures, revision and reformation, looking ahead, planning and working for the future. It ought to sober us and drive us to our knees in confession, and after our willful failures have been purged by the saving grace of our Lord Jesus Christ, to make us arise with our eyes and hearts and hands set upon the righteous hope of the world. Mankind does not just drift into goodness or badness. These result from choices, substitutions, dedication, surrender to the program of God, committed to fight the good fight, or the opposite. It is well, therefore, for us to ask ourselves, "How far in 1945?" Distance which our church, distance which the total forces of righteousness will travel during the coming year, will be measured by the combined dedication of the members of our churches.

How far will we go in our personal interests, and by what standard will they be measured and directed? Are we to remain on the misty flat of self-satisfaction, or are we to give God a new and growing claim upon our talents, our lives and our resources? Will they be directed toward God's purposes, or will they be directed toward self? What is going to be the harvest of your life at the end of 1945?

> Plant lilies, and lilies will bloom;
> Plant roses, and roses will grow;
> Plant hate, and hate to life will spring;
> Plant love, and love to you will bring
> The fruit of the seed you sow.

How far will you go in business and social life during 1945? Will it be "Live"—motivated by the caveman philosophy of life; "Live and let live"—the competitor's indifference; or "Live and help live"—the Christ's good neighbor spirit? You yourself will determine the answer.

How far will we go in our Church life? The niggardly way in which church members regard the urgency of regular church worship and activity condemns the righteous cause of the Church. In the crisis-age in which we live, duty to be in one's place in the life and ministry of the Church is no optional or elective choice. It is primary, and absolute! When we realize that it is the Church that undergirds the forces of righteousness, the hope of the world, and the basis on which any just and durable peace can be built, church members ought to be driven to a new sense of responsibility to the Church of Christ. Contentment and comfort will never give us a vital Church, the one needed for these days. "Woe unto them that are at ease in Zion."

These days call for a new sense of compulsion, dedication and direction of one's life through the channels of the Church, the visible body of Christ. It will be the combined forces of such a power with which we shall be able to withstand these and the uncertain days ahead. "Shall your brethren go to war, and shall ye sit here?"

NOTE.—The above sermon was preached at the Franklin Church, December 31, 1944, and is printed at the request of that church's Committee on Evangelism and Devotional life, of which Mrs. E. P. Jones is chairman.—Managing Editor.

True religion is the life we *live*, not the creed we profess, and some day will be recognized by quality and quantity, and not by brand.

—J. F. Wright.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our report this week closes our work for the year 1944. Our financial report for the year climbed up to $37,452.68. A good portion of this came in through the Thanksgiving offering and special offerings.

In all of our twenty years' experience we have never known people so willing to give. People we have never met, who have no connection with our church, sent us splendid contributions. We received one check from California, and a box of gifts from a friend in Maine. The Christian Orphanage is known from Maine to California.

Our work at the Orphanage has been encouraging during 1944. Our income has been the best we have ever had in any one year. The crops on the farm have been better than usual. The orphanage dairy has been on a paying basis. The Lord and the folks have been with us and have stood by us all through the year.

We have handled more than a hundred little children during the year. We are grateful for the interest our church people have shown.

We have a happy group of children. They are here because circumstances forced them here. They are wards of the Church. They are entitled to have a chance in life. They are entitled to an equal chance with other children. It is the duty of the Church to give them its best.

Most people love children and want to see them happy. They are willing to give that they may be happy. People have been very kind, indeed, especially at this Christmas season.

A number of our churches asked for the names and ages of the children and sent each one a nice present. We had two friends who were especially kind. One of them sent a new One Dollar bill for each child. The other sent them a bar of chocolate candy with a new One Dollar bill attached to each bar of candy.

A dollar bill looks like a thousand dollars to a little child. We have a little child nine years old who received five dollars from different ones during Christmas. He makes his matron his treasurer. He did not spend his money and now has five dollars laid up. Who knows but that he might accumulate a million, and give the Orphanage half of it. You cannot tell what a little boy will develop into.

The Christian Orphanage puts on no big show, but works quietly from day to day training little children who have been unfortunate and have had to come to us to make their homes. They live and grow and develop; and then one day the girls go out as graduate nurses, secretaries and into other vocations, and the boys take up many different vocations. Many of the boys are now in the armed forces of their country, fighting that you and I may have a peaceful world in which to live.

Your investment in the orphan child is a wise investment.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 30, 1944.

Amount brought forward $33,195.26

Sunday School Monthly Offerings.

N. C. and Va. Conference:

Apple's Chapel	$ 8.78	
Bethlehem	14.74	
Carolina	13.50	
Durham	23.23	
Greensboro, First, O'Kelley's Bible Class for Christmas	100.00	
Greensboro, Palm Street	15.36	
Hines Chapel	80.00	
New Lebanon	15.50	
		271.11

Eastern N. C. Conference:

Auburn	$ 15.00	
Henderson	80.00	
Mt. Carmel	13.06	
Mt. Herman	6.00	
New Elam	9.60	
New Hope	45.70	
		509.37

Eastern Va. Conference:

Bethlehem (Nans.)	$ 9.90	
Christian Temple:		
Church	177.82	
Sunday School	96.75	
Individual	19.00	
Cypress Chapel	11.30	
Liberty Spring	7.00	
Little Creek	16.00	
Mt. Carmel	16.61	
Newport News	115.00	
Norfolk, First	4.61	
Oakland (annual Birthday Offering)	35.38	
		509.37

Western N. C. Conference:

Hank's Chapel	$ 12.19	
Shiloh	29.68	
Randleman	6.39	
Smithwood	3.37	
		51.63

Va. Valley Conference:

Bethel	$ 20.00	
Mt Olivet (G)	13.17	
Mt. Olivet (R)	15.50	
Newport	8.00	
Winchester	8.38	
		65.05

Alabama Conference:

New Hope	$ 6.38	
Corinth	3.35	

(Continued on page 15.)

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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City ..... State .....

Church .....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

ALBEMARLE CHURCH.

(Continued from page 2.)

church clerk, was drafted for the armed forces, and Mr. S. A. Miller, one of our deacons, was taken by death. Many of our young boys have been called to the colors, so that our service men's placard possesses over fifty names. These sons have entered our country's service from the congregation of our church. With their going went also much of our trained leadership—our church ushers who each Sunday took our church offering, our church clerk who kept the books and served on the official board, and other leaders.

In spite of having to part with so much, however, we feel that a high standard has been maintained and we hope that those who have gone out from our ranks will return to find an even better home church.

We believe that the greatest accomplishment of the year is that which makes us an independent part of the great Congregational fellowship. January 1, 1945, marks our beginning as an independent church, no longer aided by the mission board. Almost from the beginning our church has received help from the Church Extension Division of the American Board. During that time Dr. Ernest M. Halliday has shown us every consideration and kindness in his power. From this time on we wish to be able to stand on our own feet and support ourselves financially.

We have accepted a budget suggested by Dr. Halliday for the new year. This provides for a $300 raise in the pastor's salary.

This year marked our celebration of becoming debt free. We made our final payment on our church, which makes us the proud possessor of a fifteen thousand dollar plant. This does not include our newly acquired church parsonage which we purchased and paid for during 1943.

Recently our church floor has been sandpapered, shellacked and varnished. A new altar, steps and aisle carpet costing $180 has added greatly to the attractiveness of our main auditorium.

During the Christmsa season the Ladies' Bible Class gave the minister's wife a lovely dress, and the Sunday school gave the minister the license plate for his car. Individual remembrances from the church included a light-green, all-wool blanket, hand embroidered pillow cases, a tie and other gifts.

The many blessings of the past year give us renewed courage to answer the challenge to "press toward the mark for the prize of the high calling of God in Christ Jesus."

MARGARET EARP.

THE ORPHANAGE.

(Continued from page 14.)

Noon Day	8.00	
Pisgah	2.21	
		19.94
Georgia Conference:		
Tifton (L. M. and Mrs. Veazey)		25.00
Thanksgiving S. S. and Church Offerings.		
N. C. and Va. Conference:		
Apple's Chapel	$ 52.00	
Burlington	8.45	
Durham	185.44	
Elon College	79.38	
Haw River	67.74	
Lebanon	35.00	
Lynchburg	15.81	
New Lebanon	85.50	
Pleasant Grove	1.00	
		530.32
Eastern N. C. Conference:		
Beulah	$ 12.00	
Mt. Auburn	96.85	
Mt. Herman	10.00	
		118.85
Eastern Va. Conference:		
Norfolk, First, Church	$105.52	
Sunday School	18.00	
Christmas	92.15	
Newport News	126.02	
Suffolk, Baraca Class	25.00	
		366.69
Western N. C. Conference:		
Ramseur (includng Dec.)		25.02
Va. Valley Conference:		
Antioch	$ 43.70	
Timber Ridge	9.15	
Woods' Chapel	2.50	
		55.35
Individual Thanksgiving Offerings.		
Rev. J. W. Foster	$ 5.00	
George B. Helmer	10.00	
Ellis Music Co.	10.00	
Roger Gant	25.00	
A Friend	60.00	
G. F. Seymour	100.00	
J. M. Darden, Jr.	100.00	
Mrs. J. M. Darden	250.00	
Burlington Rotary Club (Pledges $21.25)	528.75	
		1,088.75
Special Offerings.		
J. H. Alford	$ 10.00	
W. B. Truitt	10.00	
A Friend	220.00	
Mr. & Mrs. Doyle McFarland	100.00	
Interest	37.67	
Gibsonville Develop't Co.	15.00	
Bethel Y. P. Class	5.00	
Miss Celeste Penny	5.00	
Cash	1.43	
A Friend	5.00	
Mrs. Esther Jinkins	11.00	
Mrs. J. S. Cobb	5.00	
W. F. Bradshaw	5.00	
Mrs. G. F. Shepherd	1.00	
Mrs. N. M. James	1.00	
Mrs. Elsie Sullo	29.84	
Hank's Chapel, WMS sp.	6.50	
Forest C. Hughes	5.00	
Mrs. Jones Sharp	10.00	
Mason City, Iowa, S. S.	27.39	
		510.83
Public Funds.		
Alamance County		450.00
Total for the week		$ 4,257.42
Grand total for the year 1944		$37,452.68

THE CHRISTIAN PUBLISHING ASSOCIATION,

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We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

" . . . as the Son of man came not . . . "

By C. B. RIDDLE.

The New Year will be the happiest to those who serve unselfishly their fellowman. And 1945 will afford the greatest opportunities to render that type of service.

Service flags hang in the windows of millions of homes, but millions of other windows are destined to bear the emblem that a son or daughter has joined the world crusade to help wrest civilized humanity from the clutches of barbarism.

This will mean more broken homes, scattered families, and added heartaches and tears. More people will feel the pangs of war and suffer as the result of man's inhumanity to man. High among their needs will be the human touch. The needs of wounded soldiers will be far more.

Everywhere on the home front, everywhere on the fighting front, the consoler, the healer of broken hearts, and the binder of wounds, will find the open door through which they may enter as modern Samaritans.

The global war is far from its end. And even should that hoped and prayed-for day come in 1945, the scars of battle cannot be erased and world reconstruction completed in a brief period.

Time required to win the war may prove of short duration compared with work to be done to insure a just and lasting peace. The road is long, hard, full of turns, and to continue treading it will test the souls of men to a greater degree.

It will take greater faith, more fortitude and greatness, patience and prayer to live through the months of the New Year as they record the atrocities of men whose hearts have not been touched by the brother-keeper spirit.

" . . . as the Son of man came not to be ministered unto, but to minister . . . " those who go through 1945 filled with and exercising that spirit will find the year a period of happiness.

What a challenge to the church and all its institutions! What a challenge to every individual who desires to translate "happy New Year" into a reality!!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JANUARY 11, 1945. NUMBER 2.

Mrs W C Wicker 1-1-45

The World Speaks to the Church

To crowds that throng the city street,
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that Thou hast made;
To masters in the realm of thought,
And toilers bent beneath the rod;
To lonely hearts by men forgot,
Be thou to all—the House of God!

When men cry out, confused in mind,
For Truth's clear, guiding beam of light;
When blinded teachers lead the blind,
Or rob the seeing eyes of sight;
When Knowledge walks with faltering stride,
The path which Faith so grandly trod;
When Reason fails, and doubts abide,
Be thou to all—the Voice of God!

Above the strife of race and creed,
And hate which scorns the common good;
Above the narrowing lust of greed
Which laughs at dreams of brotherhood;
Above a nation's trust in war
Which thrusts its youth beneath the sod;
Above the glamorous lies that mar—
Be thou to all—the Peace of God!

—McIlyar Hamilton Lichliter.

NEWS AND VIEWS

Dr. Theodore F. Adams of Richmond, is speaking each evening this week at the Grace Lutheran Church, Winchester, Virginia, under the auspices of the Winchester Ministerial Association, of which Rev. Robert A. Whitten is president.

The Winter Institute for Ministers and Lay Leaders of our colored constituency is being held at Franklinton this week. Among the speakers for the week is Miss Helen Frances Smith, Friendl Service Secretary of The Missions Council, New York City.

Rev. Jesse H. Dollar of Newport News, was in Richmond on Wednesday of this week attending the initial session of the Virginia Council of Churches. He with Dr. E. Stanley Jones, stopped for a few minutes at the office of publication. Other ministers from the Virginia conferences are expected to be present for this meeting.

DATE OF MEETING CHANGED.

January 8, 1945.

Dear Pastor:

The Eastern Virginia Ministers' meeting will be held in the Suffolk Church on January 15. Please attend with the thought of remaining in the afternoon for an important meeting relative to the Elon College Campaign. Dr. Smith will be present, and results of the Henderson meeting will be discussed, and plans made for furthering the campaign. This is most important. Please plan to attend.

JOHN G. TRUITT, *Chairman*,
Eastern Virginia Committee.

REV. R. A. WHITTEN HONORED.

Rev. Robert A, Whitten, pastor of the Winchester, Virginia, Church since October, 1936, and president of the Ministerial Association, has recently been given an honorary membership in the International Mark Twain Society.

The society is an organization inspired by the writings of Samuel Langhorn Clements to "honor the world's literature." Franklin D. Roosevelt is an honorary vice-president and Winston Churchill serves as English representative. Honorary members include Robert Frost, Fannie Hurst, Willa Cather, Upton Sinclair and many other prominent literary figures.

The letter received by Mr. whitten states: "For your contribution to literature, the executive committee has voted you an honorary membership. The award will be made upon your approval."

Mr. Whitten had a book of verse, "Along Life's Way," published in 1939. He also has contributed frequently to magazines and church and fraternal organs. In 1940, two of his poems appeared in the "Poetic Voice of America." Another contribution was published in the "World's Fair Anthology of Verse."

In 1940 he was voted an honorary membership in the Eugene Field Society, a national association of authors and journalists.

SEMINARS ON PERSONAL COUNSELING.

Clergymen, chaplains, Y. M. C. A., Y. W. C. A., social service workers, educators, and other professional workers with service men and returning service men, are invited to participate in a series of seminars under the leadership of Dr. Charles T. Holman, in the following communities:

Raleigh, N. C., January 15, 16;
Durham, N. C., January 18, 19;
Greensboro, N. C., Jan. 22, 23, 24;
Richmond, Va., January 29, 30, 31.

These seminars are sponsored by the YMCA-USO, the Commission on Religion and Health of the Federal Council of Churches, the General Commission of Army and Navy Chaplains, and local committees in the communities where presented.

They are designated to improve the methods of clergymen and other professional leaders in personal counseling. They have been very helpful in sharing an understanding of the emotional and psychological changes which are taking place in the men and women in the armed forces and as an aid in ministering to those who return from active duty. It is gentrally agreed that this will be and is one of the most vital services needed by these men.

Dr. Holman has had extensive experience in applying modern methods of counseling to the task of the parish minister and has been specializing for the past two years in applying these methods to the problems of service men. He is the author of scores of pamphlets and articles in this field of work, and of the following books: "The Cure of Souls," "The Religion of a Healthy Mind," and "Getting Down to Cases."

It is highly desirable that those who attend plan to be present at all sessions, since it is a progressive presentation. A number of books will be on display for examination, and several pamphlets will be distributed to those present.

Detailed information about these seminars may be obtained from the USO-YMCA director in the communities where they are to be presented, or by writing to Rev. Benjamin Watson, Central National Bank Building, Room 1007, Richmond, Virginia.

RELIGIOUS EDUCATION COUNCIL LAUNCHES RADIO PROGRAM.

A new approach to religious radio programing was launched on January 2, by the International Council of Religious Education, when "Victorious Living," a five-minute dramatic broadcast of factual religious experiences, was aired over 24 local stations in 13 states, ranging from small 100 watt units to four 50,000-watt stations.

"Community after community is being signed up," stated Mr. Phllip C. Landers, director of public relations of the council. "It is hoped that by the end of 1945, 200 towns and cities across the United States will carry the program, as well as some communities in Canada. Because of its outstanding religious value for the listening audience, 'Victorious Living' is broadcast on sustaining time, with a committee of ministers and laymen asking the radio station to carry the series as a public service.

"Planned to reach men, women and children with the message of Christianity by the use of the highest technical standards of the radio professional field, 'Victorious Living' is designed to improve the quality of religious radio broadcasts on a national scale by using proved radio technique. It offers local church agencies a program aimed at increasing church and church school attendance."

Typical of the responses coming from radio directors is a statement from Mr. Allan Page, program director of KVOO, Tulsa, Okla., a 50,000-watt station, who states: "Organized religion is finally getting smart. 'Victorious Living' is a series which can hold its own from the

(Continued on page 7.)

SCORE ONE MORE FOR UNION HIGH.

Our students had a very thrilling experience last night when a tigress was shot from our Assembly Hall windows. For some months tigers have been raiding the villages carrying off pigs, calves and dogs. Our dean, living there, had lost an eighty pound pig one night. Once a buffalo cow-herd reported seeing four tigers on a hill near by. People were so scared they did not know what to do.

Recently, two of our four little pigs were carried off. Next day our boys discovered tiger tracks of different sizes which they traced to a narrow ravine about a mile from here. The dog was sent in, but soon rushed back yelping in fear. That night six students with old army rifles ordinarily used for drill, prepared to meet whatever might come for the remaining pigs. All windows were closed tight and barricaded with chapel seats, except the two nearest the pig house, twenty feet away.

The boys hid there, watching until midnight. Then in the clouded moonlight, they saw a big tiger circling the pig house. Three shots were fired at it. The boys could not see if the beast had been hit, but they heard a long terrible scream. The tiger jumped down to the field below and seemed to be rolling around there for about fifteen minutes. Then there was dead silence. The boys thought it must have escaped, but did not dare to investigate until day break. Then, with the dog, they followed the tracks of the wounded animal. In a few minutes it was located. The tigress could hardly move, but she reared up her ugly head, growling fiercely at the searchers. They shouted at her and found she was helpless almost, as her hind quarters had been paralyzed. When she saw the boys approaching, she tried to spring at them, but a final shot fired right into the fierce open jaws brought her flat to the ground.

The students took two long bamboo poles, tied two stools crosswise to them, and on the center a strong board was fastened. They mounted the beautiful, two hundred, thirty pound tiger on this and made it look as life-like as possible. Then four students carried it, led by two others, one beating a gong and the other carrying a sign board telling the story of their great adventure. The six heroes of the day, proudly shouldering their guns, followed them through the village, across the ferry and finally to the city. They paraded around the streets for two or three hours. All business was brought to a halt. The entire city in joyous excitement poured out to see the show.

Finally, ten villagers cooperated and bought the tiger for $20,000, the school retaining the skin and fifteen pounds of meat. Each of the six students received $2,000 in cash for his bravery and fine work. The rest of the money was laid aside for the school anniversary, which is to be celebrated on the tenth of May, the day when the first group of students arrived here in Tsianglo, a day to be remembered in the annals of Union High.

K. P. Lin.

P. S.—Two of the six students are Theological boys; two are part-time students who have to work extra in order to get their education; one is the son of a teacher in the school, and the sixth is a boy sent to us last year by Rev. Loren Humphrey and Miss Mary Mann of Mintsing. Two boys are first year students, three are second year, and one is third year.

K. P. L.

Tsianglo, Fukien, China.

FAITH HOME.

Dear Friends:

It has been quite a long time since we have had anything to say relative to our work at Faith Home. God has so wonderfully blessed us during our Thanksgiving offering. We set our goal at four thousand dollars. We have received five thousand, five hundred, eight dollars and seventy-two cents. It cost us eight thousand, three hundred, eighty-five dollars and eighty-five cents to operate last year. The work is absolutely on faith, and at the end of the year, with all bills paid, we had a balance of three hundred, fifty dollars.

The home has been in operation for seven years the thirteenth of this last December, and it has sheltered more than five hundred children during this time. It has been wonderful to have had the joy of working with this great family, and best of all, since we opened the doors, not one child that has ever come under our care that was old enough went out of the home without being saved before leaving, regardless of how short the stay may have been. We are very proud of the record of our home during this time. We have just received a letter from one of the first girls that entered the home at the age of fourteen. She is now married, her husband is serving in the U. S. Armed Forces and she has a good position in a defense plant.

The work being cared for so wonderfully has been due to always having good consecrated workers to share with the children. One of our workers went away to college last fall to prepare for work with the children. When she came back home Christmas, she said, "I can hardly wait to get back to share again with the children and work at Faith Home." We earnestly covet your prayers that God will soon give us another much needed building. We have had an average of fifty deserving children on our waiting list during the past year.

M. T. Sorrell,
Superintendent.

Danville, Va.

CIRCULAR CHURCH, CHARLESTON.

Circular Congregational Church, in Charleston, South Carolina, has only recently completed a series of changes in its sanctuary. Swinging doors with glass windows have been placed at the southwest entrance. The platform has been made into a rectangular chancel, extending out farther toward the congregation. The pulpit has been placed in the south end of the chancel extending out beyond the chancel floor, while the lectern juts out beyond the north end of the chancel. Steps up to the chancel fill the space between the lectern and the pulpit. The furled Christian and national flags and the starry service flag hang above the heads of the people from the rear gallery. The floor south of the old platform has been raised to make room for an enlarged choir. The barrier in front of the old choir seats has been replaced by brown velvet curtains which are also used to mark off the new choir stalls south of the chancel. The carpets for the aisles and chancel were provided by the Woman's Home Missionary Society. The Communion table, formerly on the floor below the central pulpit, is now at the center and extreme rear of the chancel. A blue velvet dorsal hangs behind the table from the balcony above to the chancel floor. On the table are a white marble cross and two brass candlesticks.

Circular Church was the second church to be established in old Charles Town, having been founded in 1681. Its present minister is Dr. C. Rexford Raymond, for sometime a minister in the Eastern Virginia Conference.

RELIGION AT THE POINT OF NEED.

One of the supreme tragedies of life lies in the strange fact that many Christian people have never learned to use their religion when and where they need it most; they have never succeeded in bringing their religion regularly to the point of human need. Many good people, people who know the Bible, are helpless in the face of trouble: that is to say, their religion vanishes, and they fall back upon secular or profane techniques of meeting trouble.

Do you recognize that "pattern of behavior"—in yourself, in others? Peter had been associated with our Lord and had been conditioned to Christian behavior, but in the time of trouble, he reverted to the technique of profanity. How often Christian people unconsciously revert to secular techniques of facing trouble, settling differences of opinion, etc. They get angry, actually have a temper tantrum, and call it righteous indignation! Church members have been known to live and die without learning the difference between these patterns of conduct in their lives. Religion is of little value unless it can be used in a crisis.

Jesus kept insisting that we use Christian Techniques—always, everywhere. "Turn the other cheek," said He. We try to be smart by adding, "He didn't say what to do after that, so give the fellow a wallop!" We miss the point. The wallop is the secular technique: it only accentuates the difficulty. Turning the other cheek is the Christian technique: it takes the fight out of the other fellow. It disarms him.

Said Jesus, "Go the second mile," rather than resort to the secular technique of justice, or force, or hatred, or revenge. We lift our voices to carry a point, forgetting the Biblical technique: "A soft answer turneth away wrath." A Christian is one who is habituated to Christian patterns of behavior.

Recall the statement by Roy L. Smith: "Religious faith is not designed to save us from trouble, but to provide us with the means by which difficulties may be surmounted." Again: "Our Christian faith was never designed to save us from trouble, but to save us in trouble." That is the point exactly. God help us to grasp this truth firmly. We need the positive aid of our Christian faith when we face unpleasant duty, opposition, criticism, danger, death and bereavement.

"Efficiency" is the watchword of the business world. Religion and the Church often suffer by comparison. So often the Church must even go begging for Sunday school teachers and take anyone who will volunteer. Efficiency? Ignorance and inefficiency are costly in any realm, especially when we are dealing with faith, with character, with personality, with eternal destiny.

The Church must strive for efficiency. Its members must be taught to recognize and diagnose spiritual problems, to acquire skill in facing all kinds of trouble: personal, domestic, physiological, theological, psychological, financial and social. They must be taught to harness the resources of religion in daily living, to employ a variety of Christian techniques—praise, apology, reason, forgiveness, mercy, Scripture, prayer, affirmation, etc.—in the solution of knotty problems. Roy Smith insists: "Make your troubles show their credentials." Yes, locate and identify their source. Then realize: "Just when I need Him, Jesus is near; just when I need Him most." Religion then becomes gloriously redemptive, and then the efficient church becomes the CHURCH OF POWER!

EXTENDED STEWARDSHIP.

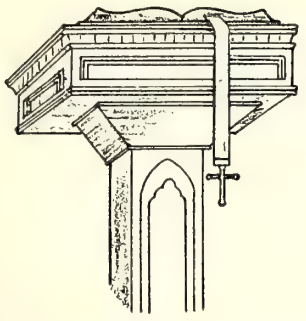
Three quarters of a century ago gifts were made to the American Missionary Association. These gifts made possible the establishment of a school at Capahosic. Stewardship was extended year by year in the educational program of the A. M. A. Since the school is no longer needed for its original purpose, the property has become available for use elsewhere. Has the stewardship of the anonymous donors come to a conclusion, or is it simply beginning a new chapter?

For eighteen years an incompleted building stood on the campus at Franklinton Christian College. Here was an advertisement of incomplete stewardship. The brick and steel needed windows and doors, floors and ceilings, a boiler and radiators, to make it complete. A project was begun a year ago on the impetus of faith to complete the building; or rather to complete the building with the exception of the heating equipment. No one dared to suggest that heating equipment might become available. "Priorities" loomed forth as the big bad wolf who frightened away any hope of this eventuality. Everyone was resigned to the prospect of using the building only in the summer when heat is unnecessary.

Now those anonymous benefactors have quite unexpectedly solved the problem. The Capahosic unit has been removed to Franklinton and will be installed in Henderson Hall, there to begin a new era of stewardship. God continues to work in mysterious ways, his wonders to perform. He is continually confounding those who would set a limit to the usefulness of a contribution in the name of Christ. Here at Franklinton, one of the most promising fields in our denominational home missions program, the historic act of stewardship is renewed and perpetuated. A new and glorious chapter is beginning. Here in the atmosphere of beauty and comfort the Gospel of Christ will be taught for generations.

So often our own faith is inadequate, our eyes are holden. We are blind to God's gifts both near and far. Fortunately, God is not so limited. He would teach us that "all things work together for good to them that love the Lord."

New benefactors are in order today. New streams of stewardship should be originated. New resources should be entrusted to God's (Please turn to page 12.)



"THIS CHURCH HAS POWER."

A SERMON.

By Dr. Fred Sherman Buschmeyer,
Mt. Pleasant Congregational Church, Washington, D. C.

I.

"Like a mighty army moves the church of God; brothers, we are treading where the saints have trod; . . . crowns and thrones may perish, kingdoms rise and wane, but the church of Jesus constant will remain; gates of hell can never 'gainst that church prevail; we have Christ's own promise, and that cannot fail. . . ." "Go ye therefore, and teach all nations . . . and lo, I am with you alway, even unto the end of the world."

These lines suggest the spirit-truth which is the foundation upon which our great affirmation rests, "This Church has power." We are not raising a puny voice in defense of an organization which in some local communities receives but scant recognition and support from many modern men and women. We are affirming that such lack of recognition reflects most seriously upon the spiritual ineptness and astigmatism of those who think the church doesn't hold anything to challenge their time, talents and resources. We are affirming that there is a power and a significance to the church far beyond even the finest expression of organized religion that any of us may have known in a given local community.

I, for one, am ready to let our affirmation stand as an expression of my confidence of this particular church, the Mount Pleasant Congregational Church. I do believe that this church has power! But even this conviction is based upon the still more fundamental fact that our strength is derived from historic and continuing spiritual forces that reach all the way from the historic figure of Jesus at a specific point in time, to the limitless outreach and concern of the God who created our world and all that live therein! This Church has power!

It has power, in the first place, simply because, to use a strictly modern figure, it is the principal "network" among mankind over which is broadcast to all lands and centuries that "The earth is the Lord's," and the further illuminating and empowering fact that "His service is the golden cord, close binding all mankind." These are affirmations of truth upon which the salvation of our world depends! Or if this statement sounds to theological or too evangelistic, let me put it another way. These affirmations stand for truths upon which our world will have to build, if it hopes ever to construct a social framework of world order within which men and women shall live constructively, justly, and at peace with themselves and the laws of our living universe. The Church that brings mankind into a personal and abiding recognition of such fundamental truths has power! Where men and women fail to recognize and support such a Church, it is they and not the Church that stand under judgment and condemnation. And once more, our affirmation is made not from the self-centered stand that "I believe in the Church," but from the objective standpoint that this Church has a power, demonstrated in history, which in itself commands the respect and the loyalty of thoughtful men and women.

II.

When I think of the Church that has and is a power I begin to hear the sound of marching feet. To the ears of my imagination that sound starts with the solitary sandalled tread of a Galilean son of God who walked the highways and byways of Palestine two thousand years ago. Among the selfish sounds and scufflings of those ancient roads he walked with a grace and power which set a cadence never before heard by the ears of men. The common people heard it gladly. To the destitute, the diseased and the disenfranchised it carried a sound of strong new hope. Its strength lay not in the sound of clanging armor nor of spears, but in a spirit of truth, righteousness and compassion which seemed to come from eternal heights of power. The very wayside stones and the surrounding hills seemed made to vibrate to its promise and its strength.

At first He walked alone. And then a few began to follow in his train. They found that when they walked with Him his cadence struck an echo in their hearts, and in his company they discovered a fulfillment of the finest they had ever dreamed of being. But those who listened from positions of selfish pride, or of security or wealth which rested upon the exploitation of their fellows, these heard in his steps a threat to all their greed. They feared that if this Man should walk for long among the common folk, and these should catch the cadence of his way, the castles and the strongholds of their power would shake and fall before the cadence of this growing company.

And so they planned to nail his marching feet to a cross which would silence forever the power He put into the lives of those who marched with Him. They did their worst; and nails and hammers crushed the feet of Him who walked with unmatched grace and power. These selfish rulers thought that they had won; for all the sound they heard at first was the sound of scurrying feet, of frightened feet, running from the threat of entrenched power.

But as He himself had prophesied in prayer upon his cross, they knew not what they did. For the cadence He had put into men's lives was more than a sound which echoed on a city's streets. It echoed through their hearts and minds and left a call that that even fear could not long deny. It pierced their grief, it rose above the silence of defeat, and in their hearts they knew that He still lived and led them in the cadence of their Christian way.

Once more the roads resounded with the sound of marching feet, and though the tyrant took his toll by cruel death from time to time, the sound his feet had started ringed the great sea of the middle east and ran as far as Rome. In Caesar's household steps were heard which lasted when the Roman master's power was gone. The sound of marching feet swept on throughout all Gaul. The truth, the righteousness, the compassion and the grace, which came through Him in Galilee proved that it was of God for all mankind, for everywhere it touched a waiting chord in human lives. It gave authentic dignity to men of every class. And so the sound swept on: of men and women walking in the way He started. It became a chorused sound that leapt the channel and found response in English and Scottish lives. Despite the differing tongues and costumes of those who marched, all answered to the cadence of his steps of grace and truth who still was Leader of this Church that served and worshipped in his name.

This is what the Church is in our own land; not towers and walls, but marching feet. It is the vibrant ca-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

By the action of the Southern Convention the months of January and February have been designated as a part of the period used for making appeals for contributions to Elon College. It seems to be clear that this period was set aside also for the purpose of giving increased emphasis to all the work of the college as well as the financial needs of the institution. Perhaps it would not be out of order to suggest that it should be a time for cultivating a better understanding of the college throughout our Convention and the creation of a stronger sentiment of goodwill among those who should be interested in its welfare.

Elon College has had many difficult financial problems. It has never had a troublesome amount of surplus money. Its needs grow with the demand for larger expenditure of funds for expansion and the improvement of its facilities. But Elon College, like all other church institutions, needs something more valuable than money. Among its faculty, its student body, its alumni, and the ministers and the laymen of the church, there should be a unity that cannot be broken by personal differences, and a spirit of support which will not be limited by narrowness and bigotry. In the presence of this need and in spite of its importance, some of the greater barriers to the progress of the college have been in the realm of personalities.

For the past twenty-five years, educational institutions have laid much emphasis upon psychology; and in that science one of the chief points has been the idea of developing in teachers and students the master type of personality. The name of that mystifying idea is "superiority complex." Now, whenever a body of ministers, or laymen, go out under the spell of that motive, or under the guidance of that ideal of leadership, there will be some kind of battle. The idea of "supermen" is not easy to harmonize with the spirit of toleration and friendly cooperation. The struggle for supremacy is inevitable, in that kind of a social order, and that is true in the church or in any other organization.

One does not miss the mark very far in saying that many of the difficulties in local churches, societies, Sunday schools, conferences, institutions and Convention organizations, arise from this, or similar conditions.

It is imperative that the church and church people are right in the heart as well as in the head. An application of this doctrine to the present needs of Elon College, and the cultivation of universal harmony and unity will be conclusive to a greater morale and increased financial support of the institution.

When the atmosphere of a conference or convention is chilled by the appearance of any speaker in behalf of any institution or enterprise of the church, something is wrong. The loyal support of all enterprises should be normal for every church member. Support means money — but very much more than dollars and cents. Sometimes it means dollars and *sense* —plus prayer and personal work. The period for considering Elon College and its work should be marked by the cultivation of goodwill all along the line. There is a fine spirit for the support of the college. But it is not unanimous. It should be the joy and the pride of every member of our churches to see Elon College grow, and that spirit should be expressed by more liberal financial gifts to the institution.

I. W. Johnson.

"CHRISTIAN TEMPLE DOES IT AGAIN."

Again and again, during my pastorate at The Christian Temple, the members have expressed their generosity in ways that were at the same time humbling and heart-warming. Sometimes it was in connection with a birthday anniversary, sometimes at the Christmas season, but always in a generous and large-hearted way. And this year, on the Sunday before Christmas, Christian Temple did it again—plus. For at the close of my brief Christmas message, Charles Reynolds, Jr., came forward and with a few well-chosen, well-spoken words, presented me with a handsome leather purse in which I found eight hundred and twenty-one dollars — three more dollars were given to me later, making the total amount eight hundred and twenty-four dollars—as an expression of the esteem and good wishes of the members of the congregation. The thing overwhelmed me, to say the least. It still seems too good to be true. It was all the more acceptable because it represented a large number of givers, making it a representative gift, and because of the spirit in which it was given. It was just another reason why my heart will always be warmed upon every remembrance of this generous, gracious people.

I closed my ministry at The Temple on Sunday, December 31. Dr. Archie H. Hook was the guest preacher at the morning service of worship, by invitation of the Pastoral Committee, but at the close of the service I spoke a few words of informal, friendly farewell, and read as my valedictory certain verses from the twentieth chapter of acts. Then with a full heart and quivering lips, I pronounced the final benediction. One does not sever the ties of an eleven-year pastorate with such a people without a full heart and a failing vioce. And although I am not their pastor any longer, I have them in my heart, and hold them in grateful remembrance.

Monday was moving day for the Hardcastle family. We are now most comfortably and happily located in the attractive and cozy parsonage of the Rosemont Christian Church, and by dint of hard and cooperative effort, already well established in our new home, with everything pretty well in place—except the machinery and the accessories of my workshop. I am looking forward with keen delight and high hopes to my pastorate here. I have a good start—I build upon the labors of one who has wrought well. Reverend J. Frank Morgan has given me a strong and sure foundation. May I be a good steward of the heritage he has given me, and as a wise master-builder, build thereon.

A happy New Year to all.

H. S. Hardcastle.

3507 Bainbridge Blvd.,
Norfolk 6, Va.,
January 2, 1945.

TWENTIETH ANNIVERSARY OBSERVED.

The twentieth anniversary of the founding of the First Congregational Church of Lynchburg, Virginia, was observed on January 7, 1945, at the eleven o'clock service. Rev. M. F. Allen, secretary and treasurer of the Board of Missions and Church Erection of the Cumberland Presbyterian Church, Memphis, Tennessee, and the pastor of the Lynchburg Church at the time of its founding, conducted both the morning and evening services. His sermon topic for the morning was "Spiritual Prog-

ress" and the evening topic was "The Church and the War."

The junior and senior choirs of the church united to present joint programs at both services, under the capable direction of Mrs. Geraldine Watson.

During the twenty years of existence this church has had six pastors, and the services were planned in honor of these former pastors, charter members, and the men of the congregation serving in the armed forces.

Mr. Allen was the only one of the former pastors who was able to be present for the observation, but messages from former ministers who had served in the interim were read during the services by the present pastor, Rev. J. Howard Smith.

The former pastors who sent messages were Rev. Roy D. Coulter, now in the U. S. Navy, serving in the South Pacific; Rev. H. George Robertson, now pastor in Mount Sterling, Ohio, and Rev. G. C. Crutchfield of High Point, North Carolina. The other former pastor was Rev. B. H. Watkins of Norfolk, Virginia. A card of greeting from President and Mrs. Ross Ensminger of Southern Union College, Wadley, Alabama, was read.

Miss Ruth Dunn, a student at the Lynchburg College, prepared and read a history of the church. In spite of the inclement weather, large audiences attended, and there were many former members and friends present.

We feel that it was a successful and outstanding observance.

J. Howard Smith.

BETHEL - CONCORD - MT. ZION.

The Bethel-Concord-Mt. Zion circuit can look back on the year 1944 as a year of success in quite a number of ways.

For the first three months of the past year this group was without a pastor. On the first of April the writer had the privilege and honor of being called by this group as their pastor.

During the past year Bethel has done much to improve the looks of the church. During the past summer the church building was painted. The church was underpinned and a chimney put on each side of the church. This was done in order that it might be better heated. Bethel hopes to do some improving on the inside of the church during the new year.

Concord put on a campaign for $2,000 in order to start a building fund. This campaign was closed on December 1, and at that date we had received a total of $2,600. Concord is planning to build a new church as soon as war conditions permit. We are hoping that some progress can be made on the new church building during the present year.

Mt. Zion was host to the North Carolina and Virginia Conference the past year. A church sign has been erected, and the Sunday school rooms have been wired. The people at Mt. Zion hope to put in a central heating system as well as doing some building during the present year if war conditions permit.

There is a fine spiritual feeling in these churches. During the past year 24 members were added to the group. There were eight at Mt. Zion, eleven at Bethel and five at Concord. The churches believe much in evangelism.

Finances, too, have been fine in these churches. They raised their entire budgets including their conference apportionments. Christ said in the Sermon on the Mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is the aim of the pastor and people of this group of churches. We realize that if we can bring glory to God our Father, "in due season we shall reap if we faint not."

W. W. Snyder.

A GENEROUS CHRISTMAS GIFT.

The churches of the Shenrock Pastorate, in the Valley of Virginia, remembered their pastor and his family in a very generous way just before Christmas. They learned that he wanted to go south and spend the holidays, so they paid his salary in full, gave him a ten-day vacation and a Christmas gift of $40.00, and other things which were all appreciated.

We left the Valley on December 22, and visited relatives in Chattanooga, Tenn., and while there attended the Christmas program at the Pilgrim Congregational Church. This was very ably conducted by their new pastor, Rev. Arnold Slater.

We went from there to Columbus, Ga., for a short visit with other relatives, and while there we went over into Alabama, to New Site, where six of a large family of twelve brothers and sisters spent a little time together.

We arrived back home on January 1, and are now hard at work again. Services were well attended the first Sunday of the new year in spite of the fact that the valley had a nice blanket of snow.

We are in a great work, facing a great challenge, and through God's power we can do a great work. As God "opened the eyes of the young man," may He open the eyes of his church that we, too, may see his protecting power in a time like this.

G. H. Veazey.

LAUNCHES RADIO PROGRAM.

(Continued from page 2.)

standpoint of listener appeal and consequently will be beneficial to the stations carrying the program and to the organization furnishing the series."

Billboard magazine, a trade-paper of the amusement world, comments that this series of five-minute transcribed religious programs is the herald of a new day in religious radio programing. They are professional in nature. They use all the tricks of radio production—suspense, drama, music background, etc. . . . There is only an effort to get people interested in religion in its broadest sense."

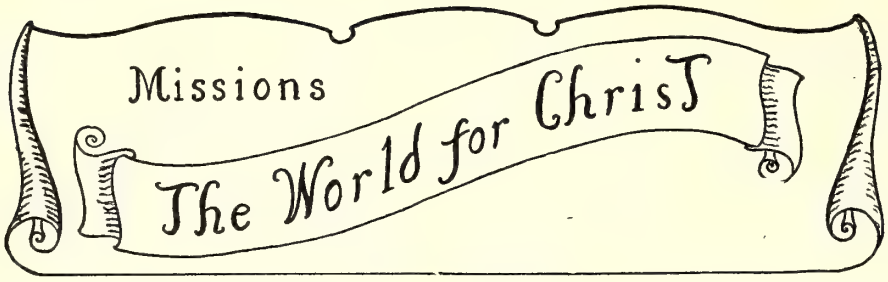
Presented six days a week for 39 weeks, the program is sponsored by the Council and its member denominations, in cooperation with local state and city councils of churches and religious education as well as local ministerial associations.

Liteners in Virginia and North Carolina can hear the programs over WRVA, Richmond, Virginia, at 4:55 each afternoon, Monday through Saturday.

Is it too much to expect the church public to spend 45 minutes in worship on Sunday night? The choir rehearses for this service, and the minister prepares his sermon, taking precious time which could be well spent in visiting the sick and discouraged, or in writing cheery, encouraging letters to our members far away in service. It is heartbreaking to the pastor, and very discouraging to the organist and choir director, and the choir, to have a small attendance at the evening service. It gives all present a defeated feeling, and it makes it look like the Church has failed the Christ. Say, let's attend the evening service, and bring others with us, and thus make it an inspiring, rather than a discouraging service.—*A Church Bulletin.*

Touchiness, when it becomes chronic, is a morbid condition of the inward disposition. It is self-love inflamed to the acute point.

—*Drummond.*



"NO OTHER NAME."

By Dr. Hugh Vernon White,
Professor of Theology, Pacific School of Religion.

When Peter and John were hailed before the Sanhedrin because they had created a disturbance in the city, the only charge that could be made against them was that they had healed a man who for many years had been an invalid. This "good deed to an impotent man" was well known, and the authorities could not object to it. What they were really, and properly, concerned about was the excitement of the people caused by the fact that this remarkable act of healing was connected with the name of Jesus of Nazareth, who had been crucified. Accordingly they called the two disciples before them and ordered them "not to speak any more or teach in the name of Jesus." In one of the really great acts of religious affirmation Peter replied: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things we saw and heard."

Our sympathies today are with the two courageous disciples of Jesus. It would be strange if it were not so, for out of such testimonies came the Christian faith and the Christian church. Yet, strange as it may seem, there are many in our Christian churches who range themselves on the side of the Sanhedrin and would lay upon his disciples the injunction not to go further in this business of speaking and teaching in the name of Jesus. *They are the church people who say that missionaries should not go out to all the world to preach the gospel and teach all men his words and ways.* Such Christians, like the members of the Sanhedrin, grant that healing sick bodies is a good thing; that is, they approve medical and educational services to those of other countries, but when it comes to presenting Christ to them as Lord and Saviour, these curiously inconsistent followers of Christ object. All they can see in it is that we are "cramming our religion down other people's throats." They would encourage works of Christian kindness, but they would prohibit making Christ himself known. And so, in effect, would have effectually prevented the rise of Christianity as a faith and as a Church and would have put to an end the movement of which Peter and John were leaders.

One cannot but ask why such a logic should appeal to members of the Christian Church, many of whom are intelligent, and sincere. I think that it is because of a fundamental and tragic misconception of what the missionary does and what is meant by the spread of the Christian faith throughout the world. Perhaps there is a clue to this misrepresentation in the tribute paid to Jesus by Peter in replying to the charge of the Sanhedrin, " . . . in none other is there salvation for neither is there any other name under heaven given among men wherein we must be saved."

This declaration can be taken as a sectarian and bigoted statement of religious loyalty; but for such men as these who had been with Jesus for so long, it was merely a plain statement of fact. So far as they were concerned it was a simple truth. Indeed, where is the Christian of vital faith for whom it is not true? Or, these words may represent a superstitious trust in the magic power of a name and of formulas based on the name that are able to save men mysteriously. This name against all the other names! Our Jesus against your Buddha or your Mohammed! Unfortunately even the name of Jesus Christ can be used and has been used in this way. But certainly that is not what Peter and John meant and that is not what the Church means today when it reaffirms their confession and sends men and women out to all peoples to make Christ known.

Certainly there is no magic in a name. Missionaries do not give their lives and spend their energies just to get Buddhists to substitute the name of Jesus for the name of Gautama in the prayers and rituals of religion. The name is only a symbol for the great fact of the person of Jesus Christ. It may be a matter of indifference what words men use in approaching God or in finding the way of life with their fellowmen, but it is never a matter of indifference whether they have the truth about God and man found in the life and teachings of Jesus.

That is what the missionary is spending himself to do—to bring men to that Person and all his works and words that men may know the true way to God and to salvation in every significant meaning of the term.

Professor Hocking has put this central meaning of the Christian faith truly and well: "Christianity is the only religion that inclines to substitute the person of its founder for its entire doctrine and knows that it has gained rather than lost by so doing."

It is neither bigotry nor superstition that impels the missionary to go on his mission but the compulsion of the love of God which has been awakened in him and which makes him, like Paul, the lover and debtor of all men.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 4, 1945.

Sunday Schools.

Union Grove, Ashboro, N. C.	$	3.29
Concord, Elon College, N. C.		5.00
Pleasant Hill, Liberty, N. C.		13.00
Dendron, Va.		5.19
Antioch, Harrisonburg, Va.		6.03
Ingram, Va.		10.33
Mt. Olivet (G), Dyke, Va.		8.75
Union (So.), Franklin, Va.		32.50
Total	$	84.09

Individuals and Churches.

Mt. Pleasant, Cameron, N. C.	$	2.16
Bethlehem, Broadway, Va.		17.00
Turner's Chapel, Sanford, N. C.		5.08
Timber Ridge, Gore, Va.		8.50
Total	$	32.74

Specials.

First S. S. Burlington, N. C.	$	37.32
Total for the week	$	154.15
Previously acknowledged		6,962.15
Total since Sept. 1, 1944		$7,116.30

Gratefully,

Mattie Cox Parker,
Secretary.

LITTLE CREEK CHURCH.

With the disadvantage of supply preaching and pastors for Sunday only, the church has held together and progress has been made.

The congregation paid for the lot adjoining the church, which was a wise investment. The church paid its dues to the Sunday school convention, its apportionment to conference, and for a membership in the C. M. A.

Attendance is increasing in Sunday school and church services.

J. E. West.

News of Elon College

By President L. E. Smith.

ELON PREPARES FOR LARGER SERVICE.

The campaign committee charged with the responsibility of formulating plans and completing organizations for the raising of $1,000,000 for Elon College held its initial meeting on Thursday, January 4, at 10:00 a. m. The committee consists of an Executive Committee of five and a General Committee of fifteen. Three from each conference constitute the General Committee. There were fifteen members of the committee present, two ex-officio members, and one visitor. The meeting was held in the First Congregational Christian Church, Henderson, North Carolina, with Dr. W. E. Wisseman, president of the Southern Convention, presiding, and Dr. Stanley C. Harrell, secretary. Prayer was offered by Rev. Millard Stevens. L. E. Smith, president of the College, stated the purpose of the meeting and suggested different plans that might be followed in conducting the campaign and by which the appeal of the College is to be carried direct to the hearts of the total constituency.

In the course of the discussion that followed, plans and organizations now in use by a number of our sister colleges in the states of North Carolina and Virginia that are now conducting similar campaigns were referred to in detail and with general approval.

Different plans were presented and discussed. On all vital points there was general agreement. All agreed that the authorization of the Convention to raise $1,000,000 for the College should be adhered to, that the campaign should be set up to raise that amount, that such a campaign should be launched at the earliest possible date, that we should plan to raise $100,000 by March 1, to meet an impending emergency, that all pastors, churches and alumni should cooperate to the fullest extent that these high goals for our College might be reached, that this is the time for the total constituency of the College to make its bid for real money for the College, and that with proper plans and convincing appeals auspiciously timed we could not fail. It was voted that the first $100,000 secured, unless otherwise designated, should be used for the permanent establishment of the Staley-Atkinson-Newman Memorial Foundation for Christian Education. There was happy agreement on all points and high hopes for the success of this great undertaking.

In this effort Elon College plans for an enlarged service to the churches of our Convention, to our United Church at home and abroad, and to the program of Christian Education as a whole. We realize that it is the college's business to train ministers for the pulpit and that we must train them in larger numbers than heretofore, but we also realize that it is our responsibility to train religious education directors and competent lay workers for our local churches. It is also the plan of the College to inaugurate a lecture course on Christian work that will run for one week. An outstanding Christian leader is to be employed for the course. In conjunction with the lecture series, refresher and inspirational courses for ministers, Sunday school superintendents, Sunday school teachers and laymen will be offered. These special courses will continue through one week and will be open to all who wish to attend.

To inaugurate this enlarged program of service to our churches and the cause of Christian Education will require considerably more money. It is the conviction of all, however, that with additional services will come increased resources. In faith and complete trust, Elon College embarks upon its program of larger service to the local church and a wider program for Christian work.

FIFTH SUNDAY OFFERINGS.

It would be fine if every local church in our Convention would begin the New Year with a payment on its conference apportionments—fine for the church and fine for the College. A part of the year's obligations would have been met, help and encouragement given to the College. If the good people of the Convention are informed and given the opportunity, they will support their college. The need of the College for current funds is really acute, and I cannot emphasize this fact too much. At the present writing we are in no serious difficulty, but with the spring and summer months staring us in the face with a greatly reduced student body, we know that difficulties will begin to arise. We need the help of every local church and every individual to make sure that the College is able to continue its program of training and meet its current bills.

Previously reported		$ 446.49
Churches.		
Eastern N. C. Conference:		
Turner's Chapel	$ 8.73	
Eastern Va. Conference:		
Holland	100.00	
N. C. and Va. Conference:		
Greensboro, Palm Street	16.00	
Sunday Schools.		
Eastern Va. Conference:		
Dendron	$ 5.18	
Mt. Carmel	6.28	
Union (So.)	4.79	
N. C. and Va. Conference:		
Durham	20.77	
Ingram	7.52	
Western N. C. Conference:		
Flint Hill (M)	1.24	
Pleasant Hill	10.00	
Pleasant Ridge	5.28	
Va. Valley Conference:		
Antioch	15.70	
Concord	2.94	
Mt. Olivet (G)	8.53	
		212.94
Grand total		$ 659.43

A COURSE FOR CHURCH USHERS.

The School of Adult Education of the University of Omaha, Nebraska, is offering during 1945, a course of training for church ushers, which has been greatly expanded. This course is available in correspondence study form for students in absentia.

This course for church ushers, the subject of feature stories in several publications of national circulation, is, as far as the director of the school, Mr. E. M. Hosman, has been able to determine, the only one of its kind. The need for the course is attested to by hundreds of letters from prominent churchmen from all over the nation.

The subject matter for the course, selected from scant literature in the field, has been greatly augmented by suggestions received from ministers, head ushers and prominent laymen. Significant contribution also came from the field of applied psychology, architecture and engineering. Material for study is increasing substantially with the increased interest in the problem of effective ushering.

Throughout the course, consideration is given to the functions of the usher, his contribution to church good will; the psychology of meeting strangers; building church membership; maintenance of an atmosphere of worship; special services, such as weddings, funerals, etc.

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Here is the news item of the Junior Department of our Durham, N. C., Church that I promised you:

A LETTER FROM DURHAM.

The Junior Department had its Christmas service and party for the mothers this afternoon.

We have just received our new benches which Dr. Waldo Boone gave us and our department looked so pretty. We used the Nativity Scene throughout our service. Our Christmas folders for the order of service had this scene on them; and we also had this secene on our worship center table. Then, in the small window on the left of the table, we used our angel choir scene. We used our candelagrum of gold candles behind the angel choir and the candles were very pretty burning. Our little robed choir sang their carols, as Mary, Joseph, the Wise Men and Shepherds pantomimed the Christmas story. You should have heard the little Mary sing, "Sleep Little Jesus," and the choir girls joined her in the chorus.

Our processional and recessional were very pretty, but we had quite a time learning to keep time!

After our program we had a party. We served frozen punch from the side in one of the Sunday school rooms. Mother made our toll house cookies. We used red candles everywhere in our room except one white candle behind the manger scene. On the table in the other room we had a little lake scene with snow. We had little dancers on the lake and a tiny electrical tree that would light up when we plugged it in.

The Sunday school gave the children lovely little books, "Bible Treasures." The Men's Bible Class furnished fruit and candy for them. Mrs. Tilley and Mrs. Kernodle, our teachers, remembered each child with a pretty gift.

The favors for our mothers were little hat boxes (home made of home made mints. We used little Madonna seals to close them.

The children went home, tired, but I think very happy. The mothers seemed to enjoy it too, so I guess our work really was worthwhile."

We're sure that your Christmas party was a great success, Miss Perry, and how we wish that we might have been with you!

Sincerely,

DOROTHY TODD.

SHARED READING.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Please come in and join us, Lucia," Blanche Varian said cordially, as I stood at her door one Sunday afternoon last January. "We're reading our Christmas books."

I followed my friend into the living room, expecting to find each member of the family occupied with his own book. Instead of that, only small Joyce held a book. The others were grouped around her, as if they were listening.

"Won't you please read to us, Miss Mallory?" Joice entreated me after our greetings were over. "This is Tommie's new book."

"Haven't you been taking turns at reading?" I enquired.

"Yes, Miss Mallory," Joyce replied, "but we like to hear you tell stories at the library—"

"I'll read when it comes my turn, Joyce," I promised. "Won't you go on with what you were reading when I came in?"

Joyce finished her page of a story of courage and adventure that has been loved by young and old readers for over fifty years.

The book passed from hand to hand, with each one reading a few pages, and sometimes pausing to add an appreciative comment. Though I had read the book many times, I found the characters taking on new life and the phrases glowing with more warmth and beauty than I had ever sensed in silent reading.

"I don't know when I have enjoyed an afternoon so much," I told Blanche when I was leaving. "You were wonderfully kind to let me share your reading hour!"

" I am glad you like our family book club," she replied with a smile. "I'll tell you more about it some day."

Blanche fulfilled her promise the next time she came to the library. She is a member of the city library board, and I am children's librarian.

"You know how much my husband and I love books, Lucia," she began, "and how hard I have tried as a library board member to make books attractive to all of the children in the city. You'll be surprised when I tell you that one of our own children didn't care much about books a year ago. Of course Tom and I realized that Tommie shouldn't be expected to be exactly like his parents, and we didn't want to force him to read—we wanted him to become interested in books, naturally.

"At Christmas time a year ago, Tom gave Tommie a book that had been a favorite of his own childhood. Tom was keenly disappointed at his son's lack of interest in the book.

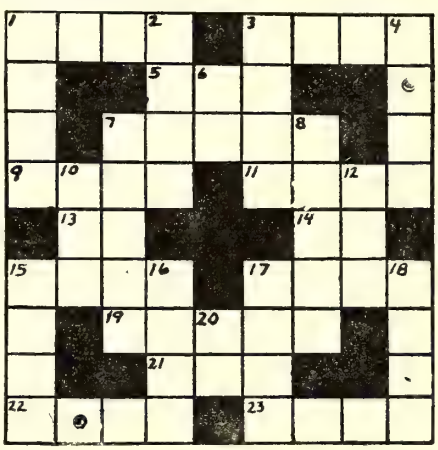
" 'Why couldn't we all read Tommie's book together?' I suggested.

" 'Do you think the children would enjoy that?' Tom asked doubtfully.

" 'Tommie likes to go fishing with you, he likes to work in the garden

(Continued on page 11.)

CROSSWORD PUZZLE.



ACROSS:

1. Wife of Mahlon and Boaz.
3. Bethlehemite who married Ruth.
5. Age.
7. A book for daily memoranda.
9. Opening into a room.
11. To mend a sock.
13. Ounce. (abbr.)
15. An act of mercy.
17. A state of the U. S.
19. Opposite of day.
21. North American Animal. (abbr.)
22. Thin sharp edge of an instrument.
23. Lifeless.

DOWN:

1. A hostile incursion.
2. One who succeeds another in the possession of property.
3. A poet.
4. A hill in Jerusalem.
6. Rear Admiral. (abbr.)
7. Twelve.
8. A pleasure boat.
10. One Old Essay. (abbr.)
12. A friend of David. (I Kings 1: 8.)
15. Fruit of the date-palm.
16. To eat.
17. Son of Simeon. (Gen. 46: 10.)
18. Son of Ruth and Boaz. (Ruth 4:17.)
20. Georgia. (abbr.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

THE COUNCIL FOR SOCIAL ACTION.

The Council for Social Action represents a pioneering venture in the work our church is carrying on in this day of social change and human need. Its program includes *Social Education*, the *Service Committee*, which does relief and rehabilitation work in this country and abroad, and *Action* projects. One post on the action front is in the field of Legislation and Christian Citizenship. It is this particular phase of the Council's work which the Pilgrim Fellowship missionary gifts will support.

Tom Keehn, who has been in Pilgrim Fellowship since its beginning, and who has served us in several national offices, is today executive secretary for the committees on Legislation and on Christian Citizenship. Pilgrim Fellowship fulfills one of its important functions when it gives the denomination capable Christian leadership. Tom Kehn is the youngest member on the staff of the boards of our denomination. Pilgrim Fellowship pledges its support to Tom and his work in the Council for Social Action.

What is involved in this task? First of all, a small office is maintained in Washington, D. C. It is just a room in the building occupied by the Washington Federation of Churches. But from this center, the Legislative Committee of the CSA, with its staff secretary, issues information to our Congregational Christian people on highlights in the legislative and political scene. Most important is a monthly bulletin, *The Washington Report.*

It is important to have an outpost of the church in Washington these days. Our nation's capitol is the focal point in determining the kind of world which will be built during and after these days of struggle. And what our nation *does* depends upon what it *is.* That's why the church must arouse members to take an active and informed part in national decisions.

A second responsibility in this same field is the *Committee for Christian Citizenship.* This committee is composed of some of the ablest leaders in our churches. Its purpose is to help ministers and members rediscover their rightful part in the wellbeing and extension of democratic life.

This means, for example, encouraging young people to enter public service as a Christian vocation. It means inspiring church people of all ages to get into political action in their own communities—in regular parties, in new movements. It means keeping informed and making our opinions known to leaders in government—local, state and national. It means sponsoring such projects as the World Order Compact throughout all our churches. It means urging ministers to speak boldly on public questions through forums, election sermons, and providing them information so that they can speak intelligently. In all these things, the Committee for Christian Citizenship will underline this central fact: *we act in our capacity as citizens because we are Christians; and because we are Christians, we act differently!*

This is a new field in the sense that it has been uncared for and undeveloped in recent years. We know now, in this day and crisis, that democracy and freedom are precious gifts. They must be rewon in every generation.

Four per cent of the total giving of all our churches is allocated to the Council for Social Action, little enough for its many important tasks. The Pilgrim Fellowship is supporting an important cause—one that challenges mind, vocational plans and Christian convictions—when it supports the Legislation and Citizenship Program of the Council for Social Action.

VALLEY FELLOWSHIP MEETS.

Around 300 delegates and visitors attended the Pilgrim Fellowship Rally of the Virginia Valley Conference, which was held at Leaksville on Monday, January 1. Miss Helen Showalter, of Harrisonburg, presided. Rev. S. E. Madren, of Linville, struck the theme for the meeting when he spoke on "The Time Is Now" for Christian youth to build a new world. Miss Clarene Andes, home for the holidays from Hartford Seminary, conducted the devotions. The Junior Choir at Leaksville furnished special music.

Book Reviews

MISSIONARY DOCTOR. The Story of Twenty Years in Africa, by Mary Floyd Cushman. Harper & Bros., New York. $2.75.

Dr. Mary Cushman went to Africa to serve at an age when many women retire. One of her earliest dreams had been to serve as a missionary, but family matters prevented this fulfillment until she was in her fifties. It was then that she set out for Angola, West Africa, and lived and worked with the people.

One senses the keen regret with which she left "her people" and returned to the States, but not until she had spent a considerable span of years in medical work.

"Missionary Doctor" is full of high adventure—even snake stories; pathos and tragedy; happiness and good works well done. Some of the descriptions of native types are very interesting. Tribal habits and responsibilities come in for their share too. Members of the Congregational Christian Church can take peculiar pride in the work of "Dr. Mary" and the Angola Mission, for both were denominationally supported.

The book is nicely illustrated. One

(Continued on page 15.)

FOR THE CHILDREN.

(Continued from page 10.)

with you,' I answered. 'I believe he would like reading with you, too.'

"Tom finally agreed that it might be worth while to try the experiment.

"The children were interested from the first day we read together. After Tommie's book was finished—and our son did enjoy it—Helen and Joyce brought out their Christmas books to be read. Then Tommie, one day, brought a book home from school—a book on modern scientfic developments. This the girls and I enjoyed as much as he and his father did.

"Reading together did more than introduce the children to our own best-loved book friends; for we soon found out that the plan had some fine by-products. There was a quickened interest in science, Joyce became a better reader so as to take her place with her older brother and sister, and less attention, on the part of all the children, was now given to books and periodicals of doubtful value.

"Often the children bring in their friends," Blanche concluded, "and they are welcome to share our reading hour."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

STANDARDS OF THE KINGDOM.

Lesson III—January 21, 1944.

Golden Text: *"Blessed are those that have been persecuted for righteousness sake; for theirs is the kingdom of heaven.*—Matthew 5:10.

Lesson: Matthew 4:23-6:18.
Devotional Reading: Psalm 15.

By Way of Apology. The writer of these Notes ordered a copy of Tarbell's Teacher's Guide well in advance, but received a notice to the effect that the book had not been released by the publishers at the time. It finally came, but it came just as this preacher was in the midst of getting ready to move. For any one who has ever moved, that will be explanation enough. If you have never moved, you just do not know what is involved, so an explanation will not mean much anyhow. The writer hereby expresses his regret for the delay in getting the Notes to press. As announced during the fall, he now writes the Notes a full week ahead, so that if the paper is late in arriving in your home, you will still have the Notes for the following Sunday. From this time on, I will try to be "a good boy."

The Marks of Members of the Kingdom.

One of the main themes of the teachings of Jesus was "the kingdom of heaven," or the Kingdom of God. As Jesus used the term it was both a present reality and a future event. The Kingdom was among men in the presence of Himself and in the limited number and in the limited extent of his followers. But it had not come in its fulness or in its completeness. Jesus himself taught his disciples that they were to pray "Thy kingdom come."

As He begins his ministry He proclaims the cardinal principles of the kingdom. He starts off with the characteristic marks of the members of the kingdom, of the blessedness of the believers. The word which He uses can be translated happiness, but it goes deeper than mere happiness, which may seem to depend upon circumstances, while blessedness always depends upon relationship to God. The kingdom belongs to those who are "poor in spirit"—to those who realize their insufficiency, and their dependence upon God; to those who have the capacity to mourn, who are moved by the woes of the world; to those who are meek, to those who have themselves under control under every provocation; to those who hunger and thirst after righteousness, those who have a burning desire to be better and to learn more about God; to the merciful, those who are compassionate, those who do all in their power to alleviate human woe; to the pure in heart, not only those who are clean, but those who are single-minded in their devotion to God; to the peacemakers, to those who sow the seeds of peace and goodwill, who work to make peace between individuals, and groups, and nations; to those who have been persecuted for their devotion to the right and the cause of righteousness, to those who are willing to pay the price of their convictions and their conscience—to those belongs the Kingdom of God, to those come the blessings of the spiritual realm which is the essential spirit of the Kingdom of God. None of them depends upon wealth or station or learning—they are qualities of character.

The Mission of the Members of the Kingdom.

The members of the kingdom are to be good, but they are to be good for something. They are to be a saving, sweetening, steadying, seasoning influence in life. They were to function as light in a world of darkness, as salt in a world that had within it the elements of decay and destruction. They were not necessarily to make a lot of noise about it, their work was to be done silently, slowly, surely. Because they had a certain spirit within them, they were to be centers of creative, life-changing powers. Life was to be safer, sweeter, sounder, because of what they did, but more because of what they were.

The Members of the Kingdom and the Law.

The members of the kingdom were to be under law. But the law of the kingdom was not according to jots and tittles, but great principles and a great spirit. The law of the kingdom was the law of love. It went far beyond what was demanded of it, its essence was the willingness to go "the second mile." It demanded that one should love not simply those who loved him, but even his enemies; it demanded that one salute not only those who saluted him, but those who did not salute him. It insisted that men should pray, not that God would do their will, but that they would have the grace to do God's will. It put the emphasis upon the inner spirit and not simply upon the outward act, upon the spirit in which men did things rather than simply upon what they did. Praying, fasting, the giving of alms, were to be done unto God and for men. The law of the kingdom is a sobering, searching thing.

The Members of the Kingdom and the Ultimate Ideal.

The members of the kingdom were not perfect, but they were to have perfection as their goal. This perfection was a moving goal in a sense. A seedling is not a perfect tree or plant, but it can be a perfect seedling. A child cannot be a perfect man, but it can be a well-developed child. It must have been in something like that sense that Jesus said, "Be ye perfect even as your Father in heaven is perfect." This business of being a Christian is not an easy thing. It is a searching, demanding thing. But it is after all the only way in which life will work. It is only as we work in harmony with the laws of the kingdom that life is on center, that life has harmony and power and joy.

EDITORIAL.

(Continued from page 4.)

wisdom and providence. Not only in this generation, but for generations to come, they may be "a very present help in the time of trouble."

The various boards and institutions of our Church are worthy of our bonds and our bequests. Our contributions may be used far beyond the limits of our own imaginations. The increased earnings of today constitute new stewardship opportunities and responsibilities. This year of our Lord 1945 should be a great stewardship year. And we may be very sure that if we take care of the year, God will take care of the years!

R. L. H.

We tend to think and feel in terms of the art we like; and if the art we like is bad then our thinking and feeling will be bad. And if the thinking and feeling of most of the individuals composing a society is bad, is not that society in danger?

—*Aldous Huxley.*

THIS CHURCH HAS POWER.

(Continued from page 5.)

dence of a long unbroken line of those who tell his story in their lives, who work his mercy with their hands, who accept their share of hardship in his name, and look forward to a day of greater victory still to come, because the cadence of their leader calls from far ahead, across all battle lines and above all broken homes; He leads us still in spirit-strength that comes from God!

This Church has power! This Church is a power! And you and I can stand with Christian confidence and pride before all the armies the rulers of the world can assemble; for we belong to a line of spiritual conquerors whose marching feet will rule and serve in righteousness when other armies have disbanded and gone home or left their last battalions on a war-torn field.

III.

This is more than a merely imaginative picture of the Church of power. It stands for a truth that is the hope of our whole world! The saving power of God is not something that can be gained by the repetition of sacred words, nor the touch of priestly hands, nor the performance of pious acts within the cloistered walls of even the most majestic cathedral. The saving power of God was and is given to the world through human lives that march; that answer to the cadence of his life; that walk in lowly paths of service in a home, or in the city's slums, or in some far off land; that step with boldness into marts of trade, or mount the rostrums of our schools and legislative halls, to proclaim with every act and breath the kind of truth, concern and leadership we see in Him who is the great Head of our Church!

This Church of power is neither denominational nor national. It is not Greek nor Roman; Catholic nor Protestant. It belongs neither to the rich, nor to the poor, nor to the middle class. It has no single liturgy and speaks no common earthly tongue. Any and all groups who identify themselves by one or more of these names or characteristics may have a portion of this power in them. But the power is greater than any names by which these groups may describe or classify themselves. The salvation and the hope which they can offer to our needy world come not by reason of these things that separate, but through the truth and grace, the boldness and the sacrifice which outreach all our forms of organization, and which proclaim a message of more universal appeal than any idiom of language or symbolism we may choose to employ.

It is worthy of our serious recollection that Jesus himself never named this march of power. In his own life the language He used was the Aramaic-Hebrew of his day. The formal worship of his experience was within the temple of his people. If these are the forms essential to the furtherance of his gospel, then your lot and mine is most hopeless. This tongue and this form of worship are personally unknown and completely strange not only to us but to the vast unnumbered host of men and women who first heard the story of his life in some other language, and who first knelt in prayer before some other kind of an altar, yet who nonetheless have heard and answered a spirit call that reached from his heart to their own!

There is very little spiritual guidance concerning the nature of this Church of power to be found in the traditionally cited utterance of Jesus, "Thou art Peter, and upon this rock I will build my Church." For if we take the phrase in its full context we find that almost in the next breath Jesus is saying to Peter, "Get thee behind me Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men." The comment may be an all too suggestive and accurate indication of the hope and the failure which have been so sadly mixed in the actual history of the Church that carries the name of Jesus; but certainly these lines give no clear picture of the Church of power He hoped to see men build and work through across the years.

I don't know just where you would turn for the most pertinent word Jesus ever spoke concerning the character of this Church of power. For myself, I turn to the sermon on the mount. I note that after Jesus had set forth a whole series of attitudes that represent a decided advance over the generally accepted standards of the day, and after He had uttered his word of warning, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven," He concluded the whole address, or series of addresses, with these words: "Beware of false prophets . . . ye shall know them by their fruits . . . Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. . . . Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. . . . And . . . the people were astonished at his doctrine: for He taught them as one having authority, and not as the scribes."

Here is the charter and the authority for a Church of power! Here is the basic reason the Christain Church has outlasted empires and whole civilizations. Because there has always been this deeper, truer, Church of his spirit underneath all the organizational arrogance or local pride or institutional impedimenta that have so often formed the most visible part of the Church. This external Church has its difficulties along with all other fallible human instutions, while the eternal Church of the spirit stands fast. Jesus himself predicted the fall of houses built on the wrong foundations. But the church visible which keeps the spiritual sound of marching feet echoing through its services and swinging in a strong cadence through the daily thoughts and actions of its memebrs' lives—this Church has power: power to survive whatever may happen to its physical foundations, and power to answer the needs which no other institution among men is answering.

This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus
Our world shall be reborn.

As a Christian churchman, I am ready to face the future with an affirmative and hopeful outlook, so long as we remember the essential nature of the Church. "Like a mighty army moves the church of God . . . Crowns and thrones may perish, kingdoms rise and wane, but the Church of Jesus constant will remain . . . " for this Church has power!

A COURSE FOR USHERS.

(Continued from page 9.)

In response to many requests, the University of Omaha has made the course available in correspondence form, for which the fee is $10.00. It is suggested that a church can pay the enrollment fee for one or more ushers, who in turn can serve as leaders for the local study group.

A post card addressed to Mr. E. M. Hosman, Director of the School of Adult Education, University of Omaha, Omaha, Nebraska, will bring detailed information.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Old Year has gone and the New Year has come to carry on. The Old Year was good to us in a great many ways at the Christian Orphanage. We had no critical illnesses and no serious accidents, and no deaths.

Our churches, Sunday schools and friends were faithful, loyal and liberal in their giving to support the little children here. We had many business men who were not members of our church to send us splendid offerings because they are interested in orphaned and dependent children and want to see them have an equal chance in life.

We planted a large crop, and the kind Master blessed us with good seasons most of the year. Our farm gave us the best yield we have had in many years. Our dairy herd did well and furnished each child with a quart of milk a day, and we sold enough milk to buy the special dairy feed we used.

We cannot help but feel that God has been with us, not only during the year 1944, but during all the twenty-eight years we have been here. On many occasions when we could not see our way clear, and we were discouraged in meeting our bills, He has seen to it that some unexpected friend would send us money, and the dark clouds would be lifted and the sun made to shine. Our faith in Him would be made stronger and we would feel that we had been drawn a little closer to Him.

We are grateful to the friends who have stood by us these many years, who have seen to it that we reached our goal each year. A good friend wrote us some time ago and said that he hoped we would live long enough to be superintendent for fifty years, and that they wanted to help raise fifty thousand dollars for the fiftieth anniversary. We are in good health, still full of energy and happy in the work and he may have that pleasure.

We are thankful to God for his blessings. We are thankful to all who had a part in making the year 1944 the best year yet. We feel that when God and the folks are on our side, we have nothing to fear.

We are at the gates of the New Year 1945. We cannot fathom the future or know what it has in store for us. We want to close with a little paragraph by an unknown author:

"I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 11, 1945.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Turner's Chapel	$ 3.28	
Wake Chapel	7.67	
Youngsville	7.00	
		17.95
Eastern Va. Conference:		
New Lebanon	$ 20.00	
Dendron	10.20	
Norfolk, Bay View	25.00	
		55.20
N. C. and Va. Conference:		
Bethel	$ 15.36	
Union (N. C.)	22.00	
		37.36
Western N. C. Conference:		
Mt. Pleasant	$ 2.16	
Union Grove	3.00	
		5.16
Va. Valley Conference:		
Antioch	$ 6.75	
Mt. Olivet (G)	9.31	
Timber Ridge	12.25	
		28.31

Thanksgiving Offerings from Churches.

Eastern N. C. Conference:		
Wake Chapel		367.00
Eastern Va. Conference:		
Antioch	$ 13.67	
Cypress Chapel	47.52	
Union (Surry)	25.10	
		86.29
Western N. C. Conference:		
Pleasant Hill		27.14
Georgia Conference:		
Vanceville		1.00

Special Offerings.

W. N. Reynolds	$500.00	
Lt. James W. Parker	100.00	
Donald H. Watkins	80.00	
Carl W. Lowthrop	70.00	
Rockingham Co. Welfare	38.28	
Mrs. Margaret Hill	30.00	
First Congregational S. S., Children's Division, Mason City, Iowa	29.84	
A. G. Dabbs	20.00	
Big Oak Christian Church	16.83	
L. N. Overman, guardian	10.72	
J. Caesar Phillips	10.00	
A Friend	5.00	
		910.67
Total for the week		$1,536.08
Total for the year		$1,536.08

The most thoroughly wasted of all days is that one on which one has not laughed.

—*Chamfort.*

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Church .....

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

HODGES.

Miss Mollie Hodges, a beloved member of the Franklin Congregational Christian Church, passed away in Norfolk, Virginia, June 12, 1944.

The influence of Miss Mollie's loyal Christian life was and always shall be an inspiration.

Her devotion to the church and its members is worthy to emulate.

To know her was to love her. Her passing was truly an irreparable loss.

We commend her loved ones to the care of our Heavenly Father.

Mrs. J. A. WILLIAMS,
Mrs. E. P. JONES,
Mrs. C. O. BYRD,
Mrs. E. L. BEALE,
Committee.

McGHEE.

We, the members of the Franklin Congregational Christian Church, wish to pay tribute to the memory of our beloved member, Mrs. Jennie Eva McGhee, who departed this life August 7, 1944.

Therefore, Be It Resolved:

1. That we bow in humble submission to the will of our heavenly Father.

2. That we hold in loving remembrance her loyalty and quiet personality.

3. That we extend our heartfelt sympathy to her family and commend them to God, whose grace is sufficient for them.

4. That a copy of these resolutions be placed on our records, a copy be sent to the family and a copy sent to The Christian Sun for publication.

Mrs. J. A. WILLIAMS,
Mrs. E. P. JONES,
Mrs. C. O. BYRD,
Mrs. E. L. BEALE,
Committee.

PIERCE.

Whereas, Our Heavenly Father in his infinite wisdom and love, hath called Mrs. Bernice Piland Pierce to her eternal home, we the members of the Franklin Congregational Christian Church, offer the following tribute to her memory:

1. That God in his all wise providence doeth all things well, while we mourn the loss of one who was ever faithful, we bow in humble submission to his divine will.

2. That we extend our deepest sympathy and love to the bereaved family in their loss.

3. That a copy of these resolutions be sent to her family, one to her son who is in foreign service, and one to The Christian Sun for publication.

Respectfully submited,
Mrs. J. A. WILLIAMS,
Mrs. E. P. JONES,
Mrs. C. O. BYRD,
Mrs. E. L. BEALE,
Committee.

JONES.

Whereas God in his infinite goodness and wisdom removed from our midst, into his glorious beyond, our brother in faith, Mr. Isaac J. Jones, on June 23, 1944, be it resolved:

1. That the Franklin Congregational Christian Church has lost a worthy member, who was loyal in the upbuilding of God's work, and who, when afflicted with physical infirmities, bore this suffering with Christian patience and fortitude.

2. That we extend to his wife and loved ones our deepest sympathy in their bereavement, believing that God is the only One who can comfort and give resignation to his divine will.

3. That a copy of these resolutions be sent to his wife, a copy spread upon the records of the church, and a copy sent to The Christian Sun.

Respectfully submitted,
Mrs. J. A. WILLIAMS,
Mrs. E. P. JONES,
Mrs. C. O. BYRD,
Mrs. E. L. BEALE,
Committee.

MORING.

Miss Lelia O'Kelly Moring was born on December 24, 1872, and passed from this life to her reward, May 10, 1944.

Miss Lelia was loved by all who knew her; living a Christian life in her home, church and community; lending her presence where beauty and uplift were needed. In the school room, where she spent more than fifty years of her life, she was always thinking of others and of their greatest need. This was proved at her funeral, as a great number of her former students came to pay their last tribute of love and respect to her.

May we extend our sincere love and sympathy to her loved ones and pray God's richest blessings may comfort them and give them peace.

Mrs. N. P. ALEXANDER,
Mrs. B. O. SNYDER,
Mrs. C. E. YOUNG,
Committee.

Congregational Christian Church,
Durham, N. C.

MARTZ.

God in his wisdom and love saw fit to take home with Him our dearly beloved sister and friend, Douglas Moize Martz on March 25, 1944.

Douglas was born on November 5, 1919. Even as a little girl she was faithful and interested in her Sunday school. When she grew into womanhood, her sweet Christian spirit had become so deep rooted that it enabled her to bear with patience her long months of suffering.

We extend our sincere sympathy to the bereaved family, her mother, father, brothers, and Chaplain Edward Martz, her husband.

Mrs. N. P. ALEXANDER,
Mrs. B. O. SNYDER,
Mrs. C. E. YOUNG,
Committee.

Congregational Christian Church,
Durham, N. C.

MISSIONARY DOCTOR.

(Continued from page 11.)

is amused by Dr. Cushman's difficulty in photographing the Ovimbundu people because of their very prominent foreheads that cast shadows. But finally she evolved a system with the cooperation of the sun.

This is a book for men and women, young and old. It will find readers in and out of the church. It deserves study and commendation. Would to God that more Mary Cushmans were among us! J. J. H.

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CANDLES OF THE LORD

By REV. CARL R. KEY

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah 60:1.

As a child my mother once gave me the surprise of my life by telling me there was an "Old Christmas" which always came twelve days after Christmas, or on January 6. It was not until I was well past twenty years of age that I learned the full meaning of so-called "Old Christmas." This is what I found out:

"This day has been held in memory because of the visit of the three wise men—'We Three Kings of Orient are.' This 'manifestation to the Gentiles' was of special significance in the early church, so long in conflict with the Jews. It is the tradition of the early Church also that on January 6, thirty years later, Jesus was baptized, and this added significance to the day. There were other traditional reasons for making January 6 a memorial day. This is traditionally the great day for missions—the day when Christ came to the Gentiles" (a pamphlet on The Christian Year) or all nations, all people.

In our Church Year, January 6 is called Ephiphany. It is a Greek word meaning manifestation or self-disclosure. The keynote for Ephiphany is "Christ the Light of the World." The Festival of Lights belongs here.

"For centuries the Ephiphany has been a day for baptisms, both infant and adult, and in the Eastern churches this day is celebrated as Christmas. In old England, the Ephiphany being the twelfth day after Christmas, was observed with the festivities of 'Twelfth Night.'" (The Christian Year.)

"The day on which Christ, the Saviour of the world, first appeared to the Gentiles is to be reverenced by us, dearly beloved, with sacred honour; and we ought to feel this day in our hearts those joys which were in the hearts of the three Magi, when being urged onward by the sign and leading of a new star . . . " (Sermon of Leo I, A. D. 440-61.)

You see we telescope all this—these several incidents of the Christmas Story and what follows in our New Year into one on December 25.

The Miracle of Christmas comes and goes. We forget it all too soon as sure as this season rolls 'round and by us. But the Light of the Christ Child will not let us off that easily. There must be someone—a great many—like the Wise Men of old, to spread his Light abroad. Only the people who hear the story, see the light, and feel it "penetrate the frame of their spirits" and become "charged with the strength of its flame," can really tell it all abroad. But it must be told. The ancient prophet Isaiah was sure of it. "Arise, shine," said he, "for thy light is come, and the glory of the Lord is risen upon thee."

It will take "Candles of the Lord"—persons with the strength of flame—with power enough to keep on burning, but not be consumed nor put out by storm or darkness, to walk in the Way made plain by Him who is the Light of the World. Dr. Allan Knight Chalmers says, "It is not a new light we seek. The old light is the truth. But the candle is not enough. It won't do to be a good person in a sheltered spot. This age demands of those who believe in the truth of God, a light and a heat which cannot be blown out by the winds of the modern world.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JANUARY 18, 1945. NUMBER 3.

Wrestling With God

By ALBERT W. PALMER.

One dark night long ago Jacob wrestled with a mysterious stranger on the banks of the Jabbok. As we read the story today in the light of modern psychological insight, we understand that Jacob was really wrestling with his fears and his conscience. The great climax of the story is that, in the end Jacob found that he had been wrestling with God. He emerged from the night of struggle limping, but facing the sunrise.

This wonderful story is a parable for our times. We, too, are wrestling with our fears. We had better face them realistically. What does the future hold for a nation embarked on a career of imperialistic exploitation? Who is to police the world? What other methods can be brought into play? And how do you organize them? Can and will the church do it? What happens to the victors a generation after victory and why?

We also need to struggle with our conscience. Who are we to set ourselves up as preceptors of international probity? What is our record in dealing with other races? What are the tragic blind spots in our civilization? Will we be prodigal in warfare, but niggardly in peace? What will war turn out to have done to our character, morals and ideals? Have we any need of repentance?

But all this wrestling will be vain and utterly discouraging unless we discover that through it all we are really wrestling with God! Who is God? How and where do we find Him? How do we obtain his blessings?

In the spirit of this old story we need to come and confer together. It is night now, but there will be a sunrise. Let us be ready to face it in a new understanding of God and confidence in his purpose and power.

NEWS AND VIEWS

Dr. H. S. Hardcastle was among those attending the organizational meeting of the Council of Churches in Richmond last week.

Funeral services for Mrs. Will Dunn, a revered member of Pleasant Grove Church, were conducted at Rocky Mount, North Carolina, on Monday, January 8, by Rev. Joseph E. McCauley.

Rev. H. A. Gleason will spend the next six weeks in study at the Hartford Seminary. During this leave of absence from his churches in Carrol County, Mr. Gleason plans to complete his work at the seminary.

Franklin Congregational Christian Church reports that several thousand dollars were received on their Building and Improvement Fund during the past year. They are hoping for even larger contributions during the year 1945.

HENDERSON.

It is now after Christmas, and we are in the beginning of another span of life's journey known as the year of 1945. The churches and friends remembered the pastor and his family in a very generous way during the Christmas season.

On the third Sunday afternoon before Christmas as the pastor went into the pulpit to preach at Mt. Carmel Church, there was lying on the Bible a very healthy looking envelope that contained twenty dollars as a Christmas present from the church to the pastor. I have enjoyed serving this very interesting little group of people. We are to serve this church on the third Sunday afternoons this year.

Last year the Henderson Church gave us a money tree, and this time it was the trunk of the tree which was hollow and contained fifty-six dollars and twenty-five cents. Perhaps next Christmas the roots will show up. What will happen when the whole tree has been given? It is a pleasure to serve such a people. One family in this church remembered us with seventy-five dollars. Many smaller gifts came in, including a fourteen pound ham. We are very grateful for all these things and for the spirit in which they were given.

May God bless and prosper these churches and friends, and help us to render a greater service throughout this year. Thanks to all.

J. Frank Apple.

SUPERANNUATION.

Previously acknowledged	$1,314.55
Interest	1.82
Martha's Chapel, Youngsville, .	3.00
Bethlehem, Youngsville, N. C. ..	2.00
Mayland, Broadway, Va.	11.00
"A Supporter"	25.00
Antioch, Youngsville, N. C.	4.00
Wake Chapel, Fuquay Springs ..	15.00
Morrisville, N. C.	3.00
Joppa, Edinburg, Va.	2.00
Piney Plain, Raleigh, N. C.	10.25
First, Burlington, N. C.	162.38
Hebron, Nelson, Va.	10.00
New Elam, New Hill, N. C.	8.53
New Lebanon, Summerfield, N. C.	16.00
Antioch, Harrisonburg, Va.	17.00
Plymouth, Raleigh, N. C.	14.45
Lebanon, Semora, N. C.	10.00
Palm St., Greensboro, N. C.	16.00
Bethlehem, Elon College, N. C. .	52.68
Fuller's Chapel, Henderson, N. C.	18.00
Pleasant Ridge, Ramseur, N. C. .	9.67
Pleasant Ridge, Guilford College	17.50
Old Zion, Norfolk, Va.	25.50
Good Hope, Youngsville, N. C. .	5.00
Youngsville, N. C.	9.00
Pleasant Union, Lillington, N. C.	20.00
Seagrove, N. C.	10.00
Elon College, N. C.	70.00
Bay View, Norfolk, Va.	7.00
Happy Home, Ruffin, N. C.	20.50
Windsor, Va.	15.00
Mt. Pleasant, Cameron, N. C. ...	10.00
Salem Chapel, Walnut Cove, N. C.	6.00
Total received to Dec. 31, 1944	$1,941.83
Paid 15 beneficiaries, Dec. 19	1,340.00
Balance in bank Jan. 1, 1945 .	$ 601.83

Mattie Cox Parker,
Secretary.

HERE IS BAD NEWS FOR CHURCHES.

New regulations of the income tax go into effect on January 1, 1945. They provide for personal exemptions on the basis of an annual income of $500. A man gets an exemption of $500 for himself, $500 additional for his wife and $500 for each child. That is not the bad news. The bad news is that the church must withhold from the pay of lay employees, regardless of the size of the amount, the tax on the income of employed individuals.

Suppose that you have as organist a married woman who receives for her services $2.00 per Sunday. Like every employee, she will sign form No. W-4 (1944). This certifies her personal exemption. If her husband has claimed an exemption which includes the $500 exemption of the wife, she will have to so indicate on the form. Then the treasurer of the church must withhold 18 per cent of every $2.00 payment made to the organist, or 36 cents. This will have to be remitted with other tax money to the Department of Internal Revenue quarterly. In the case of a church with a large number of employees, such as choir boys, Sunday school teachers, etc., this will mean a tedious system of bookkeeping which will cost more than the amount of the tax.

Just to get the matter clear, read the following correspondence. Note the questions raised by our letter. Then, read the reply from the Department of Internal Revenue. That gives the story.

Our Question.

The question has arisen from some of our correspondents regarding the Withholding Tax as applied to the churches.Some of our churches have a number of employees, such as choir singers, Sunday school teachers, etc., who are paid a very small wage. In some instances as low as $1.00 per week. The question is: Must the church withhold the tax in paying these employees? In some instances they are married women whose husbands have taken the full exemption allowed a married person. In other instances they are children of parents who have taken exemption on their children. One of our subscribers, a church of some size, has more than fifty such people on its pay roll. It is joining others in making a request for this information.

The Answer.

Reference is made to your letter dated October 27, 1944, requesting to be advised with respect to the withholding of income tax on remuneration paid to certain individuals employed by churches.

The duty to withhold tax on remuneration received by individuals for services rendered is dependent upon whether the employer-employee relationship exists between the individual rendering the services and the person for whom the services are rendered.

The term "employer" embraces not only individuals and organizations engaged in trade or business, but organizations exempt from income tax, such as religious and charitable organizations, educational institutions, clubs social organizations and societies.

Every employer is required to withhold and deduct tax on the excess of

(Continued on page 7.)

"What Are You Giving Up for Lent?"

By Allan Knight Chalmers,
Pastor of the Broadway Tabernacle, New York City.

"What are you giving up for Lent?" was the question children asked each other when I was small. To keep Lent meant giving up something, preferably something that was fun. Most of us who have grown up feel now, however, that if we do give anything up in Lent, it should be because we have taken on something important which leaves us no time for lesser things.

If we would all give up some things we have been doing because we had taken on something which was big and important, then we would be keeping Lent in a way which would make a lasting difference. You can start eating candy again on Easter Monday, and possibly because you have deprived yourself for a little while, you may eat all the more in the end. But some things which you have to give up because you have taken on other things are not easy to pick up on Easter Monday. You may have acquired the habit of thinking and acting in certain different ways, and you find you cannot go back.

Let's think about four words which represent a peril to following Christ and see what we could substitute during Lent.

We are in peril of carelessness. Make that the Number One attitude to give up. We are careless about good things. So much of life is an acceptance without understanding of such precious things as: The miracle of friendship, the divine abandon of love so big that it does not think of itself, all the heritage of mind and spirit, beauty seen and sensed. We take all these as if no one had to pay a price for them then—and now.

Dean Inge once said, "We are what we care about, and think upon, and love."

From the sin of careless acceptance of the good, preserve our bodies and souls, O God.

We are in peril of callousness. We have seen so much and heard so much that our eyes are dim and our ears dull. We can take in no more to hearts which have not been tested to their limits. Our passions for beauty and perfection are controlled and kept safely within the easily possible and the conveniently conventional. Our lives are too accustomed to horror which is known to us and within the length of our reach, but because we cannot do all that we know, we do not even what we can.

We are callous about bad things. How many of us think when we say in our Lord's Prayer—"Give us this day our daily bread"—about all the brothers in adversity for whom that simple word we say is a desperate necessity?

From the sin of callous acceptance, preserve our bodies and souls, O God.

We are in peril of conventionality. We have been taught a morality of the body and know when we violate the codes. We have been taught the prayers of the spirit's conventional sins and know that there are things we have done we ought not to have done, and that we are, therefore, miserable offenders. But we feel no deep sense of guilt nor change more than a hair's breath the choices we make in daily life.

From the sin of conventional morality, preserve our bodies and souls, O God.

We are in peril of convenience. May no word said or sung, no worship of Thy great power or adoration of Thy glory, may no self-interest or fool's gold of worldly success turn us from the vision to serve Thee with all we have and are. We do not know the end nor when it shall be reached. We only know we have been touched with a beauty which makes us loathe ugliness and long for the coming of that time when all men shall be in the beloved community, the City of God.

Preserve our bodies and souls from the contentment of the convenient life that we may not find rest in this world until we rest in Thee, O God, unto whom we lift our voices, saying, "Our Father . . . "

May we keep Lent by giving up those things which cannot live side by side with the things we have taken on out of a higher understanding of Thy love, O God. In Christ's name. Amen.

NOTE.—This article is reprinted from a leaflet distributed by the Commission on Evangelism.

ANENT SOCIAL SECURITY.

Dr. Thomas J. Watts, executive secretary of the Relief and Annuity Board of the Southern Baptist Convention, protests any action by the federal government which would place church employees under the social security act. Dr. Watts says that the churches can do as well or better than the government by using their own funds.

We agree that the churches can do as well or better than the government, but ask one question: "Why haven't they done so?" Denominations are generally older than our government. They have talked nobly about human rights. But we have yet to see any denominational program which gives adequate protection to lay employees of churches. An effective plan, adequately financed, would be more eloquent than hours of argument.

—*Church Management.*

HAVE YOU
CONTACTED THAT OTHER PASTOR
CONCERNING MEMBERS
FROM YOUR CHURCH
WHO HAVE MOVED INTO
HIS PARISH
?

ORCHIDS TO NORTH CAROLINA WOMEN.

Miss Susie D. Allen sent this comment with her quarterly report, which appears in this issue: "If you have never been proud of our North Carolina women before, I know you will be when you read this report. This is almost as much money as we used to raise during the entire year."

The editor is proud of our North Carolina women. They are establishing an impressive record in stewardship, one which will doubtless be contagious. The latent stewardship possibilities of our churches are being steadily explored and developed. We are made quite happy in this realization.

While we rejoice in this evidence of growing concern for missions, let no one get the impression that we are "all out" or "over the top" in missions. A student of world affairs recently stated that all our Protestant churches gave only eighteen million dollars last year to evangelize an area in which lives one half the population of the world, while the American people spent one billion, two hundred million dollars betting on horse races! He went on to say that the church in Jerusalem gave so much to missions, it soon became necessary to take up a collection for the saints in the home church. We reverse the process, he added. We spend the major portion of our resources on the ecclesiastical machinery in Jerusalem.

Orchids to the women of North Carolina? Yes. But more orchids to the women in Africa, China and India—more orchids to those who have never had orchids and the things which orchids symbolize.

SUCCESSFUL COUNCIL HELD.

The Virginia Council of Churches has been formally and officially organized. Delegates from twelve Protestant denominations, representing more than 500,000 Virginia churchmen, both white and Negro, attended the Council meeting in Richmond last week. A budget of approximately $35,000 was adopted in order to establish a statewide religious program similar to those now operating in fifteen states. Religion will be given wide and specific expression through the Foundation for Religious Work in State Institutions, the departments of Christian Education, Evangelism and Worship, Comity and Missions, Social Education and Action, the Interracial Commission, and the Christian Youth Council.

Other aims of the Council include publication of a bulletin, establishment of a department devoted to radio ministry, promotion of observance of special days throughout the church year, and the establishment of a rural church department.

The fact that "the home is the practice ground for Christianity" was emphasized by Dr. Roy A. Burkhart. Since a boy will read his home attitudes into his understanding of the universe, Dr. Burkhart outlined a practical program for getting the spirit of Christ into the home. His second address was a plea for churches of, by and for the people.

"Don't let the President forget the Atlantic Charter!" cautioned Walter W. Van Kirk at the council meeting. This charter guarantees to victor and vanquished nations alike equality of access to economic resources. The church, he said, must insist on Christian reciprocity. He reproved American Christians for being more concerned with maintaining their own standard of living than with saving the world. He reminded a large congregation that Christ did not have one gospel for victor nations and another for the vanquished, one gospel for the white man and another for the yellow man, red man and the Negro, but one gospel for one world. He insisted that just as there must be a strategy for global war, so there must be a strategy for global peace.

Cooperative religious work in Virginia has received a great impetus through this organizational and inspirational meeting. A new and thrilling chapter of church history has begun. Protestantism in Virginia has received a moral transfusion. The continued work of the council will be under the able direction of Rev. Henry Lee Robison, who was elected executive secretary.

R. L. H.

In your this year's giving, plan a place for our Church College. In the post-war period, the G. I. Joes will go to colleges prepared to take care of them, and the smaller church colleges will be frozen out of the picture unless they are prepared to measure up to required standards. Elon must not fall by the wayside. Its great service to Christianity, and to the Christian democracy must be continued and strengthened. While the boys are fighting for the ideals of Christian democracy, we will not allow those ideals to be driven out at home through the loss of church colleges. Other church colleges are going forward. Are the youth of our churches less deserving? Or do we have any less vision of loyalty? Answer, No!

—John G. Truitt.

The lawyer, or the machinist, or the school principal preaches the sermon. A committee of church members shares the responsibility for calling on the sick or delinquent members. Another lay group edits the church bulletin. With ministers marching off to war as Army or Navy Chaplains, with the next graduating class from any seminary ready to pin on the chaplain's cross, many a Christian congregation is being forced to carry on without a minister. But church leaders begin to see a silver lining to this cloud—or to agree again that God moves in mysterious ways his wonders to perform. For in pastorless churches, members have to work at the religion—and they find God working with them.

—The Pathfinder.

Needed: An International Office for Education

By Carl Hermann Voss.

This second global war within a single generation teaches anew the need for collaboration by nations on a world-wide scale—an international collaboration in every field of human activity: organized religion, economic trade, military disarmament, political organization and education. The need for cooperation in *all* spheres is vital, but the necessity for a dynamic unification of objectives in the field of education is of transcendent importance. It is as essential as the relief and rehabilitation of UNRRA, the law and order of AMG.

We need immediate action by the United Nations on the question of education, for the present world crisis demands such action. *The time is now.* Our program for the peace will be incomplete, in fact utterly futile, unless the nations plan an International Office for Education as part of the peace settlements which are under way at the present hour.

I.

An International Office for Education with a permanent secretariat located in the future "world capital," should be organized for creative purposes, not for a cramping, didactic pendantry. Such an office would not dictate a curriculum for the three R's in any country, but would *guard* and *guide* man's quest for knowledge —*guard* the heritage of the worthful, durable elements in the heritage of Western civilization as well as the age-old culture of the Orient; and *guide* the educational systems of all the nations to achieve a unity, but not uniformity, of purpose.

Such an institution would develop a program of "democracy in education":

(1) *Equality of opportunity* for all people in every land — a basic tenet in democracy;

(2) *A campaign to banish ignorance and illiteracy,* two great obstacles to any nation in the realization of the freedom and liberty implicit in the democratic hope;

(3) *The inculcation of a sense of dignity*—a prime factor in the democratic idea.

Achievement of these fundamental theses in democracy would be aided by an International Office for Education.

With such purposes in mind, the work of an International Office for Education, augmented by the other agencies in the growing international government of the United Nations, would offer a program to every nation, not just to the chosen few. The International Office for Education would encourage education from the pre-school period into adulthood, from nursery schools and kindergarten through elementary grades, high school, and college, into constructive adult education projects with their vocational and technical training, their public libraries and community forums.

Such a prospectus on an international scale would certainly not provide an educational Utopia. It could, however, forge a bill of Educational Rights by which men and women might earn a livelihood, accept individual and community responsibilities, and gain strength and grace, confidence and direction, to participate actively in the building of a world which could progressively be freed from the twin evils of war and want. The International Office for Education would try to:

(a) *Rebuild morale* among the people of the warring nations, both victor and vanquished;

(b) *Aid in the reconstruction* of schools, colleges and libraries in the devastated lands of Europe and Asia;

(c) *Banish discrimination* on a basis of race, color or religion, and improve educational standards by substituting merit and ability as criteria for educational opportunity.

(d) *Clarify educational aims* and thus avoid the authoritarian type of education which regiments development and stymies the creative impulse, which flourishes upon the lie and which will perish only under the impact of truth;

(e) *Encourage the interchange* of national ideals and cultures, and thereby create inter-nation comity;

(f) *Facilitate the exchange of students* from one country to another to increase international understanding, gain perspective for growing minds, sharpen the skills of student leaders, and enrich the experience of both visitor and visited;

(g) *Create a world-mindedness* as a counter-balance to a narrow national-mindedness which has been the bane of the modern era and is today so deeply imbedded in the minds of men throughout the world.

II.

The main task on the agenda of an International Office for Education would be the re-education of the Nazi mind, not only in Germany, but also in Italy, in Japan, and the satallite and occupied countries, as well as in the nations of the free world, all of which have been poisoned to a greater or lesser degree for more than a decade by the fascist menace. In the 1930's, educators of the democratic nations contended that fascist programs of education were not their concern. For that sin of omission—the failure to kill fascism at its very inception—we are paying bitterly today, and tomorrow there may be a greater penalty in a deluge of blood and tears. Hitlerism's ruthless brutality and unspeakable cruelty, its frightful superstitions and unholy lies, have fostered a resurgence of barbarism and neo-paganism, the like of which the civilized world has never known. An antidote must be prescribed to nullify the effect of these poisons. Otherwise our victory will be solely military and the job only half-done.

This process of decontamination can be handled only in part by the victor nations, who can go no further than a careful and sympathetic supervision of the educational systems in Germany and the other Axis nations. That is only a step in the procedure. The cure itself must be tactfully but firmly directed by democratically-minded nationals in Axis lands under the encouragement and guidance of an International Office for Education. These teachers, recruited from among returned exiles and leaders in the valiant underground movements, can administer an antidote for the polluted minds of their countrymen. Anti-fascist instruction by the victor nations and democratic leadership by liberal elements of the vanquished nations will form the pattern of procedure.

This is a delicate and difficult job. But delicacy and difficulty should not deter the United Nations from assaying the task in a statesmanlike fashion. If it is not done, then Hitler will have won the war, no matter how overwhelming the military defeat inflicted upon him. His crusade against civilization will have triumphed and

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

People are anxiously awaiting news from the battle front. The mail, the telephone, the radio, and the newspapers, bring tidings from afar. What will the message be today? It may be "missing," "wounded in action," "killed," or "well." Or the long silence with no news may increase the anxiety of parents and loved ones. These conditions affect the life of the people engaged in war as well as the civilians. It is easy to imagine the anxiety of soldiers when the roll call discloses that some of their "buddies" are absent after a severe battle, with a possible notation, "missing," or "wounded," or "killed."

How about the churches? The churches have a roll of members. These members assumed certain vows and obligations when they were enlisted in the "army of the Lord." It would be interesting if churches would have a roll call every Sunday, or for every service. In many of our churches the absentees would outnumber those who answered "present." What is the average attendance of a church of 300 members? Let us be liberal and say "about one hundred and fifty." That would be very liberal in most churches. What about those absentees? Where are they? Why are they absent? Are they "wounded"? Have they been "killed"? Are they well? Or, are they just "missing," without definite news or explanation?

Some are absent because they have been wounded. It is not unusual to find church members who have been wounded by their fellow members. Some criticism, an unkind word, an oversight, a careless indifference, and a direct injury by immoral conduct may cause a wound which requires much attention and careful dealing to restore normal attitudes. A church member may be wounded in the church, or by the church. But all the wounds are not made by church members. When the church member becomes involved in too intimate relations with the enemy of our souls, it must be expected that the devil will inflict some punishment. The worldly contacts inflict wounds upon the members of the church. Beware!

Wounded church members need careful attention and treatment. And the "missing in action" are in great numbers. The roll is called; the accounting is carefully made: they are missing. The army leaves no stone unturned in trying to locate the missing. How about the church? What is the church doing about the missing? Here is the tragedy, both for the active members and the "missing" ones. Too often, yes, far too often, the indifference and the neglect may be serious. A missing church member should be seriously considered and such absence should become a matter of great concern. Such an one should be located, if possible, and immediate return to active service should be the aim. Yes, many are missing—and they can often be found. They should be enlisted and be in line of service.

Too often the church takes it for granted that a few of the members, may be one half, will be present, and things will move along without the absentees. Of course, the church will drift along without them, but it could move so much better with them, and with their help. And the church should do its best to recover the missing and restore them to their rightful place. Leaders should be more deeply concerned about these vital matters. Apparently, the matter has not been considered of sufficient importance to have a prominent place in our annual or regular church conference and assemblies. It is the custom to talk a great deal about the raising of money—and very little about the increase of members or the recovery of the "missing" members. It is time to face this situation with prayer and much work.

I. W. JOHNSON.

HISTORIC VALLEY OF VIRGINIA.

BETHLEHEM CHURCH.

"Bethlehem, at Tenth Legion; admitted to Conference in 1851; original deed dated September 21, 1844." (Wayland's History of Rockingham County, Virginia. Page 246.)

When informed by Rev. Guy H. Veazey, pastor of Bethlehem Church, that Mrs. Myrtle Conquist was preparing a historical sketch of this church, I wrote Mrs. Conquist, and I take pleasure in quoting from a letter recently received from her. She says:

"I have assembled considerable data on the subject you wrote me about. Some is tradition, some is fact. The material starts with the first ownership of the site and connects the earliest religious attempts to socialize the community life, to the beginning of the Stone Church era, which was in 1844. Then follows the pre-war period, the war, with the subsequent devastation, the lapse, and the need of revival. The new beginning dates from 1881, when the present sect became an interested group, and on until today.

"It was no accident that the church was named Bethlehem. My ancestors, who owned this community, were Latins and non-Christians.— Bethlehem symbolized all that was Christian to them. And especially so after one of my grandfather's brothers accepted Christianity and became a Christian minister, according to the record in the family Bible. Another strange thing also about this church: It was not until 1881, that anyone connected with the congregation was a trustee for the property. My mother was a charter member of the 1881 group. My grandmother, an Episcopalian, conducted a hospital for the wounded in Bethlehem Church during the War between the States, and was put under martial law and compelled to serve bread to the Northern army. This community was the real backbone of Democracy. It represented and promoted Thomas Jefferson's doctrines with a strength that caused him to call it 'Tenth Legion,' because it was to him exactly the same as Caesar's 'Tenth Legion' was to Caesar. Sebastian Marche (Sebaston March), my ancestor, and the third owner of this land, is said to have been an aide to LaFayette. Jon, his son, was in Washington's army and enlisted at Winchester. There is a grave on the old homestead which was called 'the Sea Urchin's grave.' Tradition says, 'Richard Marche, commander of the sloop *Nancy*, which plied between New York and Martinique, during the Revolution, found this child on a bit of wreckage!' The Sea Urchin's insignia is on the grave stone, a piece of common stone from the valley.

"When this community began, it was illegal for any one to be married by any except an Episcopal minister. The marriages of the boys and girls were solemnized in their own particular way, bonds being carefully given by responsible persons in the family and after by relatives through marriage; then recorded with the license. Later, when the Church of England Rector came, he legalized the ceremony. This is not generally known by many today."

(Continued on page 7.)

Book Reviews

THE BIBLE AND THE COMMON READER. Mary Ellen Chase. Macmillan Co., New York. $2.50.

The "common" or ordinary reader will be delighted with this clear and easily read commentary on the Bible by Mary Chase. It is helpful for those who are anxious to appreciate the greatest of books, but who do not know how, or where to find such helps. Any number of theologians have given expositions on understanding the Bible; but here a lay person, a woman, writes in an easy style those things for which many have been waiting.

A three-fold division of the book includes the "Chapters in Introduction," "The Old Testament," and "The New Testament." The longest section is devoted to a study of the Old Testament, which is quite fitting as it is perhaps less well known by the average person. A fragmentary knowledge of Bible stories from childhood days lingers with most common readers. There is also the vast army that confesses "the begats and the wars and the laws are too much for me." She writes of one of the prophets: "As a poet Hosea is unexcelled in his beautiful use of similies. Comparisons seemingly came quickly to him, and he uses them lavishly throughout his book. They are taken from all manner of sources, and they show his wide and acute powers of observation and his familiarity with many sides of his life both in town and country. The backsliding of Israel is 'like a back-sliding heifer'; the wicked in Samaria are 'hot as an oven'; Ephraim is 'like a silky dove without a heart'; the sinners in Israel are 'as the chaff that is driven with the whirlwind out of the floor, and as smoke out of the chimney'; the king of Samaria is cut off 'as the foam upon the water'; the people of Israel 'have sown the wind, and they shall reap the whirlwind.'" And so it goes.

Mary Ellen Chase is distinguished in American letters. She is noted for her refreshing style which is probably a reflection of her native state, Maine. For a number of years she has been professor of English Literature at Smith College. Thoughtful readers will be delighted to know that she feels that a study of Biblical literature is important in the study of literature along with Beowulf and the Canterbury Tales.

IF I WERE YOUNG, Clovis G. Chappell, Abingdon - Cokesbury Press. $1.50.

What would you do if you were young again? The widely known minister of the Galloway Memorial Church in Jackson, Miss., has given nineteen answers in his new book. Some of the answers are ones that most people might give, but most of them are a bit startling at first glance.

I'd Make Folks Treat Me Right, I'd Avoid Being Half-Baked, I'd Encourage Myself, and I'd Grow Up, are some of his answers.

It is the ability of Dr. Chappell to get at the heart of things that has won him his popularity. When he writes a chapter for "If I Were Young," he wastes no time on non-essentials, neither does he forget the older people who will read his book. All will be heartened and strengthened by his plainly written and non-technical approach to the practical problems of Christianity.

BETHLEHEM CHURCH.

(Continued from page 6.)

If we ministers sometime feel that our lot is hard and our work is difficult, we might find some consolation in finding that preachers are not so cruelly treated today as they were in the time indicated by Mrs. Conquist's letter: "It is related in Harrison's 'Settlers by the Long Gray Trail, that 'Many persons in this section were so opposed to ministers that they threw them into the nearest pond, and often the "preacher," as he was then called, took refuge in one of the marsh homes.'"

Mrs. Conquist lends inspiration in the closing paragraph of her letter concerning her church and its future. She says: "This church should mean more than it has ever meant, after one hundred and sixty-seven years of pious, creative effort to send forth that which ennobles the human being. You have no doubt guessed that I have a real love for Bethlehem. I wish I had the prophetic vision to see it enrich every life as it has mine. There should be a church home for every soul, and no matter where the individual finds himself in this universe, that home should hold for him his most sacred memories."

And so this concludes the story of Bethlehem Church, in the famous Shenandoah Valley of Virginia. Our sincere good wishes go to the pastor of this historic old church and to his people, who are laboring so faithfully with him in building a greater history for tomorrow for the glory of God.

ROBERT A. WHITTEN.

BAD NEWS FOR CHURCHES.

(Continued from page 2.)

each payment of wages to employees (adults or minors) over the family status withholding exemption as indicated on the Employees' Withholding Exemption Certificate Form W-4, required to be filed with employers by each employee. If no withholding exemption certificate is in effect, withholding is required on the full amount of each wage payment. Accordingly, withholding on wages paid to employees of the churches is required regardless of whether such individuals may or may not be liable for income tax for the taxable year.

—*Church Management.*

* * *

Church management goes on to say that churches should protest these regulations, and characterizes the tax as "coming nearer the true meaning of 'nuisance taxes' than anything else" it knows of. We have reprinted the information, however, that in so much as the regulations are in force church treasurers may be informed and thus conform to the regulations.

THE UNANSWERED PRAYER.

I thank Thee, Lord for mine unanswered prayers,
Unanswered, save Thy quiet, kindly "Nay,"
Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy; but Thou didst know for me
That sorrow was the gift I needed most,
And in its mystic depth I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me sound
The secret treasuries of pain,
And in the moans and groans my heart oft found
Thy Christ again.

I wanted wealth: 'twas not the better part,
There is a wealth with poverty oft given,
And thou didst teach me of the gold of heart,
Best gift of heaven.

I thank Thee, Lord, for these unanswered prayers,
And for Thy word, the quiet, kindly "Nay."
'Twas Thy withholding lightened all my cares
That blessed day.

—*Anonymous.*

MISSIONS COUNCIL TO MEET.

The annual Mid-Winter meeting of the Missions Council will take place in Cleveland, Ohio, January 22-25, with headquarters at the Cleveland Hotel. Dr. Albert D. Stauffacher of New York, Minister and Executive Secretary of the Missions Council will be in charge of the meeting.

This meeting is one of the most important denominational gatherings of the year, since it concentrates on the promotion and financing of the churches' all-important job of service for others. It is not a fraternal gathering of delegates from the churches, but a concentrated meeting of the executives and directors of the national service organizations.

The Missions Council is the educational and promotional unit of all the service work of the denomination, and its constituent members are the American Board of Foreign Missions (first and oldest foreign missionary society in America), The Board of Home Missions, and the Council for Social Action.

Participating in these meetings, and holding sessions of their own, will be the State Superintendents, the Women State Presidents, the National Committee of the Laymen's Fellowship, the National Council of the Pilgrim Fellowship, and the Executive Committee of the General Council of Congregational Christian Churches.

Dr. Douglas Horton, Minister of the General Council, will act as the Chaplain. Miss Helen Kenyon of Poughkeepsie, New York, first woman chairman of the Missions Council, will preside.

The Missions Council meetings will open on Monday evening, January 22, with a Fellowship Dinner. The speakers will be Dr. Russell Henry Stafford, minister of historic Old South Church, Boston, and president of the American Board of Foreign Missions, and Dr. Nelson C. Dreier of Los Angeles, State Superintendent of Southern California.

The pre-Missions Council sessions will include the following:

Superintendents Conference, gathering Saturday, January 20, Sunday, January 21, and Monday morning, January 22, under the leadership of their president, Dr. Samuel W. Keck of Huron, South Dakota.

The Women State Presidents under their chairman, Miss Mary E. Stearns of Concord, New Hampshire, meeting Sunday, January 21, and Monday, January 22.

The National Committee of the Laymen's Fellowship, under the direction of Donald A. Adams of New Haven, Connecticut.

The Central Committee of the National Council of Pilgrim Fellowship, under the direction of its president, Ed Hawley of Chicago University, meeting on Saturday, January 20, and Sunday, January 21.

Among the speakers who will present various phases of the work, reports from the fields, and lead in the discussion of plans for the coming year, together with ways and means of financing the on-going service of the churches, will be:

Rev. Percy Tibbets of Cannon Ball, North Dakota, speaking on the Indian situation; Rev. Galen R. Weaver, D. D., of Honolulu, Hawaii; Rev. Rowland M. Cross, just back from China, where he has served for the past year at the request of the Chinese as Secretary of Post-War Planning under the National Christian Council of China; Mrs. Peter Doherty of Columbus, Georgia, a Home Mission field; Rev. Horace A. White, D. D., of Detroit, Michigan, on the racial situation; Mrs. Setsuko M. Nishi of Chicago, Illinois, on the Japanese-American Resettlement question; and Rev. Paul R. Reynolds, also of Chicago.

The entire conference will put great thought into Post-War Planning and Rehabilitation, especially in connection with the work of its foreign branch, the American Board of Foreign Missions, which is facing the problem of rebuilding devastated pieces of work and securing new recruits for reinforcing overseas service.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 11, 1945.

Sunday Schools.

New Hope, Harrisonburg, Va.	$ 2.10
Auburn, Raleigh, N. C.	14.00
Suffolk, Va.	75.00
Franklin, Va.	20.00
Chapel Hill, N. C.	2.23
Hank's Chapel, Pittsboro, N. C.	6.91
Winchester, Va.	6.83
Palmyra, Edinburg, Va.	10.30
Liberty (Va.), Nathalie, Va.	7.43
Durham, N. C.	13.31
Liberty Spring, Suffolk, Va.	5.00
Total	$ 163.11

Individuals and Churches.

First, Albemarle, N. C.	$ 25.00
Rosemont, Norfolk, Va.	50.00
Total	$ 75.00
Total for the week	$ 238.11
Previously acknowledged	7,116.30
Total since Sept. 1, 1944	$7,354.41

Gratefully,
MATTIE COX PARKER,
Secretary.

FIRST QUARTERLY REPORT.

WOMAN'S MISSION BOARD OF THE NORTH CAROLINA CONGREGATIONAL CHRISTIAN CONFERENCE.

September 18-December 31, 1944.

RECEIPTS.

Women's Societies.

Albemarle	$ 20.00
Asheboro	26.55
Auburn	3.70
Berea	10.00
Burlington	516.10
Carolina	7.00
Chapel Hill	25.00
Church, Wide Fellowship	39.86
Concord	19.00
Durham	207.40
Elon College	218.25
Erskin Memorial	30.00
Flint Hill (M)	4.00
Flint Hill (R)	4.00
Greensboro, First	261.00
Hanks' Chapel	14.20
Happy Home	31.62
Haw River	21.25
Henderson	50.76
Hines' Chapel	59.95
Hopedale	8.20
Hope Mills	25.00
Ingram, Va.	48.70
Liberty, Vance	56.00
Liberty, Va.	20.00
Lynchburg, Va.	36.60
Mebane	3.40
Monticello	25.00
Mount Auburn	71.50
Parks' Cross Roads	8.75
Pleasant Grove, Va.	26.25
Pleasant Hill	8.20
Pleasant Ridge (G)	33.75
Pleasant Ridge (R)	2.00
Raleigh	26.00
Ramseur	9.79
Salem Chapel	15.75
Sanford	40.00
Shallow Well	25.00
Smithwood	2.50
Turner's Chapel	21.00
Union, N. C.	104.00
Union, Va.	67.00
Youngsville	12.50
	$2,297.53

(Continued on page 13.)

News of Elon College

By PRESIDENT L. E. SMITH.

THE CHURCH AND HER COLLEGES.

The contributions of the Congregational Christian Church to the cause of education in this country have been significant. The majority of the colleges in this country with church origin were either founded by the Congregational Church or by men belonging to the Congregational Church. The Christian wing of our United Church was itself of more recent origin and was not so aggressive in founding and building colleges; but we do have some to our credit. In recent years we have insisted on an adequately trained ministry.

For the past two decades, now, our Church and its colleges have drifted apart in program and practice. Both the Church and the colleges have suffered greatly. They are beginning to realize anew their need of each other. Officially planned efforts in the interest of a united program of progress are being made. The immediate future is more promising.

On invitation of the Policy Planning Committee of the Home Boards, a committee representing our church-related colleges met at the Hotel Jefferson in Atlantic City, New Jersey, January 8 and 9. For two days and a night these committees sat down in conference in earnest efforts to see how the Church might be of assistance to colleges of Congregational Christian origin and how in turn the colleges might be of help to the Church.

In the first place we tried to determine just what would be necessary to constitute a Congregational Christian College. The committee representing eight of our colleges presented a list of twenty criteria as the determining factors in defining a Congregational Christian College. In the course of the discussion and the exchange of ideas in this particular the list was pared to seven, and these were not definitely agreed upon. The matter of determining the list of Congregational Christian Colleges was left for the Home Boards to decide when it came to the matter of giving material assistance.

There were, however, some definite recommendations agreed upon: First, it was voted to recommend to the Home Boards that a definite amount be put in the regular budget for our colleges, and that this amount be raised as a part of the official denominational budget. Second, it was voted that an arrangement be made whereby churches or individuals might contribute to our colleges in larger sums and receive unbudgeted credit for the same. Third, it was voted that April 15, 1945, be designated as College Day in our churches, that all local churches be urged to observe the same, that our ministers be requested to give information as to the location, offerings and needs of our Congregational Christian Colleges and that where agreeable offerings might be received and credited as above stated. Fourth, it was voted that the Home Boards be requested to employ a secretary whose business it would be to secure additional funds for the work of the Home Boards—it being understood that his first task would be given in the interest of our colleges and their financial needs. Fifth, it was voted that the Missions Council be requested to give due publicity to this entire program and to thereby solicit the cooperation and assistance of the entire church in this forward looking program.

It was the feeling of all present that this was a long step in the right direction and that if pursued vigorously it would result in great good to both our Church and our colleges.

THE MILLION DOLLAR CAMPAIGN.

Considerable interest is being manifested in the campaign to raise $1,000,000 for Elon College. We all realize that this must be a long range program, but it is certainly headed in the right direction. Our immediate attention is given to the emergency to raise $100,000 as quickly as possible. This $100,000, unless otherwise designated, will be used to establish the Staley-Atkinson-Newman Memorial Foundation.

Two meetings in interest of the campaign are scheduled for this week. The ministers of the Eastern Virginia Conference and the Valley of Virginia Conference were requested to meet on Monday, January 15, in Suffolk, Virginia; and the ministers of North Carolina were requested to meet on Thursday, January 18, the meeting to be held at Elon College. These meetings were planned to implement the actions taken by the committee in its initial session at Henderson, North Carolina, on January 11. It is hoped that an inclusive and effective program may result from these two meetings.

Suggestions as to plans and general procedure in conducting the campaign will be greatly appreciated. It is hoped that you will feel free to offer any suggestion that may occur to you.

FIFTH SUNDAY OFFERINGS.

Response to the Convention's plan for our Sunday Schools and churches to make contributions on fifth Sundays for the support of the College is meeting with encouraging response. A number of our Sunday schools and churches have already sent in their offerings for the fifth Sunday in December. It certainly would have been wonderful and most encouraging if the Convention had had one hundred per cent cooperation in this plan. Perhaps you received the offering for the College, but have not yet forwarded the same. Your assistance at this particular time will be greatly appreciated and will mean much to our program.

Previously reported		$ 659.43
Eastern N. C. Conference:		
Chapel Hill	$ 3.65	
Eastern Va. Conference:		
Liberty Spring	13.00	
N. C. and Va. Conference:		
Burlington	38.78	
New Lebanon	3.00	
Va. Valley Conference:		
Sunday Schools.		
Leaksville	5.17	
New Hope	3.20	
Palmyra	12.00	
Winchester	7.30	
Churches.		
Eastern Va. Conference:		
Rosemont	$ 50.00	
N. C. and Va. Conference:		
Lynchburg	6.00	
Tryon, Erskine Memorial.	69.15	
Western N. C. Conference		
Albemarle	20.00	
		231.25
Grand total		$ 890.68

WHEN YOU ARE OLD.

If you have not done your best work yet, don't worry! Probably your efficiency and accomplishments will increase with age, as unexpected as the claim may be. Dr. W. A. N. Dorland in his "The Age of Mental Virility" assures us: "Only 4 per cent of the world's greatest work has been accomplished by men before the age of forty; only 10 per cent between forty and fifty; but 35 per cent between 50 and 60."—*Religious Digest.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Do you know who said, "There never was a good war or a bad peace"? He was born on January 17, 1706. His father was a tallow chandler in the city of Boston. Yes, Benjamin Franklin was the man who said these words. His was a poor family and he was the fifteenth of 17 children! The family had intended to devote this tenth son as its "tithe for the ministry." Ben had no outstanding advantages. He spent less than a year in school. He didn't like the work in his father's shop, so he was apprenticed to an older son who was a printer. This work interested the lad so much that he soon mastered the new trade and found time to read much and thoughtfully. In those days there were few books. "Pilgrim's Progress" and "Plutarch's Lives," together with an old volume of the *Spectator* with Addison's matchless essays, became fast friends and never lost their charm for him.

It was not long before he tried his hand at writing. He wrote little essays which he slipped under his brother's office door. His brother was well pleased to print them until he discovered who their author was. Then he soundly scolded the daring youth and refused to publish any more of his essays. There developed a constant friction between the two brothers, which finally grew beyond Ben's endurance. In 1723 he ran away to Philadelphia.

He was so hungry when he reached the city that he spent his last money for three "great puffy rolls." He walked down the streets of Philadelphia eating one of the rolls and carrying the other two under his arm. In one of the doorways stood a young lady who had a good laugh at the picture he made. Little did she dream that one day she would marry him!

Even though his pockets were empty, Benjamin Franklin was bringing rich gifts to the city of his choice. So many and great were his achievements that at the time of his death he was considered the "second citizen of the new world"—George Washington, alone, towered above him.

DOROTHY TODD.

THE CALL.

By LAURA GRAY.

Issued by the National Kindergarten Association.

An acquaintance sat by me in the street car and asked how it was with me and mine, and I inquired after her only daughter.

"We are troubled," she answered. "Monica can't decide what she wants to do, and is so discontented."

"She used to show a taste for art," I recalled.

"Yes, we thought she had a talent in that direction, but she tired of her lessons. We tried her with music, but she found practising tiresome. She went in for teaching—thought she liked little children—but her last school was just about all she could stand. She's thinking about being a nurse. It is hard to know what a youngster is best fitted for. Your Mabel always wanted to work in a laboratory, didn't she? I envy you."

"We have much to be thankful for, but the way has not been entirely smooth. Sometimes I think we pay too much attention to talent and not enough to work."

"Then you think talents don't matter?"

"I do think gifts are of utmost importance. In fact, following in the line we are best fitted for is the only way to genuine happiness. But sometimes youngsters get the idea that their talents will produce the magic of success without work and real striving, so that when they come up against obstacles they think they have mistaken their calling, and look around for something easier, something requiring less effort."

"How are we to know—when a boy or girl shows taste for so many things and changes his preference so often—what his real talent is?"

"Childhood, continuing into early youth, is a trying-out time; change is quite in order then. But at the same time, a child should be shown that only hard work and perseverance will bring success in any line of effort."

"Of course you are right."

"Most of us have at least a little ability in several directions. If no opportunity comes to follow one, we can follow some other. But occasionally, we find a person with an urge so strong in one direction that, even after years spent in training for some entirely different occupation, he becomes successful only when he follows that urge. In these cases the call is so forceful it is finally headed, in spite of every hindrance."

"Do you think we should have urged Monica to keep on with her art?"

"No, there may have been reasons for her tiring of her lessons—she may have outgrown them. Does she still design and make her own dresses?"

"Yes, she does, and she has a great deal of patience and puts plenty of work into whatever she is making.

(Continued on page 11.)

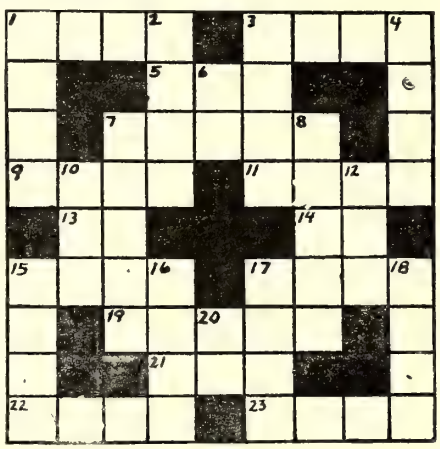
CROSSWORD PUZZLE.

ACROSS:

1. Book of New Testament.
3. Tax paid for using a bridge.
5. To strive for superiority.
7. The vital part of anything.
9. Opposite of far.
11. A full or partial cover to conceal the face.
13. Spain. (abbr.)
14. Body odor. (abbr.)
15. An imitation.
17. To unite by marriage or treaty.
19. A song or refrain sung in a warbling voice.
21. A succulent pulpy fruit, like the grape.
22. To carry as a covering for the body.
23. Certain; reliable.

DOWN:

1. A fisherman who followed Jesus.
2. At any time; always.
3. A limited time.
4. To use the eyes.
6. Iowa. (abbr.)
7. Opposite of sad.
8. A flat, smooth board with legs.
10. Engineer Ship Order. (abbr.)
12. The sun.
15. A black bird that cries "caw, caw."
16. Belonging to you.
17. An exclamation of sorrow.



18. In old time; long ago.
20. Day Vacation. (abbr.)

Answers to Last Crossword Puzzle.

ACROSS: 1. Ruth; 3. Boaz; 5. Era; 7. Diary; 10. Door; 11. Darn; 13. Oz.; 14. C. E.; 15. Deed; 17. Ohio; 19. Night; 21. N. A. A.; 22. Edge; 23. Dead.

DOWN: 1. Raid; 2. Heir; 3. Bard; 4. Zion; 6. R. A.; 7. Dozen; 8. Yacht; 10. O. O. E.; 12. Rei; 15. Date; 16. Dine; 17. Ohad; 18. Obed; 20. Ga.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

A CALL TO ACTION.

It is our world, Pilgrim Fellowship! Not tomorrow or the next day, but today! We've already inherited it, and we share it with millions of people sick in mind and body. Can we hope to build a decent world on the deformation left by naked hunger, on the numb agony born in watching those most loved tortured to death by disease and inhuman treatment, on the desire to hurt others as one has been hurt?

What are we going to do about it? Where will you begin to build security for a lasting peace?

Your Committee for War Victims and Services is carrying healing to the sore spots on earth. It is cleaning out deposits of hate and straightening twisted minds. It can channel the money you give through your church, to take food, clothing, and,especially, spiritual help across the world.

By personally *choosing* to impose a plan of sacrificial giving, putting aside some money each day or week, we can become one with the boys in the armed forces who have no choice about giving, and one with those who have been forced to sacrifice their possessions, the ones they love most, their own lives:

Let each Christian act like a Christian!

How can Pilgrim Fellowship groups organize to help?

1. Know what the world situation is.

   Write for information to the Committee for War Victims and Services.

   See that at least one officer receives a copy of the newscast, "Lest We Forget." (The newssheet will be mailed free upon request to CWVS, 289 Fourth Avenue, New York 10, N. Y.

   Write for the use of a special Pilgrim Fellowship slide lecture, showing the committee's work and conditions abroad.

   Write for the set of three posters, bearing 30 large photographs showing the committee's work. (These for association meetings, or a special week's display in your church.)

   Write for photo bands to be fastened around collection bottles.
2. Choose three or four young people with leadership ability. Let them each study a special part of the CWVS program. Let them present it before the group and outline a program of giving, explaining the Sacrificial Savings Plan.

   Offer to send this group before Sunday school classes and other groups of the church and to explain the committee's work.

   Offer to send them as an extension team to other churches of the denomination.
3. Sponsor regular all-church or Pilgrim Fellowship sacrificial meals.
4. Plan a special giving emphasis during Pilgrim Fellowship week by giving an amount to CWVS equal to the amount spent on luxuries.
5. Begin to plan now for a Lenten emphasis on giving to CWVS.
6. Study articles which have appeared in *Pilgrim Highroad.*
7. Help the Junior group in your church prepare and give the program, "Broadcasting Brotherhood"; your Primary group, "The Greek Doll." Both are obtainable at the committee's office in New York.
8. Make special offering bowls, and have a given time each week to receive gifts.
9. Appoint one member to assemble a scrapbook and urge the clipping of news articles and notes appearing in committee literature, pertaining to emergency work.

Plan your work, and work your plan. Then write and tell us what you have accomplished. Your example may cause some other group to undertake greater things for the work of the Kingdom.

LONG'S CHAPEL ORGANIZES PILGRIM FELLOWSHIP.

Word has come to us that the young people of Long's Chapel, in North Carolina, have organized a Pilgrim Fellowship society. Thirty-five young people are enrolled and are doing good work. They meet twice a month, one meeting of which is a social, and the other devoted to worship and discussion. Let's hear more good reports like this.

FOR THE CHILDREN.

(Continued from page 10.)

She doesn't call it work; she enjoys it. And she likes to help her friends with their clothes. I wonder if that is what she should be doing all the time. She might become an expert dress designer. I believe I'll suggest study along that line."

"I most certainly would."

"All this reminds me of Mabel's music lessons. Youngsters are sometimes hard to understand. When Mabel was quite small we allowed her to have special music lessons at school. These lessons were looked forward to with such delight her father and I marvelled, and we searched back over the family tree for the source of this talent. Then suddenly interest in music dropped with a flop! Later, Mabel herself told me the reason: 'We used to have music lessons in the gym. When we got there early, we could swing on the rings and turn on the bars. It was lots of fun. Now we have lessons upstairs, and it's no fun at all!' "

My friend laughed. "Yes. it just shows we have to consider many causes," she said. "But I think that to find the work we are especially fitted for is worth years of striving and trial and change. Often a girl's real talent lies in the home and the care of children. Strange how we shy away from the thought. Surely home-making and motherhood make up a profession worthy of our best gifts—an occupation to be prepared for and expected."

A great talent amounts to nothing without work and perseverance, while even a small one can develop into something strong and wonderful if given constant application. These two ideas should be understood and appreciated by our boys and girls. Alert-ness and tact on our part can do much to bring this about.

Church attendance serves as a thermometer to register one's interest and loyalty to the Christian religion; and when one's attendance stands at zero, the chances are that one's interest in things Christian is not at the boiling point.

—*Earl Riney.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LOYALTY TO THE KINGDOM.

Lesson IV—January 28, 1945.

Golden Text: "*Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.*"—Matthew 6:33.

Lesson: Matthew 6:19-7:20.

Devotional Reading: John 15:7-14.

First Things First.

"But seek ye first the kingdom and his righteousness; and all these things shall be added unto you." Jesus announces the first principle or law of the Kingdom—put first Things first. There are not many people in the world who are missing the joy of the Kingdom because they are deliberately wicked, or because they do not seek the Kingdom at all, but simply because they do not seek it first. The Kingdom of God is of paramount importance. It should be sought first—before personal pleasure or profit, before personal convenience or comfort, before personal plans or programs. God and his Kingdom should be put first in human life, both personal and social, both by individuals and nations. The tragedy in so many of our lives is that we seek the Kingdom second or third or last. We fritter our lives away in things that are not at all bad, but which claim all our time and thought and crowd out the things of the Kingdom.

A Precept and a Promise.

"Seek ye first the kingdom . . . and all these things shall be added unto you." It is a law, but it has a promise. There are exceptions, to be sure, but there stands the word of God's Gentleman—if we seek God's will and God's Kingdom first, if it has the supreme place in our lives, we will have the things which we need. The resources of the Kingdom are available for those who give their loyalty to the Kingdom.

The Divine Arithmetic.

"And these things shall be added unto you." Some folks, especially young folks, think that being a Christian is a matter of subtraction; they think of it in terms of what they will have to give up. Jesus says that if we seek the Kingdom, life will be richer—things will be added unto it. In some instances, it is not a matter of addition but even of multiplication; blessings are not only added, they are multiplied.

The Gist of the Bible.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." The editors of the *Reader's Digest* are quite adept at "boiling down" articles and giving the gist of them in small space. But Jesus was a more consummate artist than they, for He put the law and the prophets in the few words which we call the Golden Rule. He says in effect that the purpose of the law and the preaching of the prophets was that men should treat others even as they would have others to treat them. It is a case of spiritual imagination—putting ourselves in the other fellow's place, and then treating him like we would want to be treated.

Rootage and Fruitage.

"By their fruits ye shall know them." Do not judge men by their professions but by their productions. Ultimately the rootage of life will express itself in fruitage. A good tree will bring forth good fruit; a bad tree will bring forth bad fruit. Therefore, says Jesus, "by their fruits ye shall know them." We cannot, of course, see all the inner factors of a man's life, and we are not to judge, lest we be judged. But the principle still holds good—outward conduct is in the final analysis the expression of an inner spirit or principle. Sooner or later the wolf in sheep's clothing will stand revealed as a wolf. One had better give heed to his inner life, one had better keep his heart with all diligence, for out of it are the issues of life.

Saying and Doing.

"Not every one that saith . . . but he that doeth." Jesus loved folks, but He never compromised with them. Not lip service but life service was the ultimate test. There are so many of us who say and do not do, who profess but do not perform, who call Jesus Lord, and who do not take orders from Him. Jesus talked much about a kingdom. A kingdom involves and implies a king. The will of the King is supreme. Loyalty to the Kingdom demands obedience to the King.

One of the Surprises of Heaven.

"Then will I profess unto them, I never knew you." Who were these folks that Jesus said He never knew? Not scalawags, or murderers, or gangsters, or vile sinners, as we would call them, but those who prophesied and cast out demons, and did mighty works in Jesus' name. It is possible to do a great deal of talking and a great deal of working, and yet not to be on intimate terms with Jesus. If any man have not the spirit of Christ, he is none of his, said St. Paul. Heaven is going to be full of surprises, and one of them is going to be the reversal of earth's standards and values, the difference between God's Honor Roll and our Honor Roll.

Hearing and Doing.

"Every one that heareth and doeth . . . every one that heareth and doeth not . . . shall be likened," respectively unto a wise man and a foolish man. Jesus put a great deal of emphasis upon the important relationship between saying and doing. He also emphasized the important relationship between hearing and doing. It is not enough either to say or to hear: one must do. And one never really hears, never really learns, until he does. It is a law of learning that we learn by doing. Hearing puts a great responsibility on a man, for as he hears, he must do. Knowing involves responsibility for doing.

MAKE IT FIREPROOF.

Farm fires take more than 3,500 lives each year, according to the Department of Agriculture, and we may hazard a guess that this is less than half of the total number. Than this can there be any better argument for fireproofing fabrics in the homes as well as the clothes that youngsters wear? Treating cottons and other cellulose fabrics, which are highly inflammable, and wool which burns less readily, will not make them 100 per cent fireproof, as they will still char into uselessness, but it will stop the spread of flame.

Most home fireproofing agents act either by decreasing the oxygen supply to the flame or by melting and covering the fibers with a non-inflammable film, and are simple to prepare and use. The treatment consists briefly in dissolving a fireproofing substance in water and saturating the fabric with the solution. Either dipping or spraying is effective, the latter for large items.

The following formula is suggested: Dissolve 7 ounces of borax and 3 ounces of boric acid in 2 quarts of hot water. To treat water-resistant fabrics add soap to form a suds. If solution jellies from standing, re-heat.

THE WORLD'S NUMBER ONE SUN MAN.

By C. B. Riddle.

The person who is regarded as the world's No. 1 sun man is 72-year-old Charles Greeley Abbot, Sc. D., a member of the First Congregational Church, Washington, D. C. His annual lay sermon to his fellow parishioners, and a host of others, is a feature of importance in church circles of the Nation's Capital.

Dr. Abbot retired as Secretary of the Smithsonian Institution, July 1, after a service of 26 years in that capacity, but his service to this world-renowned institution dates back to 1907. He still retains a working connection with the Smithsonian as research associate, and is definitely a part of it.

As a scientist of the first order, Dr. Abbot does not explain away man's future existence, but clarifies many of the mysteries of life by applying his propound knowledge of the universe, especially the sun, which is his major field of study.

Dr. Abbot received his education at Andover and the Massachusetts Institute of Technology, and then turned to the field of physics as a major study. Since that time he has become one of the great astrophysicists of the world.

In 1895 the Secretary of the Smithsonian, Dr. S. P. Langley, wanted an assistant for the new Astrophysical Observatory which the institution had only recently established and wrote to Massachusetts Tech to inquire if there were any promising material. Dr. Abbot had just completed a year of graduate work, and was recommended. Thus began his long service with the Smithsonian. He became director of the Astrophysical Observatory in 1907, and was made assistant secretary of the institution in 1918. Ten years later, he became the full secretary, which in this case means the administrative head.

Solar radiation is Dr. Abbot's particular line. Following it has made him an inventor of note and a world-wide traveler, and has given him a colorful life, full of adventure and romance. To those who know that a scientist who concerns himself with determining the amount of heat the sun gives off and all the problems involved therewith frequently does nothing more exciting than isolating himself on a remote desert mountain and making hourly notes of what is recorded by certain instruments, it may seem a trifle absurd to suggest that there is anything colorful or romantic about such a life. The answer is that the true scientist gets thrills out of even such things as test tubes and microscopic slides of a laboratory.

However, in Dr. Abbot's case his work has taken him into every corner of the earth, often far from civilization and beaten paths. Such journeying cannot be without its interest and ever-changing charm, and since necessarily at times it involves hazards and hardships there must be adventure and color to it. Camping on a mountain-top and recording variations shown by instruments may seem humdrum, but the business of keeping alive while there, and from falling off would be sufficient to make life interesting. Incidentally, Dr. Abbot has improved or invented all the instruments he uses.

Measuring the sun's radiation and learning all about it is of value to all mankind in many ways, notably in that it is expected to make possible long-range weather forecasting. Also when the effect of the different rays of the solar spectrum on different planets is known, it may be possible to increase enormously the food supply of the world. In addition, Dr. Abbot believes that solar energy can be translated into such practical uses as heating homes, cooking food, and turning the wheels of industry. Among his many inventions is what he terms a solar cooker on which he uses sun rays to bake gingerbread to demonstrate his contention that the sun's heat can be vastly utilized. Indeed, Dr. Abbot is the world's top-ranking sun specialist, for it is conceded that he knows more about the sun than does any other scientist.

NEEDED: AN INTERNATIONAL OFFICE FOR EDUCATION.

(Continued from page 5.)

the reign of unreason will flourish unchecked.

III.

The forces of religion, like those of education, have a tremendous job to do—*negatively,* in uprooting the foul growth of fascism, and *positively,* in building anew for a free world. Organized religion will have its own task of reconstruction on a vast scale to restore ruined church buildings, reorganize disrupted congregations, educate a new ministry for the responsibilities of leadership, enlarge relief institutions, re-establish mission schools and hospitals.

Religion will then engage in parallel action to that of the forces of education. In such a tandem, both religion and education must prevent a recurrence of the spiritual vacuum which is the curse of modern Europe —the spiritual vacuum into which History, abhorring a vacuum as does Nature, pours its witches' brew of anti-Jewish agitation, anti-intellectualism, and sadistic hatreds. Religion and education point to the truth that "man does not live by bread alone," that treasures of mind and heart comprise the staff of life.

Religion, at its highest and best, calls for preservation of the most valuable in the past and the creation of the most worthful for the future. Education, at its highest and best, does no less.

Here, as in many other instances, religionists should join with educators in asking for the creation by the United Nations of an International Office for Education.

FIRST QUARTERLY REPORT.

(Continued from page 8.)

Young People.

Albemarle	$ 2.00	
Carolina	4.85	
Durham	21.85	
Elon College	2.10	
Greensboro, First	17.31	
Hank's Chapel	5.00	
Reidsville	100.00	
		153.11

Willing Workers.

Burlington	$ 5.00	
Durham	3.100	
Durham, Juniors	10.97	
Elon College	3.82	
Greensboro, First	6.50	
		58.27

Cradle Roll.

Durham	$ 5.07	
Greensboro, First	2.32	
		7.39

Miscellaneous.

Conference Offering	52.37
Total Receipts	$2,568.67

DISBURSEMENTS.

Bank Charges	$ 1.10
Moorefield, Florist	5.15
Gift to Mr. Allen, Auditor	10.00
Gift to Mrs. Chandler, Speaker	10.00
Expenses of President for year	17.67
Expense of Board meeting	28.01
	$ 71.93
Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of the Southern Convention, for:	
World Community Day	10.00
Southern Union College	5.00
Two Scholarships (China)	100.00
Life Memberships	60.00
Memorial	10.00
Elon Orphanage	31.00
Greek Relief	45.00
Thank Offering	1,232.52
Missions (General Fund)	1,003.22
Total Disbursements	$2,568.67

Respectfully submitted,

Susie D. Allen,

Treasurer.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

When a child is six years old it starts to school. Graduation from high school is its goal. Then it goes to college and has a college diploma as its goal. It takes sixteen years of work from the first year in school to a college diploma. It seems a very long time, but these are sixteen very important years in any child's life.

The writer likes to set goals and then work to reach them. We have set many goals since we have been in this work, and the friends of the orphanage and of orphan children have always pushed us up to the goal. When we have a goal to reach, it is interesting all through the year to strive to reach it.

We are now in the beginning of the twenty-ninth year of service as superintendent of the Christian Orphanage. Our slogan for this year will be "Twenty-Nine Years of Service and Twenty Nine Thousand Dollars as Our Goal."

Our Church people and friends were so loyal and true last year that their cooperation made us happy all through the year. I feel sure that each and every one who contributed to help us reach our goal was happy to make a contribution. We feel sure that you will be just as loyal this year as you were last year. Let us begin now to help reach the goal for 1945, and if the churches, Sunday schools and interested friends will cooperate, you will see us reach it by the first of December, 1945.

During the last year we have received quite a number of gifts from people who sent the money to the Christian Orphanage as a memorial instead of sending flowers to funerals. We appreciate these gifts very much. We have decided this year to credit all contributions of this kind to the Little Chapel Fund. This fund has grown very slowly. We hope however that the interest will grow, and that by the time the war ends we will have enough money to build it.

The orphanage has several projects to carry out this year. We want to build a machinery shed to store our machinery in when not in use, especially through the winter months. Then, in the fall, when we gather our corn we can store the corn in the ear until it gets dry enough to shell.

Another project is to paint our dairy barn, cow shed and milk house. This is a very necessary job and must be done this spring. Another project is to paint the Johnston Hall. The wood work needs paint very badly on the outside, and the walls on the inside are badly in need of repair and paint. We hope to get all of this done this year, provided we can get painters to do the work.

An orphanage plant is like a home, always something to do, repairs to make, painting to be done and many other things to do to keep the plant in good shape.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 18, 1945.

Amount brought forward		$1,536.08
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
Ivor	$ 25.00	
Liberty Spring (S. S.) .	7.00	
Sr. Boys and Girls	1.50	
Rosemont	45.00	
Suffolk	75.00	
		153.50
N. C. and Va. Conference:		
Ingram		6.83
Western N. C. Conference:		
Albemarle	$ 7.50	
Pleasant Union	3.14	
Shady Grove	2.00	
		12.64
Valley Va. Conference:		
New Hope	$ 3.53	
Palmyra	13.00	
		16.53
Thanksgiving Offerings.		
Valley Va. Conference:		
Dry Run		20.00
Special Offerings.		
A Friend	$ 75.00	
John Morrison Bible Class	25.00	
Mr. Cook	10.00	
Mrs. Elsie Sullo	29.84	
		139.84
Total for the week		$ 349.34
Grand total		$1,885.42

The editor is in Franklinton again this week, attending the second and final week of the Winter Conference for Negro ministers of our denomination in Virginia and North Carolina. Mr. House is treasurer of the Franklinton College and is acting as dean of the present conference.

Times have changed since 1667. Listen to Samuel Pepys: "Took coach to church, where very full, and found much difficulty in getting pews. I offered the sexton money and he could not help me. So my wife . . . ventured into a pew, and I into another."

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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Church .....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

POWELL.

On June 16, 1944, it was learned that Mr. Otis G. Powell had been killed in Normandy, France, having been in service twenty-two months, the last ten of which had been spent overseas.

His many friends and neighbors, saddened by his going, joined with his family in a memorial service at the church to express their bereavement and do honor to his memory.

Otis, the first young man from our church to give his life for his country, was a fine example of Christian youth, being devoted to his family, loyal to friends and responsive to duty. His bravery and courageous spirit will not be forgoten but will serve as an inspiration to us who may yet have a small part in building a better world in which to live. So the members of Bethlehem Christian Church wish to record their sorrow.

Therefore Be It Resolved:

1. That his life among us will be a sacred memory.

2. That we express our deep sympathy to his family, may God bless and comfort them.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun, and one kept on the records of our church.

Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.,
Mrs. C. F. SAVAGE,
Committee.

TAYLOR.

A life of usefulness and purpose came to a close in the death of Mrs. George Taylor. In her going our church and its organizations lost a valuable and devoted friend.

Mrs. Taylor was the embodiment of a good church member, being actively interested in its various activities and consecrated to the Christian cause. Probably her outstanding contribution was that of teaching the Friendship Class for eighteen years.

And, whereas the Bethlehem Christian Church, which she served and loved, desires to record our sorrow in her passing and to express our appreciation for her life among us;

Therefore Be It Resolved:

1. That in the death of Mrs. George Taylor, our church lost one of its most worthy members.

2. That we extend our sincere heartfelt sympathy to her family and pray God to bless and comfort them in their sorrow and bereavement.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be recorded in the minutes of the church.

Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.,
Mrs. C. F. SAVAGE,
Mrs. A. C. HINGERTY, Sr.,
Mrs. A. C. MOORE,
Committee.

COOPER.

Whereas, God in his infinite love and wisdom, has called to his reward our brother and co-worker, John N. Cooper, we record our sorrow in his passing and also our appreciation for his long and useful life.

Therefore Be It Resolved:

1. That we bow in humble submission to God's will, knowing that He doeth all things well;

2. That Spring Hill Christian Church, of which he was a deacon, has lost a faithful and devout member;

3. That we extend to his family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.

4. That a copy of these resolutions be sent to the family, a copy be recorded in our minutes, and a copy be sent to The Christian Sun.

Mrs. E. B. RICHARDSON,
Miss ADELE MATTHEWS,
J. FRANKLIN WHITE,
Committee.

HOBBS.

Our kind heavenly Father saw fit to suddenly take from our ranks on April 4, 1944, Mrs. Sudie Hobbs. She was a faithful member of Palm Street Christian Church of Greensboro, N. C., and of the People's Auxiliary and the Woman's Missionary Society.

Always interested in the work of the church, she attended services regularly and contributed to the work. She passed away while attending a monthly meeting of the Sunshine Class of the Sunday school. This faithfulness to the end should be an example of loyalty and devotion that will not soon be forgotten by members of the church and Sunday school.

She was often a delegate to the various conferences and filled places of responsibility in the church work, ready to do all in her power to advance the kingdom of God and to help in time of need in any worthy cause of the community.

Therefore Be It Resolved:

1. That in submission to our Father's will, we humbly bow.

2. That the church, Sunday school, Missionary Society and the People's Auxiliary have lost a faithful member.

3. That a copy of these resolutions be placed on the records of the Missionary Society.

M. A. POLLARD.

WARD.

Lizzie Catherine Tusing was born May 17, 1878, married to J. D. Ward on December 31, 1899. To this union were born nine children. She joined Palmyra Christian Church several years ago, where she remained true and faithful till her death on October 15, 1944.

Besides her husband, she is survived by seven sons and one daughter, one brother and one sister, and twenty grandchildren.

Funeral services were held by her pastor, the writer, at the Dellinger Funeral Chapel at Woodstock, and burial was in the family plot in Cedarwood Cemetery, Edinburg, Va.

G. H. VEAZEY.

I believe in enthusiasm—an enthusiasm that has backbone to it, an enthusiasm that has life in it, an enthusiasm that has weight and power in it, and an enthusiasm that has usefulness in it.

—*Earl Riney.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

LIFE

Life can be lived beautifully and courageously. Handicaps of physical weakness there may be. Financial loss may bring problems almost beyond solving. Living may become a desperate struggle. Yet, through all such trying circumstances the soul can achieve victorious living. It can march on, serene and strong.

One does not, however, come to this sort of living without long training and discipline. Just as a child grows, just as a musician achieves success through long hours of study and practice, so the soul grows by the experiences of daily life. The annoyances, the disappointments, and the struggles—yes, and the failures, too—furnish the needed training. The practice of patience, the art of keeping sweet, is the discipline by which the soul grows.

There must be a keen awareness of God in the soul. After all, what is this consciousness of God but companionship with Him as with a friend. As another has said, there is no height to which the human heart may aspire that cannot be attained when the soul lives in close awareness of the Infinite.

What the soul becomes determines the measure of one's peace of mind or its unrest, the success or failure one makes of life. The inner world in which one lives—the world of emotion and desire, of imagination and thought—is truly one's fortress. If it is strong, life is strong, glad and wholesome. One may live as a cringing mortal or as a friend of God.

The highest peaks in the soul life cannot be reached in a day, but the journey can be begun a step at a time. Then, when seasoned and disciplined by the ruggedness of the way, one may climb the last steep slopes to dwell on the eternal heights with the Master. E. H. Chapin wrote: "Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire; and through their tears have the sorrowful first seen the gate of heaven."

—Inez Brazier.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JANUARY 25, 1945. NUMBER 4.

Elon College Library 3X

Heads Congregational Christian Women

MRS. HOWARD STONE ANDERSON

was recently elected president of the National Fellowship of Congregational Christian Women—a post of national leadership for some 700,000 women. The wife of Dr. Howard Stone Anderson, minister of the First Congregational Church of Washington, D. C., she was before her marriage Miss Marlowe Addy of Omaha, Nebraska. Mrs. Anderson was educated in Omaha's public schools and at the University of Omaha, where she majored in kindergarten and primary methods. She took graduate work in this major field at the University of Chicago and Iowa State Teachers College, and was Professor of Kindergarten and Primary Methods at the University of Omaha prior to her marriage.

NEWS AND VIEWS

A Creative Planning Conference is being conducted this week at Knoxville Tennessee, by the Fellowship of Southern Churchmen.

The Fourteenth Annual Ministers' Week will be held at the Chicago Theological Seminary, February 5 to 9. Professor Liston Pope will deliver the Alden-Tuthill Lectures.

A very successful Winter Institute has been held at Franklinton with thirty-five ministers in attendance. The Board of Control is making plans for the raising of $20,000.00.

At the Richmond Church, on next Sunday morning, Mr. House will use as his subject, "The Seven Baths." This is the concluding sermon of a series of three on the general theme, "Religion and Health.

The Business Women's Bible Class of the First Presbyterian Church of Durham, N. C., has recently sent a petition to Washington urging the appointment of Dr. E. Stanley Jones as a delegate or adviser in all peace negotiations. Also fifty ladies of the Duke Memorial Methodist Church have written personal letters to President Roosevelt urging this appointment in the interests of Christian peace.

Rev. J. Everette Neese writes: "On Sunday, January 7, 1945, Mr. L. R. Bartholomew, Senior Deacon and the only active charter member of the church, presented to the Bay View Congregational Christian Sunday School 100 hymnals. These hymnals are more adaptable to Sunday school worship than our Pilgrim Hymnals. The members of the Sunday school extend a vote of appreciation to Mr. Bartholomew for the gift."

SUFFOLK SUNDAY SCHOOL.

Christian Church Sunday School workers heard their duties discussed at a well attended supper meeting last Monday night in the Baraca Class room. A roll call of teachers and officers revealed that there were fifty-one present to hear a brief outline of the plans by Superintendent W. S. Beamon, followed by brief addresses by Miss Gladys Yates, on the duties of a departmental superintendent; Mrs. Claud E. Eley, on the work of the departmental or class secretary; Miss Anne Bradshaw, on the duties of a pianist, and Miss Thelma Pruden of the First Baptist Church, on the characteristics and duties of the Sunday school teacher. Mrs. Catherine Powell Gayle sang "My Task," with Mrs. William J. Baines as her accompanist.

Plans were set in motion for the reporting by each teacher, each Sunday, to the Sunday school office, every pupil who was absent, in order that the still larger plan of contacting every one of them during the week may be carried into effect. The cooperation of every departmental superintendent and officer, and class officer and teacher, was sought in making this plan effective. Blank forms will be printed for use in reporting absentees to the office. A moveable record board is being built for the main entrance of the Sunday school building, on which will be placed every Sunday morning the complete record of the school; also a four-page news bulletin will be printed and circulated to all members of the Sunday school every week telling of the plans and work of the Sunday school. Every workers' conference, which are to be held monthly, will be planned by the departmental superintendents at a luncheon meeting in order to make the conferences just as practical and helpful as possible.

The meeting was one of the most enthusiastic and forward-looking held during the year. It was voted to hold the next meeting on February 26, a supper meeting in the same room, as the Fellowship Hall is not being heated on account of the coal shortage.

JOHN G. TRUITT.

CHRISTIAN ENDEAVOR CALLS A MILLION YOUTH TO ENLIST.

A new national program will be introduced at Christian Endeavor's Second Wartime Conference to be held next summer. From now until next July, Endeavorers everywhere will be working on *new emphases* under the caption, "Christian Endeavor Calls a Million Youth to Enlist for Christ":

In Winning Others
—by decision
—by commitment
—by personal living
—by witness
—by service

In Christian Citizenship
—in home life
—in social responsibility
—in wholesome recreation
—in activities against liquor
—in inter-racial goodwill
—in public morality

In Postwar Leadership
—in the church
—in the community
—in education
—in vocations
—in Christian missions
—in world brotherhood

Announcement of plans will be made from time to time.

HAVE YOU
CONTACTED THAT OTHER PASTOR
CONCERNING MEMBERS
FROM YOUR CHURCH
WHO HAVE MOVED INTO
HIS PARISH
?

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

GREETINGS.

As one editor says to another: "It is a long time between articles." That may be a good thing.

It is a little late to say Happy New Year, but the most of the year is yet to come, and it can be successful and happy. Let's try to make it so. The time is ours to do with as we please.

Florida was not so pretty as usual at Christmas, for cold weather and storms had destroyed much of its beauty. But it was nice to sit in the sun, go in shirt sleeves, and to relax on the beach where the most vigorous went bathing. More people than usual were in Florida for the holidays, and transportation north about the first of this year was difficult to get. A little rest was needed and delightful. It is good to be home and at work.

POST-WAR PLANS.

The war is not over yet, as many of us had hoped that it would be. There may be long months of hardship ahead. But the war will end, and new conditions will prevail. It is the nature of the Church to look ahead. We must plan now for what we shall do after the war.

The General Council of our Church has a committee at work on plans. That committee wants to talk with leaders of this area concerning those plans. A meeting is scheduled at our church in Raleigh on February 7, and it is hoped that all ministers, many church leaders, and all who are interested will attend. It will be just one day session with no evening service.

CONVENTION EXECUTIVE BOARD TO MEET.

The Southern Convention Executive Board is scheduled to meet at Elon College on February 8, 1945. The major purpose of this meeting will be to plan work for the year. It is hoped that all members will be present. Members of the Convention are invited to suggest matters for consideration. Such suggestions should come to this office at least ten days previous to the meeting. All boards and committees are being requested to report on their plans for 1945.

SUBSCRIPTIONS.

We are running slightly behind on subscription collections. Please look at your label. If yours happens to be one of the goodly number of subscriptions now due, it will be greatly appreciated if you will renew. Thank you very much!

THIS IS THE WAY WE WORK.

The accompanying table shows the amounts of money received by the Convention Treasurer during the first six months of this Convention biennium. Checks have been forwarded to all boards and institutions for the full amount received for each. The college and orphanage received theirs each week. The others were paid by month or quarter.

The figures are given with the hope that our church people will study them in the light of what needs to be done in our day to strengthen the Church, which is the kingdom of God.

1. *Home Missions* is work in the United States. With this money we undertake to do mission work in the mountains of Virginia, build a church in Asheboro, strengthen our church at Bay View, establish our church at Winston Salem, and assist with pastoral services at Lynchburg, Chapel Hill, and four rural pastorates in the Valley of Virginia. Numerous other places need pastoral service. We might well start a half dozen new churches. A certain percent of our net income goes for our work across America as represented by the Home Boards of the denomination. A glance at the income will indicate why so little is being done.

2. *Foreign Missions* includes active work in three sections of Africa, China (north, east and west), two large areas in India, Greece, Mexico, Syria and Turkey. When conditions permit, we will need to reestablish our work in Bulgaria, Czechoslovakia, Japan, the Philippine Islands, the Caroline Islands and Spain. Work with our people in South America would help us to strengthen international friendship on this hemisphere and to establish Protestant churches where they are greatly needed. To do this work it is imperative that we have churches, hospitals, orphanages, and schools from kindergarten to university, as well as homes for hundreds of workers. Think of the terrific cost of rebuilding what the war has destroyed, and of the millions of people without home, food or church! Then look at what we gave during the past six months for that work.

3. *The Orphanage* expresses the love of the Church for unfortunate children in our midst. In it we furnish a home for about ninety children, sometimes more and sometimes fewer. The Convention asks the churches for

(Continued on page 11.)

RECEIVED BY THE CONVENTION TREASURER.

	Home Missions	Foreign Missions	Christian Orphanage	Elon College	Christian Education	Superannuation	Convention Fund	War Victims and Services	Per Capita	TOTALS
From L. L. Vaughan	.....	.....	.....	.....	.....	.....	$1,386.34	.....	.....	$ 1,386.34
July	$1,653.05	$1,715.12	$ 694.58	$ 344.76	$ 476.03	$ 22.00	207.00	$ 257.18	20.00	5,389.72
August	722.92	700.15	748.22	676.04	414.30	78.61	339.47	161.86	15.00	3,856.57
September	257.86	280.10	587.48	450.28	42.60	37.00	631.66	263.33	5.00	2,555.31
October	1,697.34	1,900.86	1,155.44	1,072.28	328.16	131.01	514.45	374.87	37.00	7,211.41
November	1,117.30	1,332.46	2,651.76	3,556.66	857.12	606.94	3,658.00	196.83	636.00	14,613.07
December	204.01	231.99	7,897.62	255.46	46.93	625.46	144.95	267.60	.....	9,674.02
Totals	$5,652.48	$6,160.68	$13,735.48	$6,355.48	$2,165.14	$1,501.02	$6,881.87	$1,521.67	$ 713.00	$44,686.44

THE MINISTER AND HEALTH.

The visiting of the sick is a traditional role of the minister almost equal in importance to that of preaching the gospel. Much time, gasoline and shoe leather are consumed in the routine of making sick calls. Untold good has been accomplished by this type of ministry. The benefit has been reciprocal in many instances. Every minister can testify concerning those visits in which more comfort and encouragement were received than were given. It is therefore maintained that the visiting of the sick is as essential to the minister as it is to the sick.

While the irreducable minimum of the above truth should be kept clearly in mind, one or two suggestions may be germane to the discussion. (1) Pastoral visiting of an over-solicitous type may confirm and prolong an illness rather than hasten recovery. Dr. Roy A. Burkhart assigns the majority of his sick visits to a Board of Visitors. In far too many cases the pastoral visit is more of a sedative than a stimulant. It is lacking in the "Rise-take-up-thy-bed-and-walk" quality. This leads to our next observation. (2) It is not enough for the minister simply to visit the sick. He should stimulate good health. Through study, observation and experience, he becomes a kind of abridged "Materia Medica." He is able to dispense helpful suggestions and techniques to those who seek guidance and relief Available literature is utilized in this creative ministry. The confirmed invalid may experience a rebirth of whole-making faith by reading Clark's "How to Find Health Through Prayer," Dick's "Your Self and Health," and Bell's "The Life Abundant." A therapeutic ministry of this kind is in line with the instructions of our Lord, who said, "And as ye go, preach, saying, The kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils."

INSURANCE AND STEWARDSHIP.

Is it possible that the insurance companies are more efficient than are our churches in the development of stewardship? Let it be granted that life insurance and stewardship are by no means synonymous. The fact remains, however, that insurance companies have geared their policies to a weekly basis and have established a plan of systematic collection. This many of our churches have failed to do, especially in rural areas where collections are limited to one or two services a month. The Kingdom of God suffers greatly through this neglect. Antiquated methods, long since repudiated by successful business enterprises, persist in many of our rural churches by virtue of a false sanctity. The total life and program of some churches have been transformed by an efficient program of stewardship. The inefficient church may default on two counts: (1) the custom of receiving only a monthly offering, and (2) the custom of soliciting only those who are present. An adequate program of stewardship requires a plan of giving which is systematically adjusted to one's income.

If the church cannot learn the lessons of stewardship from the Bible (said St. Paul in I Corinthians, 16: 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.") then it should take a leaf from the notebook of the insurance agent. R. L. H.

LIFE IN GREECE TODAY.

Dr. Katharine L. McElroy, Barnard College graduate, former Wellesley professor, and President of Pierce College, Athens, Greece, was one of the first American civilians to return to Greece. She is a missionary of the American Board, and has been working with a British relief agency called Military Liaison and some UNRRA people who managed to stay in Greece. She tells a dramatic story of the recent days in Athens, since the fighting between the forces of the EAM and the British and the police forces. "No cars, no buses, no electric lights, no telephones, no deliveries of food, no garbage collection, no arrangements for removing dead people from hospitals.

"Whenever I looked out of my window I saw armed men hiding in recesses of doors or on roofs of the houses opposite and shooting at anyone who came within range. . . . The noise of automatics and machine guns was terrible. It was made worse by tanks which roamed the streets day and night demolishing first one building and then another to dislodge the enemy."

She tells of a British Major who, in uniform, went out every day in a jeep, dashing through ELAS lines to bring medicines to hospitals in ELAS-held territory. He was constantly shot at, but still kept on. Others were doing things at similar great risk.

Among the jobs which Dr. McElroy assisted in was the helping to evacuate the patients from the Red Cross hospital which the ELAS soldiers had siezed. "In doing this work," she said, "I was merely assisting a group of Greek Red Cross nurses who are perfectly wonderful women. One of them was killed, after one of these trips, by a motar. I had myself been in that car half an hour before."

Dr. McElroy also convoyed trucks which were delivering food from the Government to ELAS territory. They needed to have a neutral person aboard to talk with the Military when they stopped the trucks. These trucks spent hours every day delivering food and medicine to hospitals, orphan asylums and soup kitchens which had been opened by the British.

Things began to quiet down after a while, at least to the point that Red Cross food trucks became known on the routes they traveled and were not fired at any more, because safe conduct was arranged by both sides for moving patients, etc.

The Task Now Before the Christian Church at Home and Abroad

By Dr. Russell Henry Stafford.

An Address before the Missions Council, Meeting in Cleveland, Ohio, at the Fellowship Dinner, Monday Night, January 22.

I am grateful for the dimensions of the topic assigned me. I am not to confine myself to the work of the Board which has honored me with its presidency. I am not to confine myself to the work of our own Congregational Christian Churches. Instead, I am asked to present our churches and their common agencies in the perspective of worldwide Christian action, by discussing the task now before the Christian Church at home and abroad.

Let me begin by certain definitions which I think are at least true as far as they go. The Christian Church is that movement which takes its rise from the person and teaching of Jesus Christ. Its constitutive element is worship of God conceived to be of like character with Jesus. Its normative mood is that of action in his Name to spread his influence everywhere and make it permeate all regions of human life and concern. Every congregation in which such worship and action prevail and every group of these congregations, regardless of differences in creed, cultus and polity, and all of them collectively, is the Christian Church. The criterion of the standing of a congregation within the true Church is action sustained upon worship. When any Church stands still, thereby leaving the Movement, and only then, it ceases to be a Church.

The immediate object of the Church is to make the influence of Jesus effective. Its final object is to prepare mankind for the Kingdom of God on earth, whatever that may turn out to be. When it comes, it will come as a divine surprise; for it is God, not we, who will bring it in. But the minimum precondition for that emergent from social evolution is that the principles of attitude and behaviour revealed in Christ shall be everywhere acknowledged as right and true, and shall have become the basis of a just and rational social order within and among all peoples. The classical Christian method of going about this task is to bring renewal to individual lives through cleansing and empowering contact with God in Christ, so that every Christian becomes a world housecleaner, every Christian home becomes a settlement house radiating Jesus' influence in moral slums, and every Christian Church becomes a powerhouse for better living in its community and as far as it can reach.

It is in this perspective that we are to view our Congregational Christian Churches. They do not stand alone, and they have no axe of their own to grind. What distinctive contribution, if any, are they qualified to make to the collective Christian enterprise?

I suggest that two such potential contributions are inherent in the genius of our fellowship. First, we are one of the bodies which particularly stress the liberty wherewith Christ hath made us free. By virtue of this freedom of ours, in both theory and techniques, we can do more experimenting than most Churches find easy or convenient. We belong on the growing edge of thought and method. We can afford to be daring, and we ought to be; trying out new ideas and approaches fearlessly, whether we can clearly foresee the outcome or not, in order that through us the historic evangelical tradition may be enlarged and, if need be, here and there corrected, to keep the temporal formulations of eternal truth creatively abreast of the facts of the times.

Second, we are Churches, not a Church. There is more in that than a mere matter of nomenclature. Tipically our accent is upon individual Churches rather than any large aggregation of them. It is in individual Churches that conversions occur—that is, personal commitments to Christ are made—and that movements in any right direction come out of paper into flesh-and-blood relations, and really get started. Voltaire ended a classic of witty cynicism with the advice, "Let us cultivate our gardens." That was intended as a counsel of despair, indicating the only recourse remaining to men at odds with Providence. But that is no counsel of despair; and we know it, and can tell the world. The place to start anything is not up in the abstract, but down where we are, with our feet on the ground.

What are our individual Churches like? Mostly they are made up of people from the middle income brackets in their communities. We are not largely patronized by the rich and fashionable. On the whole, they prefer their clubs to any Church. We are not much frequented by laborers. In most regions of America, the laborers are of Continental strains, and still maintain their religious connections, if any, with Churches of like derivation. We are pretty solidly middle class. If we are going to run to any class, that is the class to run to. For it represents the healthy form of living in a democracy. Towards it the other classes are naturally drawn up or down, by what we call the American way. Here is the fulcrum where leverage can get a solid grip for general betterment. We could not ask for a better kind of constituency than we have.

These individual Churches have vital interests in common which have drawn them together into a fairly compact denomination, or separate household within the Christian community. We have no more need to be nervous or ashamed about being a separate household, provided we are good neighbors to the people in the other houses, than I have, for instance, to be apologetic, as a good citizen of Brookline, Massachusetts, for living in a private house instead of in some public Brookline barracks not yet constructed, and not constructed for the very good reason that nobody wants it.

Much talk about Christian unity is exaggerated, because it assumes that there can be no unity unless we all move into the same huge house together. In my opinion, that would be the way to end the unity we have, and start a free-for-all fight. We play the game with all the rest in interdenominational Councils of Churches, and in special-interest groups on a similar basis. And when there is any promise of a new door opening toward some other kind of effectual cooperation, we are usually first in the line-up to get in as soon as the key is turned.

If any Congregational Christian Church anywhere is on terms of jealousy or competition with any other Church of any name, it is the exception that proves the rule. It is certainly not behaving Congregationally, and I should doubt whether it be a real Church. For in general, it is the stand-still people, not the up and doing with plenty of their own work on hand, who pick quarrels with their neighbors. And a stand-still Church is no Church at all.

This is not the time to remark upon our purely connectional procedures—the denominational machinery as

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

In meetings of our ministers in recent years, the establishment of new churches has been discussed, from time to time, with interest and enthusiasm. One question has been asked again and again, and it has not been answered by any great advance in church organizations: "Why do we not organize and establish new churches more rapidly?" Various answers and explanations have been made. It is one thing to give a verbal answer to a question; it is another to solve the problem which is behind the question. Every problem produces some questions. Some are simple; others are difficult.

The "promotion" of a church work is the first and primary human factor in its success. Many people readily agree that certain things should be done. Hundreds of people have agreed that we should be building new churches in North Carolina and Virginia. Many opportunities are open to our Church. But the difficulty is a lack of promotion. There has been no one with vision, faith, courage, determination and self-sacrifice, who has thrown himself into this task with sufficient zeal to command attention and support. There is sufficient vision for a score of new churches. But after the vision, some one—sometimes many—should say: "Here am I: send me."

Promotion of a great work is not easy. That is one reason why there are so few people who can and will promote a new church. The ministers are lacking in the frontier spirit today. The majority of us prefer to be elected, appointed or called to a charge which is already in a prosperous condition. A good salary, a large membership, a comfortable parsonage, an efficient corps of helpers, and several other features are very desirable. These fine things are not found in the barren field of an unorganized mission work. Church members must be enlisted; a building must be erected and paid for, and this work falls heavily upon the new preacher. Therefore, an established church, with a well planned program, makes a stronger appeal to people who seek an easier type of work.

And this desire for an easy task affects the laymen. They are not usually as willing to commit themselves to a mission church as they are to be a member of a large, flourishing church. But they are more responsive to an appeal for sacrificial giving if it is made by leaders whose hearts are aglow with a live missionary spirit.

Rev. L. I. Cox, a late pastor in the North Carolina and Virginia Conference, was in many respects the outstanding missionary leader in the present territory of the Southern Convention, in the work of founding new churches. If the Convention had such a man, today, in each of the conferences, there would soon be a great advance in the building of new churches. He had faith, courage, energy, skill and a deep religious conviction. He promoted the establishment of churches. His judgment was sound, his faith was well-founded, his vision was optimistic, and his enthusiasm was contagious. He was willing to go out and be an "expendable" for the establishment of a new church.

There are scores of open fields for preachers with the vision and the energy expressed in the life of Rev. L. I. Cox. The whole scope of our denominational life in the Convention needs the impetus of that kind of promotion and support. The people have the money. The church needs to find the ministers and laymen who will spend themselves in moving forward for the kingdom of God.

I. W. Johnson.

NEWS ITEMS FROM OLD ZION.

Rev. and Mrs J. F. Morgan have been with us now for about six months, and the work is moving along nicely. We have heard nothing but words of praise for this good team of workers for the Lord since they have been serving Old Zion.

The Young People are doing a good work at Old Zion, with Deacon Clyde Etheridge, as their sponsor. These young folks conducted a Patriotic Service on Sunday night, January 14, in honor of the boys from the church and Sunday school. This service was directed by Miss Alice Bailey. Chaplain Heathers of the Army made the address of the occasion.

Our Women's Church Council, too, is doing good work under the leadership of Mrs. W. T. Cullipher.

The newly organized "Workers' Council" is doing a fine piece of work. The children's work sponsored by the council is growing very nicely. The literature has also been revised and improved and has been made more suitable for the children. The Workers' Council has also voted to begin a regular offering on the first Sunday of each month for the Orphanage, the third Sunday for Missions, and the fifth Sunday of each quarter for Elon College.

The Woman's Missionary Society of the church is also doing good work under the leadership of the president, Mrs. Mildred Gibson. We have a fine group of these missionary workers and we expect their number to increase.

Our Sunday school is improving slowly and is doing splendid work. The Ladies' Bible Class, with Mrs. J. F. Morgan as teacher, is just now the most enthusiastic class in the school. These ladies are proud of their teacher, and are determined that their class shall grow. And grow it must, to keep ahead of other classes, which are giving them a close run.

Our church attendance is not so bad, considering conditions, and we are delighted to note an increase in attendance, as well as an increase in a deepening and a growing fellowship and spirit of unity among the members and friends of the church. We cannot help but believe that a brighter day is soon to shine for this dear old place of worship in the heart of the great city of Norfolk.

An oil burner has recently been installed in the church, under the leadership of Sgt. A. D. Cooper, chairman of the committee, and is working wonderfully. The interior of the building has been beautified, new furniture has been placed in the pastor's study, and unable to secure a janitor, the good ladies of the church see that the church is kept clean.

Yes, we have a fine group of workers, of whom any church may be proud. Come to see us Mr. Editor.

Reporter.

A WAY OF ESCAPE.

A distinguished artist lately, speaking to some students on artistic composition, declared it to be a wrong thing pictorially to have a picture of a woodland or forest without showing a path leading out of it. When the true artist paints a landscape he invariably gives some suggestion of a path which can carry the eye out of the picture. Otherwise the tangle of trees and undergrowth would suffocate us, or the wide trackless spaces dismay us. So God ever provides a Way of escape for his children.—*Sunday at Home.*

News of Elon College

By PRESIDENT L. E. SMITH.

AN OPEN LETTER TO PASTORS AND INTERESTED LAYMEN.

S. O. S.

There are certain things that should be done for our College, and for the present and future interest of the College, should be done at the earliest possible moment. Only ministers and interested members of the church and the alumni association can and will do them.

The First has to do with Students. For the past twelve years Elon College has been fortunate in having a good field secretary—a man who could go into the public schools and into the homes of prospective students and present Elon College in such a way as to interest many of those who plan to go to college. As a result of his work and the very fine work of Elon's faculty, our student body experienced constant and satisfactory growth from year to year, until war was declared. Mr. Colclough has resigned his position as field secretary with Elon College, effective January 1, to accept the position as executive secretary for the Chamber of Commerce and Merchants Association of Burlington, North Carolina. To date, we have been unable to secure a suitable person to take his place. This position requires special talents and qualifications. There seems to be no one available for this type of work. Your College is appealing to you, minister and layman, for help. This is what you can do: list the names and addresses of all seniors in your high school whom you think are planning to go to college and send the same to the College at once. Be sure and indicate those who are members of your church. Then make it a point to have a personal conference with these young people; tell them of your interest in Elon College and your desire to see them go to Elon for their college training. This is important. We are dependent and depending on you.

The Second has to do with Information. Our total church constituency is not entirely acquainted with our College. It would be wonderful if every member of the church in our Convention could come to Elon College, go through the offices, through the classrooms, the library, and the dormitories, and observe the beauties of our campus. But this is impossible. The next best thing is to put bulletins, news items, facts and figures concerning the College and its advantages in their hands. We have no one to go from house to house to deliver this information. If we did, we could not get the necessary transportation. We do have the privilege of the mails. "Uncle Sam" still carries such information right to your door. We can't send information through the mails without names and addresses. Here is where you, my dear minister and layman, come in. Sit down at your very earliest convenience and send me the names and addresses of the heads of all the families belonging to your church and other members of the family who may have remunerative positions or who may be in business. This is an effort to acquaint our people with their College, but we can't succeed without your help. I know you will be glad to give your cooperation.

The Next Thing is a Few Good Words. Elon College is confronted with a great need, but it is also confronted with a great opportunity. We must take advantage of this opportunity. There is a lot of money in circulation. As a rule, people have more money than ever before. Taxes are numerous and high. The plan of our Government anticipates that those who earn money contribute to causes such as Elon College is. You will receive governmental consideration for what you give.

In order that you may know the needs of Elon College and how you may help in meeting these needs, Elon is launching in earnest and as quickly as possible a full scale campaign to raise $1,000,000 for endowment, buildings and improvements. The members of our church, Elon alumni, and friends, must know about this campaign. They won't know unless somebody tells them, and here is where you, my brother minister and interested layman, come in. You can tell 'em. Speak of your college in your shops, places of business, homes, about your firesides, on the streets, at church from the pulpit and in the pew. Tell them. Tell them enthusiastically. Tell them about the campaign. Speak a good word for your College. Talk may be cheap, but the right kind of talk silences the enemy and assures victory. Have you considered the value of the mouth that God has given you? Use it wisely. Use it for the College.

THE SECOND GENERATION.

The sons and daughters of Elon College graduates are manifesting an interest in their school. Many of these second generation students are enrolled in Elon College. Seldom, however, do they express an interest in the school before they reach the senior class in high school.

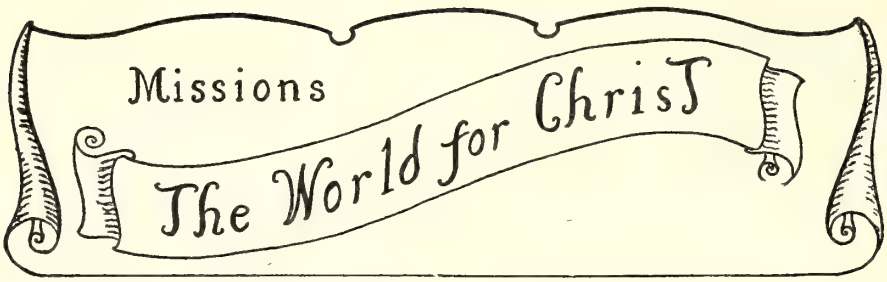
Some weeks ago a very unusual expression of interest was given the president of the College. While visiting in the home of my good friends, and Elon College's good friends, Dr. John Galloway Truitt and Mrs. Truitt, their son, John Galloway Truitt, Jr., made a contribution to the Staley-Atkinson-Newman Memorial Foundation—a contribution of $1.25. To an adult who earns good money, this would seem a trifle, but coming out of the personal earnings of a mere lad—earnings that were realized from carrying papers while the most of those who read are in bed asleep—it means a very great deal. When the Lord puts it into the hearts of children to support an institution, it is a pretty good sign that He will also put it into the hearts of their parents and of other adults. Contributions of this character put enthusiasm in the campaign and confidence as to the final results.

This is a public acknowledgement of Junior's gift and an expression of appreciation for the same.

FIFTH SUNDAY OFFERINGS.

January and February are designated by the Convention as our educational period. During this period, our Sunday schools and churches are supposed to be instructed as to the facilities, offerings and needs of the College, and it is hoped that they will provide in some way for the payment of a part, if not all, of their conference apportionments for the College. We did very well last week, but this week we have fallen below the record. Some of our friends must surely have neglected us. I cannot speak too forcibly regarding the College's needs during this spring. Our people do not need to be reminded that our boys are in camp or on the battlefields, and of course cannot be in college. Our friends at home should count it a privilege to help keep the College going during these days of national emergency. We are grateful to those who have contrib-

(Continued on page 15.)



A REPORT FROM THE MARSHALL ISLANDS.

The first report made in person to the American Board of the work in the Marshall Islands has just been given by Chaplain George LaBarre, USNR, recently back from the South Seas. Chaplain LaBarre, an Episcopalian clergyman whose home is in Williamsburg, Virginia, made a visit to Boston especially to tell the American Board officials about his work among the Marshall Island people who called themselves "Christians from Boston!"

Chaplain LaBarre declared, "The Marshall Island Christians are an inspiration to hundreds of Marines and sailors. The work, so well established by the American Board of Foreign Missions, has been carried on in grand style by the native Christians. They are a devout people who have held on to their faith through great trials and have not gone back on it one single inch. They take their religion seriously, and it has been a unifying force among the Islands.

Chaplain LaBarre was made responsible by the Atoll Commander for religious work among the natives He visited with the church elders, preached to the people, baptized babies by the dozens, conducted Communion services and married couples. The church, he reports, is the vital center of the village life in the Marshalls. The chief, or king, is usually a leading Christian—generally an elder in the church. On Sunday the whole village dresses up and goes to church. They do not believe in working on the Sabbath, as one Naval officer found out to his astonishment.

One of the first letters sent to the American Board by Chaplain LaBarre enclosed a money order and asked that hymnals in the Marshall tongue be sent out. Other requests came to the Board not only from Chaplains but from service men who had raised money, and from officers like Lieutenant (jg) George Eddy of the Navy Civil Affairs Division, who wrote home to Boston for hymnals, Bibles and primers in the Marshall tongue. The hymnals had been in many instances confiscated by the Japanese.

When Chaplain LaBarre asked the Marshall Island people to what denomination they belonged, they stared at him in amazement. "Denomination? We do not know what denomination. We are *Christians*. We belong to the American Board!"

The Chaplain could give no further word of the fate of the one remaining white missionary, Rev. Carl Heine, who was in Jaluit at last report. He did learn however, that Alexander Milne, a native Congregational pastor whose grandfather was a Scotchman, had been executed by the Japanese.

Chaplain LaBarre said that "because of the work of the missionary, the Marshall Island Christians were a great help to the American forces. They welcome them with open arms," he said, "and continue to do so."

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 18, 1945.

Sunday Schools.

Cypress Chapel, Suffolk, Va.	$	9.00
Bethlehem, Broadway, Va.		4.09
Dry Run, Seven Fountains, Va.		3.43
Newport News, Va.		31.15
First, Portsmouth, Va.		2.86
Oakland, Suffolk, Va.		15.00
Elm Avenue, Portsmouth, Va.		25.61
Pleasant Grove, Halifax, Va.		14.59
Linville, Va.		9.08
Mayland, Broadway, Va.		1.50
Concord, Timberville, Va.		2.85
Lebanon, Semora, N. C.		2.15
Total	$	121.31

Individuals and Churches.

Shallow Ford, Elon College, N. C.		24.00

Woman's Board, Southern Convention.

Mrs. W. V. Leathers Treasurer:

*Home Missions	$	3,485.06
Foreign Missions		1,204.33
Total	$	4,789.39
Total for the week	$	4,934.70
Previously acknowledged		7,354.41
Total since Sept. 1, 1944	$	12,289.11

*In addition to this amount, $129.50 was contributed as a part of the Thank Offering which is for Elon College. This will make a total of $12,418.61.

Gratefully,
MATTIE COX PARKER,
Secretary.

The Mission Period will start on March 7.

QUARTERLY REPORT.

WOMAN'S HOME AND FOREIGN MISSION BOARD, EASTERN VIRGINIA CONFERENCE.

QUARTER ENDING DECEMBER 31, 1944.

Balance on hand last report .... $ 123.64

RECEIPTS.

Women's Societies.

(On Apportionment.)

Antioch	$	5.95
Bay View		12.50
Berea (Nans.)		20.00
Berea (Norfolk)		15.00
Bethlehem		58.00
Christian Temple		87.50
Cypress Chapel		25.00
Damascus		25.00
Dendron		12.85
Eure		12.00
First, Norfolk		18.75
First, Portsmouth		5.00
Franklin		75.00
Holland		40.00
Holy Neck		37.50
Isle of Wight		15.00
Liberty Spring		50.00
Mt. Carmel		13.36
Newport News		25.00
Oak Grove		7.50
Oakland		18.75
Old Zion		5.75
Rosemont		53.90
South Norfolk		20.00
Shelton Memorial		30.00
Spring Hill		2.50
Suffolk		150.00
Suffolk (Staley Society)		8.80
Union (Southampton)		10.40
Wakefield		12.05
Waverly		12.50
Windsor		14.80
		900.36

Young People.

Bay View	$	1.25
Berea (Nans.)		9.00
Bethlehem		25.00
Burton's Grove		7.50
Christian Temple		18.50
Cypress Chapel		10.00
Eure		4.00
First, Portsmouth		6.50
Franklin		6.25
Holland		5.00
Holy Neck		10.00
Liberty Spring		15.00
Mt. Carmel		8.00
Newport News C. E.		7.00
Oak Grove		2.00
Oakland		8.75
Old Zion		7.50
Suffolk		15.00
Union (Southampton)		10.05
Windsor		10.45
		186.75

Juniors.

Bay View	$	1.25
Berea (Nans.)		2.50
Bethlehem		8.00
Christian Temple		9.25
Cypress Chapel		3.00
Eure		1.00
First, Portsmouth		4.00
Franklin		7.50
Holland		12.00
Holy Neck		5.00
Liberty Spring		6.25
Mt. Carmel		2.20
Newport News C. E.		3.00
Oakland		1.25
Rosemont		10.88

(Continued on page 15.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

ELON GETS BIG THANK OFFERING.

So far as we can ascertain, the Thank Offering this year is the largest ever. This seems to disprove the statement that things near at hand are less appealing to us than is some group or institution far away, for our Thank Offering goes to Elon College.

The figures in Mrs. Parker's office show that thirty-three women's societies and two young people's societies in North Carolina have given $1232.52, and thirty women's societies, seven young people's societies, two junior groups, one cradle roll, and one Sunday school in Eastern Virginia have sent in $1016.63. She does not have the figures from the Valley as yet. The goal was $2,500—and that is almost reached in these two amounts.

A few societies in Eastern Virginia and many in North Carolina did not send their Thank Offerings to their treasurer last quarter. It is hoped that every society in the Southern Convention which has not done so will send the Thank Offering in as soon as possible. And it may be that some societies desire to make an additional gift, have members who were not present at the regular service who desire to make an offering, etc., and will be sending this in soon.

We hope to publish on this page a complete list of the societies and the amounts sent in by each—be sure your society is on the list!

WORLD DAY OF PRAYER.

The first Friday in Lent is observed by many Christians—particularly women—as the World Day of Prayer. It is literally that, for in all parts of the world, women meet in groups to acknowledge God as the father of all mankind. This year the date is February 16. You are asked to hold your observance with other churches in your community, if possible.

Mrs. O. H. Paris, Convention Spiritual Life Superintendent, has recently written a letter to each local president, reminding them of the value of the day, and suggesting that materials be ordered direct from our denominational office in New York, rather than through your literature superintendent, since the time is so short. (The Convention Office has a few copies of the program on hand; in case you wish to order only one or two, you may be able to secure them there.)

The following materials are available: Program, 2c each; Handbook, 10c each; Poster, 5c each; Call to Prayer, free. Order from: The Missions Council, 287 Fourth Ave., New York 10, N. Y.

FRIENDLY SERVICE.

A letter from Mrs. H. P. Harrell, our Convention Friendly Service Superintendent, has also been sent to each local president. Those of you who have been anxious to know definite ways in which you may share in Friendly Service Projects will now have the desired information.

It is fine if your society has a Friendly Service Superintendent or chairman whose specific duty it is to keep informed about the projects and see that your society does something about them. In some societies this same person will look after the "community service" (deeds of kindness for your local community), and other societies will want to have one person for each phase of this "over and above" work. Where there are several circles, it is fine for one person from each circle to be responsible for her group, and the several circle chairmen form a committee to plan for this type of work as a whole.

For further information concerning Friendly Service, write to Mrs. H. P. Harrell, Driver, Virginia; Mrs. Rowland Iseley, McLeansville, North Carolina; or Miss Mabel Higgs, Shenandoah, Virginia.

MEMORIAL SERVICE AT EURE.

The Woman's Missionary Society of Eure Christian Church sponsored a memorial service on November 19 for Sgt. Luther A. Eure, first member of the church to lose his life in the armed service of his country in this war. Sgt. Eure had been a member of the church since he was fourteen. He celebrated his twenty-sixth birthday just eight days before being killed in action in France in August.

The first service of this type to be held in Gates county, it was well attended. Ten baskets of flowers and potted plants decorated the church and then were taken to the Eure home.

CHRISTMAS IN SUNBURY.

The Woman's Missionary Society of Damascus Christian Church, Sunbury, North Carolina, held a most wholesome and worthwhile Christmas entertainment this year. The program was rendered by the Glee Clubs of Sunbury High School, directed by Mrs. Mills Riddick, who presented "Concerning This Child." This program created a definite feeling of consecration and worship which all churches are seeking to maintain in a world of war and distress.

Following the program there was a treat given by the Sunday school for all children present. It was a community affair and denominations played no visible part. It was an act of friendly service extended to the community, as baskets were sent to the sick and bereaved.

Our society feels that such enlightening and uplifting entertainment will do much to give children more wholesome activity and relieve the world of so much juvenile delinquency. We feel that in these endeavors we are fulfilling our duties as missionaries at home as well as abroad.

MRS. ARTHUR HOFLER,
President.

LAST YEAR AT PLEASANT RIDGE.

The Woman's Missionary Society of Pleasant Ridge Christian Church, Guilford County, North Carolina, feels that it has had a very good year under the able leadership of its presiden, Mrs. J. Wright Pegram. These things were accomplished:

We more than reached our goal.

Thanksgiving offering and box of clothing at Easter went to the Orphanage.

Thank Offering to China.

Second Mile Birthday Offerings were used for good purpose.

War Victims were helped by our society.

New collection plates were purchased for our church.

Flowers were sent to hospitals to sick friends and neighbors.

Visits to the sick and shut-ins, as well as trays and cards sent.

Subscriptions to *The Missionary Herald* and THE CHRISTIAN SUN have been renewed.

Candle-Light program was held at the church.

World Day of Prayer service and Woman's Conference attended by members of the society.

Study books finished and enjoyed.

Regular monthly meetings held.

Life Membership given to Mrs. Alice McFarland, who was the first

(Continued on page 12.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Have you joined the "March of Dimes" yet? All of the school children here in Sanford seem to be up on their toes this year to see which one can get the most dimes for his or her room. My door was kept busy yesterday afternoon by school children who wanted a dime for the "March of Dimes." Since the epidemic outbreak of last summer in North Carolina, all of us who live in this state are more keenly aware of the need for our dimes to go marching off to halt this foe of children and adults.

Do the days of the winter months seem long to you? They seem long to your mothers also! During the rainy days when there is no sun to smile upon us, we are apt to be cross and nasty! My mother once told me that when the sun was not shining, it was up to each of us children to make our own sunshine. "How?" we asked. "Why, by being cheerful, smiling when you want to frown, being kind to those who are shut in with you."

On rainy days mother let us wear the brightest dresses that we had. Or if only a dress of somber, dark color was clean, she'd let us wear a bright ribbon in our hair. I've told you how she used to let us help her bake cookies on rainy days. Lots of times she would make molasses taffy and give each child a little to pull. She and Dad would take the bulk of it and pull, loop and twist it, until the redness of the molasses turned into golden yellow. Most of our fun was the home-made kind, because we lived on the farm and because in those days there were no lovely books and games for children in the village stores where we did our buying. The only bought source of pleasure which I can remember was crayons.

Part of your shut-in time you can use working the puzzle in our Page. This week I tried to put as many birds and animals in as I could, and I hope you'll be able to get all of the words filled in without too much trouble!

Sincerely,
DOROTHY TODD.

A HAPPY BALANCE.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Recently I read of an incident relative to a two-and-one-half-year-old child who was eating his noon meal with his mother and two guests who were strangers to him.

The mother and her friends became engrossed in conversation and no attention was paid to little Bobby. Finally, they heard a lusty cough. Looking up they saw Bobby pick up the pitcher of milk and carefully fill his glass without spilling a drop. This naturally brought smiles and words of admiration from the guests.

Apparently his desire to be noticed was then satisfied; he ate the rest of his dinner contentedly.

Children often develop a hunger for affection. I have a friend who, although she was managing a house as well as taking care of three daughters and a husband, decided she wanted to make a fulltime contribution to the war effort. She reviewed her business training, and when the course was finished she accepted a position with the government. Her youngest daughter, seven-year-old Marguerite, missed her very much.

One evening as the family were sitting at the table and the conversation was proceeding along lines that challenged mature minds, Marguerite suddenly held up her hand, as the children do in school when they want attention, and said, "Daddy, let's talk about *me!*"

This passed as an amusing childish desire to be in the limelight, but in a day or two Marguerite said confidentially to her mother, "Mommie, when you get home tonight will you talk with me first, before you talk with anyone else?" And later, "Mommie, when you come home tonight will you ask me what I did all day at camp like you did last night?"

"So then," the mother told me, "I understood. 'There is a hunger there,' I told my husband, as we discussed the problem. Because Virginia and Connie have more mature minds and are honor students at school, it's only natural to bring them to the front in our conversations. And Marguerite has been overlooked."

"You're always so analytical. You look behind your children's actions," I told her.

"Well, I think that's important!" she answered. "Ray and I decided to talk this thing over with the older girls. With their cooperation, we're going to fill that need of our seven-year-old."

This is a need so elemental that all parents should watch for it and never permit it to get out of bounds. Children should be in charge of adults who like them, who devote time to listening to them, who help make a pretty definite routine for them.

I am a volunteer assistant in a nursery school where there are a num-

(Continued on page 11.)

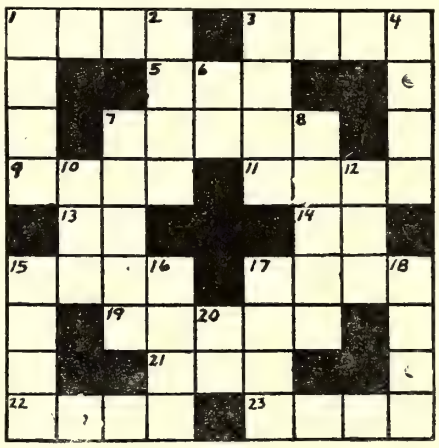
CROSSWORD PUZZLE.

ACROSS:

1. A domestic bird that says "quack."
3. A rooster.
5. North Carolina Association. (abbr.)
7. A webfooted domesticated bird.
9. To cover or smear with adhesive matter.
11. A strong taste or flavor.
13. Long Life. (abbr.)
14. General Electric. (abbr.)
15. The young of a cow.
17. The color of a Jay's feathers.
19. A kind of weasel, valued for its handsome, dark, glossy fur.
21. To solicit in love.
22. A small mountain lake; marsh.
23. A metallic thread; strand of a fence.

DOWN:

1. A written instrument for the transfer of real estate.
2. The rounded handle of a door.
3. To throw; to hurl.
4. A male ruler.
6. Company. (abbr.)
7. Webfooted sea fowls with long wings.
8. A bird of prey.
10. American Library Association. (abbr.)
12. New England University. (abbr.)
15. A young male horse.
16. A young deer.



17. A mass of blossoms.
18. Besides; otherwise.
20. Baby Oil. (abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Jude; 3. Toll; 5. Vie; 7. Heart; 9. Near; 11. Mask; 13. Sp.; 14. B. O.; 15. Copy; 17. Ally; 19. Yodle; 21. Uva.; 22. Wear; 23. Sure.

DOWN: 1. John; 2. Ever; 3. Term; 4. Look; 6. Ia.; 7. Happy; 8. Table; 10. E. S. O.; 12. Sol; 15. Crow; 16. Your; 17. Alas; 18. Yore; 20. D. V.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

LEADING A MEETING.

Let's say you've been asked to lead an evening meeting, and you're not quite sure how to go about it. We've put the following things down because we think they're important. They are for the benefit only of those who are really serious about doing a good job. There really is no short cut to a good meeting.

1. Accept the fact that this is a big responsibility. It need not scare you. You're with friends. You have the ability to do the job or they would not have asked you. But a good job is going to take thought and time. The surest way to bungle it will be to wait until an hour before the meeting to start preparation. No amount of "padding" and bluffing will hide the obvious fact that you just are'nt prepared. (Of course you have every right to expect the committee to ask you in plenty of time in advance.)

2. Be concerned—have some convictions on the subject yourself. It's not your job to point them out, but you can't do much with a subject that doesn't interest you.

3. Turn the subject over in your mind several days. Think it through yourself. Read carefully the material given you, and then set out to supplement it. Talk to people about it—your minister, your counsellor, your folks. Jot ideas down on paper.

4. Decide carefully how you'll open up the subject. Be original. Just asking two or three questions probably won't do the trick. Work out a "quiz" program; present a two-minute skit; do almost anything to arrest attention!

5. Make the seating arrangement informal. Avoid stiff, straight rows.

6. Prepare carefully some leading key questions. Have a number of them ready to throw into the breaches of silence. Tip several people off before hand on some of them.

7. Don't fling big, vague questions at people. Ask them in an informal, intimate way, personalizing situations whenever possible.

8. Insist that people stick to the subject at hand. Be ready, however, to recognize a genuine related concern when it arises, one that may have to be dealt with before the one you have raised. You may have overlooked it in preparation.

9. From time to time, remind the group of the points that have been made.

10. Be quick to make the most of every contribution. Be ready to help someone having difficulty in expressing himself to say what he means.

11. Make a quick, honest summary of the points covered, but don't feel obligated to round it off with an "inspirational" talk of your own.

12. Don't expect too much of the discussion. The issue will probably not be settled satisfactorily, but you have achieved a solid purpose if you stimulated individual thinking and created healthy respect for differing viewpoints.

CONVENTION OFFICE.

(Continued from page 3.)

$12,500 annually with which to do this work. The churches gave more than that in the past six months.

4. *Elon College* undertakes to train our ministers and church workers, and to give a liberal arts education to all who desire it. The convention asks for $12,500 annually to do this work. By including a special offering and the amounts sent to conferences, the college received just about its quota in the past six months. It will take concerted effort in the College Period in order to do as well this half-year.

5. *Christian Education* deals with Sunday schools, young people's work, leadership education and all phases of education not included in college. The income for this work is on the increase, but it is still far from adequate to do effective work. The average is almost seven cents per member during six months. That is not much education in the art of being Christian servants.

6. *Superannuation* is the term we use for the money we give to aged ministers, and widows of ministers. Six men and nine women receive from this fund this year. Four of the men are married. These people served our churches as long as they were able. Salaries were pitifully small. Now these persons need our love and care. The average gift to them for the past six months had to be less than $100.

7. *The Convention Fund* pays $800 annually to THE CHRISTIAN SUN, $500 the past year to the General Council, prints its minutes, pays for meetings and other expenses, and helps to sustain the Convention Office.

8. *War Victims and Services* is the channel through which we help to furnish church service for the war-crowded areas, assist our chaplains, rebuild destroyed church property, and furnish food, shelter and medicine for people in the war-torn areas of the world. To this good cause we contributed during the past six months almost five cents per member. This is our love offering; it is the second mile; there are no goals to goad us.

9. *The Per Capita* is the fund we are just beginning to give for the support of the General Council, and through which we contribute to the Federal Council of the Churches of Christ in America and the World Council of Churches. The Eastern Virginia churches contributed practically all of this amount. All other conferences have now adopted this item of eight cents per member, and the churches will surely respond.

Please study the chart to see just how we really work.

FOR THE CHILDREN.

(Continued from page 10.)

ber whom the uninitiated might call *problem children.* Particularly difficult when I first entered the school were two boys who were almost continually doing something to attract attention. They were lads nobody seemed to want, the head of the school had explained. The showing off, he told me, was caused by a desire to be noticed.

After hearing this, I made it a point to discover something for which I could praise them, so as to bolster their deflated egos and to help satisfy that hunger and need of being wanted and loved.

Of course, we have to be careful not to overdo attention. One of the most important balances to be maintained is the balance between too much attention and too little. Each child requires individual study, for each has lived in a different environment and developed different tendencies. Before we can safely attempt to help, we must know not only the need, but also the wisest way of filling it.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS' CONCERN FOR ALL.

Lesson V—February 4, 1945.

Memory Verse: "*All things, therefore, whatsoever ye would that men should do unto you, even so do ye; for this is the law and the prophets.*"—Matthew 7 : 12.

Lessons Matthew Chapters 8 and 9.

Devotional: John 15 : 15-21.

The Significance of What Jesus Did.

Jesus said, more than once, that those who saw Him, saw God, that He was God in the flesh walking among men, doing the will and the work of God. It is this fact that gives significance to what Jesus did. He was doing in a visible way what the Heavenly Father was doing, but on a cosmic scale. If you want to know what God is like, and what God is doing in his world, read what Jesus was like, and what Jesus did, and you will get an idea of God's character and God's activity.

A God Who Cares.

And if you read only the two chapters which form the background of today's lesson, you will see that our God is a *God who cares, a God who is concerned about folks, all kinds of folks, all folks.* I think it was Dr. Fosdick, who said that one of the most powerful forces in the life of the average man was the fact that there was somebody at home who cared whether he came home to supper. What a difference it makes in our attitudes and our actions because we know there is somebody who cares, somebody to whom it makes a difference in what we do and what life does to us. And how infinitely more precious is it to know that even beyond any concern that our dearest ones can have for us, there is a God who cares, a God who is concerned, a God who has compassion. That is one of the central and basic factors in the gospel which makes it really "the good news." "He careth for you"—they are great words, and they are true words. The heart of any man and every man ought to beat a little faster when he reads them or hears them.

Jesus' Concern for All.

In today's lesson we see a cross-section of Jesus' concern for all. A leper comes to Him and He heals him. A centurion beseeches Him in behalf of his servant, and Jesus gives him the desire of his heart. Peter's wife's mother is sick with a fever, and He administers the healing touch. The disciples are troubled and afraid during the tempest, and He stills the storm and calms their fears. A demented Gadarene, an outcast from society comes to Him, and He drives out the evil spirits and clothes the man in his right mind. A helpless and apparently hopeless paralytic is brought to Him, and He gives him amazing strength and mobility. A despised publican, an outcast from good society, catches his eye and He admits him into the charmed circle of his intimate disciples and makes of him one of the world's immortal figures. He eats and has fellowship with publicans and sinners, and lavishes his friendship and his fine sayings upon them. He heals on the same errand the son of a nobleman, and an humble, unknown woman. His heart is touched by the tragedy of two blind men, denied the light of day and the sight of loved ones, and He gives them their sight. He looses the tongue of the man long dumb, and enables him to speak again. He sees the multitudes and is moved with a consuming compassion concerning them. Here it all is, written in living letters and in loving deeds—rich and poor, learned and ignorant, those sick of body and sick of mind and sick of heart, saint and sinner, a man and the masses, all of them tugged at his heart and received his gracious ministry. He was concerned about all men and about all of the man. He is the Great Physician, of the body, the mind and the soul. He is a revelation of how God feels toward all men and how He is seeking to minister to them. We do not have a God who is sitting far off on a throne, untouched by our woes and our worries, our sorrows and our sufferings, and our sins. We have a God who is among us and in us, taking upon himself our sorrows and our sufferings, and our sins. We have a God who cares, who cares for all of us, and who cares enough to do something about it.

Let Us Do Likewise.

The story of the healing of the paralyzed man has point for us. This man's friends were considerate, determined, resourceful, persistent, full of faith, in their efforts to bring their friend to Jesus. The Church of Christ had better study their method, if it is to be successful in evangelism in our modern world. We have got to have a concern and a care for those out of Christ, we must have faith that Christ is the answer to their heart hunger, and we must be resourceful and persistent in our efforts to bring them to Jesus.

The Spiritual Priority.

Which is the more important?—heal a man's body, or heal his spirit? Well, Jesus never minimized the importance of healing sick bodies; but He always made it clear that the critical area of life was in the heart and in the spirit of man. There are multitudes today who are seeking physical health, who apparently are only mildly, if at all, concerned about their souls. They are concerned about heart trouble, but not about the worst kind of heart trouble, the thoughts and intents of the heart in the sense of the inner life. It is, says Jesus, just as difficult, and far more important, to forgive sins as it is to heal bodies. Furthermore, Jesus, as well as moderns, knew that many bodily ills are rooted in the sins of the spirit.

Jesus and Publicans and Sinners.

A little girl once prayed, "O God, please make all the bad people good, and all the good people nice." For strange as it may seem, Jesus often found the company of the publicans and sinners better company, than the so-called religious folks of his day. Alas that our goodness is not more attractive, that good people are not easy to live with.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

president of the society when it was organized many years ago.

We have all enjoyed our work very much the past year and hope to do more and better things this year. We hope we have helped to brighten someone's way just a little bit. If we have, our efforts have not been in vain. The light that shines brightest at home, shines the fartherest away.

Mrs. S. F. Huffine,
Secretary.

The Franklin, Virginia, Church is issuing a "News Letter" each month, which is sent to the members in the armed services. The Richmond, Virginia, Church mails its weekly bulletin nearly all over the world. And other churches have their own methods of contacting those at the front.

THE TASK NOW BEFORE THE CHRISTIAN CHURCH.

(Continued from page 5.)

such, regional and national — save perhaps to congratulate ourselves that it is so levelheaded and evenhanded. But it is the time to point up the magnitude and urgency of our common responsibility, as one unit in concerted worldwide Christian action, for meeting the challenges and seizing the opportunities afforded by human need and bewilderment at an historic moment of unprecedented crisis for civilization, when the whole world seems to be turned upside down. We are already at work at so many angles of this situation that merely to list our existing efforts completely would be exhausting. But they all head up in and are sponsored by three great Boards rooted in all the individual Churches of our fellowship, and spreading their benign shade near and far in the glaring desert of suffering humanity.

First, let me speak of the junior member of this triad, the Council for Social Action. We have heard much, and we hope to hear much more, of the Service Committee it is sponsoring, a flying wedge of brave pioneers to meet emergencies of pain and want abroad. But it would be a calamity if we permitted even so invaluable a temporary device as that to turn our attention away from the continuing madate and main business of this Council, which is to awaken and inform a specifically social conscience in all our members; clear perception that political and economic and racial issues can be met adequately only in the spirit of Christ, and a firm resolve as citizens to insist that the Christian ethic shall be followed in secular policy—that ethic which can be most simply defined as the opposite of looking out for Number One first. In days like these, and in a nation about to go crazy with pride of victory and power, the Council for Social Action has a tough job cut out for it. As we pray for its success, it is up to us to help answer our own prayers.

Second, the Board of Home Missions. This Board is rather anomalously saddled with several of our purely connectional interests. But its cutting edge is in its various departments of extension. Nothing less than that America shall be Christian, both in name and in fact—that is its object. With migrations of war and of war industries distorting its population complex, with mushroom towns springing up overnight, with the races mingling unprepared in all sorts of novel and often irritating combinations, with youth uprooted and unguided, with wealth changing hands faster than the eye can follow, America is today a veritable topsyturvydom. Just to keep abreast of the shifts with religious ministrations would be a big enough task, and to spare. But at a time like this, to get belatedly on to the up-grade toward general prevalence of Christian standards—that is a labour of Hercules. No less than that is what the Board of Home Missions is trying to do.

The severest menace confronting our country is that on a high pulse of triumph and fugitive affluence we shall swing over from our historic complacent and illiterate isolationism, our insularity on a continental island, to the opposite extreme of the pendulum—bossiness towards every other country, the attempt in all good faith and ignorance and overconfidence in our own innate integrity to run the whole earth as if it were our own show. That is a real danger. If it should happen to us, it would mean the substance of fascism under another name. That must not happen. To prevent it is the job, so far as Congregational Christians are affected, of our Council for Social Action; but also of our Board of Home Missions; and also of the American Board, paradoxically so called because its direct concern is not with America, but with foreign missions.

The best way to cultivate the Christian graces in our own gardens is to keep these agencies and all they stand for to the fore in the minds of our individual congregations. And without prejudice I believe there is something to be said for the claim that of the three, the American Board can be most serviceable at home at this point. For the congregation that has a definite stake of a Christian sort in a foreign land will learn, from a necessarily brotherly attitude toward that one outpost, that brotherhood and not bossiness is the only attitude tolerable in Christians toward any foreign land. If enough people here at home were to get behind foreign missions with their hearts and their pocketbooks in the near future, American foreign policy would change for the better, instead of the worse, and American fascism would never even get started toward first base.

I presume that to such a group as this, I have not to argue the principle of Christian action abroad—Christian kindness in all its forms, under skilled leadership, from people as privileged as we to underprivileged peoples everywhere. But I must make certain practical facts clear. First, there is no question of resuming foreign missions. They have never been discontinued. We have had to withdraw temporarily from three fields, to which it is natural to expect that we will return. But in all our other fields, though with personnel and resources cruelly cut down by a sharp decline of support some years ago, we have been busier, and more fruitfully busy, and meeting more insistent demands from those we serve, and meeting them along more lines than ever before, right through the war, though communications in person and by mail and cable have in most instances had to go around John Robinson's barn, and money exchange has been rocking like the *Mayflower* in a North Atlantic hurricane.

Second, when we do return to the fields from which the war has shut us out, we are going to have to make good a tremendous destruction of buildings and equipment. And when we go back in force to the fields in which we have continued, but without priorities in recent years for material maintenance, we shall face necessities for costly rehabilitation at once unless the whole work is to deteriorate fearfully. To do less than make these provisions, at whatever cost, would be to break faith with the constituents who have already responded trustfully to our invitation to Christian fellowship.

Third, the American Board is electrically alert to the requirement for changed methods to correspond with the changed situations we shall confront tomorrow the world around. By the light of what data are already available, these matters are under constant scrutiny and study, with an amount of daring speculative thinking as to future ways and means which warrants for us the adjective "revolutionary." I have never been associated with any organization that had less of the stand-pat in its temperament than the present Prudential Committee of the American Board.

What our people need in our own gardens, our individual Churches, is to have these projects and the needs involved for all three denominational agencies brought home to their consciousness; brought home to their consciences. They need this to keep them steadily and thoroughly Christian through the storm of purse-and-gun-proud paganism which the conclusion of the war is almost sure to let loose. All over the country and all over the earth, there are underdogs who must be given their day. For they are not dogs but men, and

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

In checking over our income book for 1944, we find several facts which we think might be of interest to our readers.

First: We find that our Burlington Church leads all others in the Southern Convention in the support of the Christian Orphanage. We find that in the Eastern Virginia Conference our Rosemont Church leads all of the churches in the support of the Christian Orphanage. In the Valley of Virginia Conference, Linville leads with Antioch a close second. There is a difference of only $2.39. In the Eastern North Carolina Conference, Wake Chapel leads. In the Western North Carolina Conference, Ramseur stands at the head of the list.

Second: We find that during the past year we have received from sources other than our Congregational Christian Churches, the amount of $17,793.69, as follows:

Parents on support of children	$ 4,769.13
Friends, not members of our church	3,458.50
Special offerings outside church	5,688.51
Alamance and other counties	557.98
L. S. Holt Endowment	900.00
Duke Endowment	2,233.27
From a Will	186.30
Total	$17.793.69

Knowing the sources from which these offerings came, I hardly think a dollar of it would have gone to any other of the institutions of the Christian Church, had it not come to the Orphanage. Deducting this amount from the $37,452.68, the total amount received this year, we find that the Church and friends who are members of our denomination contributed the sum of $19,658.99.

It seems that publishing all contributions that have come to the Christian Orphanage, from all sources, has been misleading, and that some people have thought that the Orphanage was getting from the Church more than its share, which you will see is not true.

There has never been a year of our twenty-eight years of service but that we have received at least one-third of our income from sources other than our church. We remember one year, we received more from other sources than we received from our churches.

We find that business people are interested in orphaned and dependent children and are always ready to give that this class of children may have an equal chance. If the Christian Orphanage can give a home and training to some little helpless girl and can send her out as a graduate nurse or as a secretary, so that she can nurse the sick back to health or else work in a private office for some fine business, or turn out a boy who takes a job in a business concern and works himself up into a splendid position; it has done a fine job.

Many of our children are in these fields today making good and rendering a fine service.

In order that our church people may know just what our church is doing for the orphanage, we will publish in THE CHRISTIAN SUN, this year, all that comes to us through the Convention Office of Church Treasurer, but not special offerings that come to us through other chanels than our church. All orphanages that I know, only report in their church paper the church offerings.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 25, 1945.

Amount brought forward from Sunday School Offerings	$ 833.91

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Auburn	$ 15.48	
Christian Light	14.00	
Piney Plain	10.25	
Plymouth	10.30	
		50.03
Eastern Va. Conference:		
Oakland		15.00
N. C. and Va. Conference:		
Lebanon	$ 1.25	
Mt. Bethel	60.00	
Pleasant Grove	14.59	
		75.84
Western N. C. Conference:		
Ether	$ 2.00	
Flint Hill (M)	.93	
Pleasant Ridge	7.03	
		9.96
Va. Valley Conference:		
Bethlehem	$ 5.59	
Concord	1.11	
Dry Run	2.80	
Linville	13.96	
Mayland	1.50	
		24.96
Sunday School offerings for week		$ 175.79
Total since Jan. 1, 1945		$1,009.70

"There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Church .....

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE TASK NOW BEFORE THE CHRISTIAN CHURCH.

(Continued from page 13.)

children of God. To meet their need is our need, if we are not to forget what it means that we are his children too, and to forfeit our saving joy in his household.

But to meet their need will be costly. It will be costly of new leadership on an expanded scale. We can find the leaders, however. As the war has proved, young people still respond as eagerly as ever to a real challenge. And no challenge hits them harder than a practicable ideal, like the service of Christ and his Church. The question is, can we find the money.

It will not be easy. It will not be easy—unless our people discover that to do their full share in the task now before the Christian Church at home and abroad is not a "might," but a "must." If this is something we must do, we can afford it. That is "must," not "might," if we really believe what we profess—if we love God and our brethren more than ourselves—this is what you and I have to bring home persuasively to all the Congregational Christians of our land.

QUARTERLY REPORT.

(Continued from page 8.)

Suffolk	13.00	
Union (Southampton)	1.85	
Windsor	4.70	
		96.63

Cradle Roll.

Antioch	$ 3.50	
Christian Temple	12.50	
Cypress Chapel	.50	
Eure	1.00	
Franklin	1.50	
Liberty Spring	10.00	
Oakland	2.00	
Union (Southampton)	.25	
Windsor (for 1943-44)	6.00	
		37.25

Thank Offerings.

Antioch	$ 8.55	
Bay View	10.00	
Berea (Nans.)	25.00	
Berea (Norfolk)	10.00	
Bethlehem (Women)	21.26	
Bethlehem (Y. P.)	21.26	
Burton's Grove (Y. P.)	8.00	
Christian T'ple (Women)	23.15	
Christian T'ple (Jrs.)	5.00	
Christian T'ple (Cr. Roll)	2.00	
Damascue	20.00	
Dendron	20.00	
Elm Ave. S. S.	15.00	
First, Norfolk	25.00	
First, Portsmouth	22.00	
First, Richmond	15.00	
Franklin	40.00	
Holland	10.00	
Isle of Wight	10.00	
Liberty Spring	38.00	
Mt. Carmel	6.66	
N'port News (Women)	75.00	
N'port News (Y. P.)	7.00	
N'port News (Juniors)	2.00	
Oak Grove (Women)	12.00	
Oak Grove (Y. P.)	3.55	
Oakland	14.00	
Old Zion (Women)	10.00	
Old Zion (Y. P.)	5.00	
Rosemont	124.00	
Shelton Mem. (Women)	15.00	
Shelton Mem. (Young Women's Society)	17.10	
Spring Hill	7.75	
Suffolk	155.00	
Suffolk (Staley Society)	155.00	
Union (South.)	5.00	
Union (South.) (Y. P.)	2.75	
Wakefield	12.00	
Waverly	10.00	
Windsor (Women)	14.30	
Windsor (Y. P.)	14.30	
		1,016.63

Memorials.

Newport News	$ 10.00	
Wakefield	10.00	
		20.00

Offerings.

Young People's Rally	$ 38.00	
Woman's Conference	62.00	
		100.00
Grand total for quarter		$2,481.26

DISBURSEMENTS.

Bank Service Charges	$ .75	
Mrs. Robt. E. Chandler, Conference speaker	20.00	
Mrs. W. V. Leathers, on 43-44 Thank Offering	28.49	
West & Withers, Bond	5.00	
Mrs. J. F. Morgan, Ex.	3.00	
Franklin Printing Co.	16.25	
Mrs. W. V. Leathers, Tr.	2,257.62	
		2,331.11
Balance in Treas., Jan. 10, 1945		$ 150.15

Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.

FIFTH SUNDAY OFFERINGS.

(Continued from page 7.)

uted, and we anticipate contributions from every Sunday schoool and church in our Convention.

Previously reported		$ 890.68

Church.

N. C. and Va. Conference:		
Shallow Ford	$ 17.00	

Sunday Schools.

Eastern Va. Conference:		
Newport News	7.25	
Oakland	5.42	
Portsmouth, First	4.49	
N. C. and Va. Conference:		
Pleasant Grove	3.80	
Va. Valley Conference:		
Bethlehem	4.52	
Dry Run	2.60	
Linville	9.01	
		54.09
Grand total		$ 944.77

Planting must be done in seedtime. Tending the field must be done in growing time. Harvesting must be done when the crop is ripe. We must make hay while the sun shines. We must grind our grist while the water is flowing by the mill.

—*H. C. Trumbull.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Intimations of God

By O. E. BONNY

The expression "God" is one of the most universal words of language. Every tribe, no matter how ancient or uncivilized, has had its gods, its pantheons and its rituals. There are, indeed, few objects in the world that have not at some time been treated as sacred or used as objects of worship. Stones, mountains, trees; sun, moon and stars; prophets, kings and maniacs—all these and many others have been worshipped as sacred or divine in the long religious history of mankind. From the darkness of the cave to the grandeur of a cathedral, man has written the story of his worship.

Yet to speak of God is a most difficult matter. In spite of the wars that have been fought in his name, the human sacrifices that have been brought and the books on theology that have been written, there is no unity of agreement on the subject. And that is perhaps as it should be and always will be. For at no time will the finite be able to grasp the Infinite, the human be able to understand the Divine. We can no more embrace the Infinite than a raindrop can embrace the ocean out of which it came. Our knowledge of God will always be limited by the scope of our experience. And only that part of his being which we have experienced in our contact with life can become a living reality and determining factor in our living. Like prayer, our thoughts of God are a part of our most intimate and personal possessions, colored always by our experiences, and differing as our experiences differ.

To speak of God is to tred on holy ground. For He is more than creed, greater than all the experiences of mankind, more than life. We may reiterate the dogmas of the past and speak of the ways in which God has made his will known to man. But these can never take the place of personal experience, which is the only knowledge of God that has the power to change human lives. One must go through life writing his own creed, based upon the intimations of God that come to us through contact with his world, with history and the light within. This quest for God is never a closed chapter. Each day can make its new contribution. However, many have searched in vain for communion and fellowship with God until they met the Man of Galilee. Here God has broken through the veil of doubt and fear as nowhere else. In Christ He has entered into history in a way that has changed the course of human destiny. Through the lowly Carpenter He has entered countless hearts, and "all things have become new."

Here are some of the convictions that have come to me in my experience with the mystery of life. You must write your own and live by the light God has given you:

I believe that God is the creator and sustainer of life and the universe; a spiritual principle pervading every part of his creation.

I believe that the whole universe is a sacrament, and that every part of it is a manifestation of something far greater and more meaningful than the part of which I am aware.

I believe that humanity is one family, that man is the child of God and is capable of participating with God in the creation of his Kingdom which is the goal of history.

I maintain that a belief in the God of Jesus is a mockery unless it is accompanied by a life which is the expression of such a belief. For how can man love God whom he cannot see if he does not love his brother whom he can see?

I believe in the sacramental value of culture and all creative human endeavor. Every creation on the part of man is the result of his participation in the creative work of God.

I can see God at work in the brush and the chisel of the artist. I have seen Him in the face of a little child and in the sweat-stained face of a coal miner. I can see his hand at work in the shaping of the mountains, the sunset, the quiet lake, and the blade of grass. I have heard Him n the fury of an ocean wave and the unuttered prayer of an aching heart. I have heard Him in the fury of an ocean wave and in the parting prayer of the dying thief. I can recognize his spirit in the mother who goes about her household duties in a spirit of loving devotion to her family, to beauty and to life. I have seen Him in the father who is occupied with honest toil. To me God is everywhere and in everything. He never classified his creation into secular and sacred, holy and profane. Before God all of life is holy and sacred; it is for man to make it such.

—Pilgrim Church Messenger.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, FEBRUARY 1, 1945. NUMBER 5.

Elon College Library 3X

I Am the World That Is to Be

A MESSAGE TO YOUNG PEOPLE

Listen to me, young people, for I am the kind of world that is to be.

Look you into the hearts of men dying in concentration camps and upon the hopes of those soon to leap into burning oil on distant seas. Peer you into the lonely souls of conscientious objectors, and beneath the fears of those too confused even to dream. Sense thou the unachieved but intrepid intentions of statesmen of good will in every land. Make thyself aware of the visions of holiness and justice that consume these men, and you will know what I am.

I am the laughing stock of the cynic, the pet abomination of those whose ease and profit depend upon the kind of world we have always had.

And yet, I carry the future of humanity in my hands.

The laughter—and the tears—of all little children yet to be born is now within me.

I nourish in my heart today the peace—and the anxiety—of grandmothers sitting beside evening windows through the years-to-be.

And in between the children and the grandmothers, the hopes and joys the dreams and the achievements of youth and maturity take on their form as I now take on mine.

I am the world that is to be.

—P. R. Haywood.

NEWS AND VIEWS

Dr. Jesse H. Dollar of Newport News was in Richmond the first of the week.

The fifth anniversary of the ministry in Richmond of Rev. R. L. House will be observed this Sunday.

Rev. J. Everette Neese attended the Seminar on Counselling for Religious Leaders and Social Workers which was held in Richmond this week.

Rev. Allyn P. Robinson attended the National Study Conference on The Churches and a Just and Durable Peace recently held at Cleveland, Ohio. An article of interest, giving a resume of the action taken by this conference is given in this issue.

The Episcopal Church's House of Bishops held its opening service in Birmingham, Ala., on Wednesday of this week. Approximately 100 bishops heard the opening address made by Governor Chauncey Sparks, of Alabama. Bishop Henry St. George Tucker of Virginia, is presiding over the three-day session.

Following the production of several one-act plays, the Elon Players met recently and elected officers for the session. Gene Poe of Rockingham was unanimously elected president; Tom Horner of New Bern is the new vice-president, and Frances Pegram is secretary and treasurer of the organization.

Mrs. Harper Sibley of Rochester, New York, internationally known Christian leader, who was recently elected president of the United Council of Church Women, will be heard in a national broadcast on the World Day of Prayer, February 16, at 11:15 p. m., over the Columbia Broadcasting Company's network. Consult your local CBS station for the hour of this broadcast in your local community.

Besides the item of printing, which includes the sum of $900.00 for mailing expenses, these other items are included in the annual budget of the official organ of publicity for a sister denomination in Virginia: salaries, $7,123.64; engravings, $421.20; rent, $873.75; office expenses, telephone, etc., $687.07; travel, $662.58; and other miscellaneous items totaling well over $1,000.00. The total of these items is approximately twice the cost of our church publicity organ, and they do not include printing the first copy of the paper. To balance this, our church appropriates $50 a month to provide the editor some assistance in preparing his copy. There is no provision made for general preparation of material for the printer, provision of office help, etc. This is why the Board of Publications has been so anxious to establish an Endowment Fund. They are to be congratulated. *They now have a large one,* totaling $576.70. At the last session of the Southern Convention, the fixed income of its paper was cut by $250 a year. The Executive Board might take under advisement these facts and figures when it meets at Elon College next week. It is not too early to begin considering ways and means of puting their organ of publicity on a sound financial basis if they expect it to continue to serve them.

SERVES CHURCH AND NATION.

Rowland Allgood, serving in our armed forces somewhere in Italy, has not forgotten his home church. In the midst of my services last Sunday night, one of my Deacons, Walter Starnes, asked if he might have a word. Of course I gave my consent, and he told us about the good religious work Rowland was doing among his buddies in the service, and how proud we all were to have one of our boys making good for the Lord in the midst of the war. Then he held up a hundred-dollar bill, saying Rowland Allgood had sent it to his church as a Christmas gift, that she might keep the home fires burning, while he did his bit on the far-flung battle line of the world. This gift will not only do its bit, materially, but it has done much to inspire his home folks and his home church.

Rowland is the son of Mr. and Mrs. R. F. Allgood, and is one of three sons and a grandson they have in the service. May the Lord bless these sons and the other boys and girls from our churches, and may peace soon come, that all our dear ones may be permitted to come home again, this time, to stay.

J. F. Morgan.

INSTITUTE OF RELIGION BEING HELD IN RALEIGH.

For the past five years there has been held in Raleigh, North Carolina, an Institute of Religion, beginning the last of January, and running into March. This institute was originated and has been sponsored by the United Church, but it has been from the beginning a community institution, and has been supported by churches of other denominations, until at the present time its patrons' list includes members of practically every church in Raleigh.

The program for the Sixth Annual Institute includes the following program:

January 29—"Character for a New World Order," Henry Hitt Crane.

February 5—"The Church and Labor," Dwight J. Bradley.

February 13—"Germany and the New World," Konrad Heiden.

February 19—"Argentina in a World Neighborhood," Carl Taylor.

February 26—"Russia in a Cooperative Society," Markoosha Fischer.

March 12—"Democracy in a World Community," Eleanor Roosevelt.

TRACES HISTORY OF CHURCH ORGANIZATION.

The Lynchburg, Virginia, Church, which was started as a community mission, was organized as a church and admitted into the North Carolina and Virginia Conference twenty years ago. Rev. M. F. Allen, who started the mission and was pastor at the time the church united with the conference, preached in both the morning and evening services of the twentieth anniversary celebration on January 7, using as his subject in the morning service: "Spiritual Progress."

Tracing the history of the organization, he recalled that only one person in the original project had ever been an officer in a church, and that that one died before the organization and election of officers in this one. But leadership talent was discovered, and many have found joy in service who might never have been active in church work if this particular church had not been planted. The speaker declared:

"This church, though young in years, is rich in history. Here the saints have experienced spiritual growth, little children have learned to sing, 'Jesus Loves Me,' sorrowing hearts have been comforted, and sinners have been converted. Woven into your history is romance, and a

(Continued on page 14.)

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

POST-WAR PLANS MEETING.

There is to be an important meeting on Post-War Plans at our United Church in Raleigh, N. C., on Wednesday of next week. What this country does after the war is almost if not equally as important as what it does during the war. We are paying a terrific price in lives and money for the war. What will we give for the peace that should follow the conflict? The Church people should have some say in that. What shall we say? and how shall we say it effectively? The meeting in Raleigh should help us with answers.

What plans should the Southern Convention make for the time immediately after the war? Should we expect to expand? If so, how, and where?

Will the increasing tension between white and colored people be relieved by a better understanding between the groups, or will there be an explosion? What can Church people do to improve racial conditions?

These are only a few of the questions that may come up for discussion in Raleigh. You may want to suggest others.

Because some of the problems are related to white and Negro people alike, and to save the time of leaders, the meeting in Raleigh is to be interracial. Leaders and all those interested in post-war plans for our church are invited.

THE EXECUTIVE BOARD MEETING.

The Executive Board of the Convention is to meet at Elon College on Thursday of next week. If there are problems you would like for that Board to consider, please send them to the Superintendent in time for them to be placed on the agenda for the meeting.

WESTERN NORTH CAROLINA CONFERENCE.

In its 1942 session, our Western North Carolina Conference adopted without dissenting vote the following recommendation made by its Committee on the Ministry:

"The Executive Committee referred the matter of reports concerning Brother George M. Tally to your Committee on the Ministry. We have tried to deal with the situation as fairly and prayerfully as we know how. After due consideration, your committee feels that Brother Tally should be reprimanded by the Conference and placed on probation for one year."

In its 1943 session the Executive Committee recommended that Rev. George M. Tally be requested to turn in his credentials as a minister, and that his name be dropped from the roll of the Conference. This recommendation was adopted by the Conference without discussion or dissenting vote.

Since Conference adjourned, Antioch (R), Big Oak, and Parks' Cross Roads churches have voted to discontinue affiliation with the Western North Carolina Christian Conference.

Instead of turning in his credentials as he was requested to do by vote of the Conference, Mr. Tally has continued to serve Christian churches; and has been ordained by a miscellaneous group of ministers not of our denomination at the Big Oak Church.

When Mr. Tally first came before the committees of Conference, it was agreed that hearings should be in confidence. Hence no charges were made to the public, and no publicity has been given to the matter.

Since considerable publicity has been given through *Grace and Glory*, an independent publication edited by one E. X. Heatherly, and by several ministers of other denominations, it appears to be wise to make this statement through this paper so the people of Congregational Christian Churches will know that George M. Tally has been voted out of our Western North Carolina Conference, and has no standing in the Congregational Christian Church. All who are interested may be sure that the Conference did not take this action without cause.

The Conference now recognizes that in Big Oak and Parks' Cross Roads there are groups of members who wish to continue loyal to the Conference. These members by order of Conference constitute the Christian Church in these places. "The Christian Church" is the proper title for that denomination that merged with the Congregational Church in 1931, and no other group has the right to usurp that name.

Conference officials and all who know the situation regret greatly that such action by the Conference was necessary, and they sincerely hope that there need be no further conflicts. They are anxious for a happy church fellowship among all of our people.

MID-WINTER MEETINGS.

Needs of the Winston Church, and sickness in his family, prevented this writer from attending the Mid-Winter Meetings of the Missions Council of our Church. Many important matters were to come before that group of church leaders, and we shall hope to hear from those who did attend from our area. They include President L. E. Smith, Mrs. W. E. Wisseman, president of the Southern Convention Woman's Board, and Mrs. J. D. Strader, president of the North Carolina Woman's Board. Gradually the Southern Convention is taking its full share in the work of the denomination.

JOINT SENATE RESOLUTION.

Acting for himself and Senator Capper, Senator Harry F. Byrd, on January 18, offered a resolution to the Senate of the United States, designating the period from Thanksgiving Day to Christmas of each year for Nation-wide Bible reading. The resolution follows:

Whereas fresh evidence comes daily of the strength, courage, and comfort found in the Scriptures by the men and women of our armed forces; and

Whereas reading the Bible will not only bring faith, hope, and courage to millions of people now disturbed by doubt, uncertainty, and fear, but such a widespread, thoughtful reading of the Scriptures will effectively repair the moral character and spiritual ideals which form the necessary foundation for an enduring democracy; and

Whereas it behooves us at home to keep faith with those on the fighting fronts by a steadily increasing devotion to the sacred truths and principles upon which this Nation was founded: Therefore be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the period from Thanksgiving Day to Christmas of each year is especially designated for Nation-wide Bible reading, in order that "in God we trust" as an expression of our national life may hold new and vital meaning for all our citizens.

RELIGION AND HEALTH.

There is a definite historic relation between the two. Jesus, who grew "in wisdom and in stature," said, "I am the Way . . . " He was the way of **health** as well as the way of morality. He came that men might have life and have it abundantly. The basis of that abundant life was physical. He therefore said to man, "Wilt thou be made **whole**?" He came to "fulfill the Law and the Prophets." The Law laid down to the Jews by Moses was one of hygiene and sanitation, quite as much as of morals. Jesus kept the physical as well as the moral laws of God, and urged man to be **perfect,** even as his Father in Heaven is perfect. Paul wrote to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your **bodies** a **living** sacrifice, holy, acceptable unto God, which is your reasonable service."

From the beginning of its history, the Christian Church had much to do with caring for the sick. Jesus sent his disciples out with a twofold commission, to preach and to heal. Although the Church has given far more attention to preaching than it has to healing, it is refreshing and instructive to review the healing program of the Church. Hospitals have been an integral part of cathedrals, churches and monastaries. Such orders as the Knights of St. John of Jerusalem specialized in the care of the sick.

The modern missionary movement, based on scientific methods, began during the nineteenth century. The founder of medical missionary effort in China, Peter Parker, was sent out by our own American Board of Commissioners for Foreign Missions. In 1835, he founded the Medical Missionary Hospital at Canton, now a part of Lingnan University. By 1887, over one hundred and fifty medical missionaries had worked in China. Dr. Walter Judd is a conspicuous example of that continuing program.

Unhappily, that which Christ wedded has now been divorced; that which God joined together, man has put asunder. Religion and healing dwell separately in America. The children of this disunion are not well. Multiplied hospitals cannot accommodate the mounting number of patients. America which should be the healthiest nation in the world is becoming alarmingly unhealthy. Its hospitals are crowded constantly, while its churches are seldom filled. Religion and health are out of kilter. The Apostolic Order has been frustrated.

We may yet learn our lesson from the mission field, where religion and health are not compartmentalized, where medicine is not completely secularized. The Madras Conference squarely faced this problem: "In the relationship of religion and health lies an imperative call for pioneering. The scope of the hospital's ministry will be enlarged by using specially trained members of the staff to inquire as to the economic, social, mental and religious background of every patient, so that both bodily and spiritual ministration may be provided in ways adapted to the special needs of the individual, both while in the hospital and after leaving it. The hospital would thus become a center where search could be made for ways in which spiritual ministry might aid in bringing full health to patients. We have scarcely crossed the threshold of such a quest as this. . . . We need continued study and development of the contribution that faith and prayer and religious practice can make to the maintenance of mental and physical health and to the cure of disease. We ask the churches and hospitals to undertake together in selected centers continued inquiry in this significant field."

But what can be done toward this integration of religion and medicine in America? Where can one begin? The Rev. Robert Bell began with his own health. He was practically an invalid with arthritis at 50. By changing his habits of eating and living, his usefulness has been extended 20 years. He began teaching his congregation the laws of health. Said he, "Do not eat denatured or de-mineralized foods (white flour and white sugar products, etc.), as they do not supply the body with the required salts of life—natural air, natural water, natural sleep, natural exercise, and natural food, and that all disease is traceable to the violating of any or all of these fundamental laws. . . . Disease is not a positive thing; rather is it a negative thing. It is a demonstration of failure to put back into the body that which was used up. Disease is not an entity. It does not attack. It is merely a deficiency, a deficiency of health, of balance, of mineral content. . . . Man's physical duty is to keep the blood stream supplied with all of the necessary sixteen elements of human life, for only when man's blood stream is kept balanced by proper living can he be free from pestilence and disease. He need not fear what microbes can do to him if his body is well nourished by pure, rich blood."

Dr. Bell's analysis may be regarded as an oversimplification of the problem; but it doubtless is a much needed emphasis, a long step in the right direction.

For many years, Dr. Bell taught and practiced spiritual healing by prayer and the laying on of hands. And yet he was disturbed by the fact that some people healed at the altar relapsed into their former condition after a time had passed. Something was decidedly wrong. Did their faith waver? No. "Good men and women prayed to be delivered from sickness, while continuing to break physical laws." Now Dr. Bell's healing program is supplemented by the following program of teaching: "First, how to obey the physical law by eating and drinking foods for health; second, to cultivate the proper attitude of mind toward God and man; and last, how to pray that after obeying the law, we may also fulfill the prophets."

R. L. H.

New Dimensions of the Christian Task in Hawaii

An Address by Rev. Galen R. Weaver, *D. D., of Honolulu, Hawaii, before the Meeting of the Missions Council, in Cleveland, Ohio.*

New population—new tensions and competitions, the stresses of the period of "peace-making," the degree of under-employment when the federal government ceases pouring in hundreds of millions of dollars that now sustain an inflated economy—these and other factors will have much to do with the problem of preserving harmonious race relations in Hawaii.

Hawaii is one of the fastest growing communities in the United States. Especially is this true of Honolulu, which has increased in population by leaps and bounds since 1930. Defense work in this great island base, in the two years before "Pearl Harbor" as well as since that disaster, has brought tens of thousands to overtax still further the greatly overcrowded city. After the war in the Pacific is over, the prospects are for the maintenance on Oahu Island of very large forces of men and materials under the Navy, Air Corps and the Army.

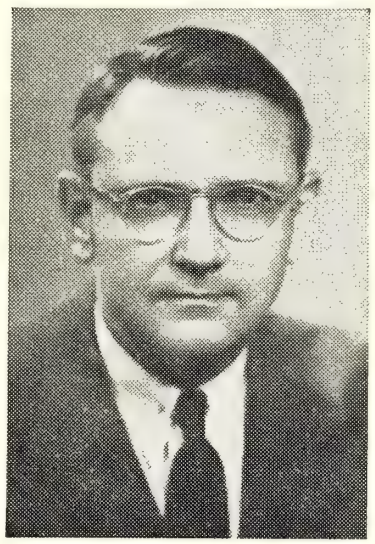
The air age which is upon us and the immensely revived and expanded ocean borne world trade in the vast Pacific basis, will make of Honolulu probably one of the world's greatest centers of travel and intercourse within the short space of one or two decades. Scores of thousands of tourists are expected to come to the islands by aeroplane and ship each year. It is a dynamic situation which unfolds for the churches new dimensions of responsibility probably no less far-reaching than those which happened within the half century after 1870.

These new dimensions are perhaps of three sorts chiefly:

1. To expand their vision and service to the tens of thousands of new people coming as permanent residents or tourists;
2. To play a vital role in the community building in this changing and challenging situation which has such wide international implications;
3. To conserve and improve the unique pattern of inter-racial goodwill and cooperation which has prevailed in peace-time Hawaii through the supreme testing of war.

The Church of the Crossroads, which I have served from its beginning in 1923, is in a specially strategic position to serve in all three of the ways needed. We have laid out a plan for the expansion of our facilities and program. We have established the most excellent working relationship with a variety of social forces in the city and in our immediate neighborhood, and we are standing at the very center of the racial relations picture, being ourselves deliberately from inception a fellowship of people of several racial ancestries, bound together in a precious Oneness of Christian faith and comradeship.

Although we have been temporarily blocked by war-time exigencies in the plans we have already matured



REV. GALEN R. WEAVER.

for a new class-room building, a children's chapel and certain other importanant facilities for a wider ministry, we do propose to go forward to carry out these plans at the earliest moment that labor and materials shall become available. In so developing and expanding to meet the emerging opportunity, we have been inspired by the promise of assistance from the Church Extension Division which has approved a loan of $10,000 and made a grant of $5,000.

This generous act of helpfulness is deeply appreciated by our constituency of many racial backgrounds. They had shown their faith in their church and its future, not only by being willing to assume a capital debt of $10,000—the first such indebtedness in our history—but also by contributing over $8,000 for these projected improvements. Likewise philanthropically minded friends in our community have contributed nearly $11,000. Approximately 60,000 square feet of additional land has been recently purchased to ensure the needs of our church for ground space for the fartherest future we can foresee. Our four unique and beautiful buildings that were dedicated debt-free in 1935 and 1937 have been greatly admired by visitors and have proven to be immensely satisfying and useful to us who worship and work and enjoy Christian fellowship in them. Representing as they do a synthesis between Oriental and Occidental forms—they seem peculiarly right for Hawaii, the Crossroads of the East and the West.

From our church of many people made one in Christ and located in the mid-Pacific, we reach out in a gesture of fellowship to you whose interest we sincerely want in our great task in an evolving scene of unexcelled fascination and importance.

When, about 75 years ago, the American Board of Commissioners for Foreign Missions withdrew from the Sandwich Islands, it was on the assumption that a sufficiently strong indigenous church had been planted and that such a proportion of the islanders had been trained in the elements of the Christian life and baptized into the Christian Church as to make further aid unnecessary. True it was that the Sandwich Island Mission was one of the earliest and most successful of the many spiritual enterprises undertaken by the Congregational Churches. I cannot refrain in passing from saying, with great satisfaction, that the American Board at the beginning of the mission in 1820, represented the Presbyterian and reformed denominations as well.

Yet, very shortly after 1870, the demands for unskilled labor to work on the newly developing sugar plantations, brought a succession of many different peoples from the Orient and from Europe. In the course of fifty years 300,000 immigrants came, a number greater than the entire group of Sandwich Islanders themselves at the time the American Board withdrew. The consequence of this movement of population was that the Islands became one of the most cosmopolitan regions of the globe. It resulted in bringing the foreign mission field several thousands of miles nearer to the United States.

When the Sandwich Islands became the Territory of Hawaii and an integral part of the United States in 1898, this area became—in effect, if not in fact, one of the great home mission regions of our nation. Yet our Home Boards have never been

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CONTRIBUTIONS

SUFFOLK LETTER.

Rev. George Olejar, pastor of the Bethlehem Church near Disputanta, Va., has been sick for some time. We have not had any report from him for several days, but we understand it will be several weeks before he will be strong enough to enter fully into his work again. He is much beloved by the people of the Eastern Virginia Conference. His humility, cheerfulness, friendliness and spiritual consecration have endeared him to the ministers and laymen who know him. Here is wishing for him a speedy recovery.

Rev. M. W. Butler of the Wakefield pastorate has been advised by his physician to take a few weeks rest. He went to Roanoke, Va., to spend a while with his daughter in the hope of speedy recovery. His record as a minister covers many years of faithful service. He was a pioneer, in the Eastern Virginia Conference, in introducing modern methods of organization in the Sunday School Convention. He was so far ahead of others, in those days, that some people thought he was too visionary for the future of the Sunday school. But the Sunday schools slowly adopted many of the methods he advocated forty years ago. He has kept abreast of the advanced thought and methods of the church through all these years. His age has not prevented him from being optimistic and looking to the future. May he be restored to active service again, and live many years to reflect the good cheer, the friendship, the courtesy, the politeness and the integrity of character for which he has been noted through the years of his ministry.

Dr. Wm. T. Scott is doing a good work at Franklin, Va. Soon after entering upon the pastoral work of that church, he saw an opportunity to increase the membership of the church. In a systematic way he faced that task with faith and deep consecration. As a result he received the largest number of members reported for one year in many years. He is evangelistic as well as educational in his outlook. He combines these qualities in a remarkable and successful way. His wide experience as a superintendent in the far South fitted him for larger service in his return to the pastorate. It would be wise for the Convention to provide a plan whereby a superintendent should be expected to return to the active pastorate after a period of service covering four years. Dr. Scott reached the decision to make such a change without a legal requirement. The Convention should enact legislation requiring a periodic change of superintendents. This should be done regardless of the qualifications or efficiency of one elected to that office. No office in the general work of the church should be considered as a lifetime position.

Dr. Will B. O'Neill of the Holland Church is doing good and faithful work in his charge. Since he became pastor, the interior of the main auditorium has been remodelled and a new arrangement of the pulpit and furnishings has been made. The service of worship on Sunday is enriched by his scholarly interpretation of the Scripture and his spirit of devotion and deep consecration. He attends the general meetings of the denomination and keeps up with the progress of denominational enterprises. His wide experience is a valuable asset to his work as a minister of the Gospel. The Holland Church is one of the strongest of the churches in the Southern Convention. It probably has more trained leaders than any other church of its size in the conference. Located in a prosperous community, the financial problems are easily solved, and the liberality of its members makes it easy to meet the obligations of the church for current expenses and benevolences.

I. W. JOHNSON.

FINDINGS OF A PARSON.

Mr. Editor, Dear Sir:

Did you ever come on that play called "If," by Lord Dunsany? If not, I suggest respectfully that you look it up, that is, if you can read, and can enjoy reading, a play. Some cannot.

Let me tell you about it, anyway, just to make you want to read it.

The scene is a small railway station near London. Two porters are at work. One is surly; the other is, well, not so surly. The less surly one says: 'Ow goes it, Bill? The other one replies: Goes it? 'Ow do you think it goes? The conversation runs on like that until the surly one exclaims, Nothin' ain't right, for it seems he has been reprimanded for not doing his duty. It appears that he has allowed a woman through the gates when he should not have done so. "The boss said I ought to stopped her. Thought it was dangerous. He thought I'd tried to murder 'er, I 'spose." He is going to quit his job, he is; being advised he has a family, he is not so sure; he declares, "Well, anyway, I won't let any more them passengers g o j u m p i n' trains, I won't."

At that moment the train whistles, and true to his word, the surly one slams the gate, and, when John Beal tries to slip through, stops him with "Too late! Can't come through!" and there follow many words between them, heated and otherwise, which end decisively—"Only doin' of my duty."

Ten years pass. John Beal is married. He is in the rug business. It seems he has befriended a strange character, one Ali, who presents a gift. "It is a token of gratitude. He that taketh this crystal so—he will go back eight, ten years into the past and do a thing again, or act otherwise. Try it."

Now John Beal throughout the ten years has not forgotten the porter who would not let him go through the gate. Perhaps he is filled with the common feeling that things might have been different IF. In any case, he wishes to go through the gate to see what might have happened.

The third scene shows him, therefore, passing through the gate, catching the train, meeting the beautiful Miralda. She wonders if he would mind opening the window, wants it closed again. He falls in love with her, of course—but if I told you all that happened, I would have to write at too great length. Read for yourself. It is sufficient for my purpose to say that life is full of such might-have-beens, and we could easily worry ourselves sick over the IF-moments of life. But what is the use? If you did go through a certain gate, you cannot go back. What's the use of wishing? All your wondering how different life would have been IF is quite useless. The saddest words of tongue and pen are not it might have been, but fruitless IFs and I WISH.

There ought to be a bit of the Calvinist in each of us so that we would rest in the philosophy that our lives do fit into some sort of pattern. Says the Psalmist: "Leave it all quietly to God, my soul."

There's a good sermon in that text, Mr. Editor, if not in the play. It's a

(Continued on page 7.)

A PLAN OF ACTION FOR CHRIST.

Beginning last Sunday, under the direction of their pastor, Dr. Wm. T. Scott, the Franklin, Virginia, Congregational Christian Church, is putting on "A Plan of Action for Christ through the Church and Sunday School," which will run through to Sunday, April 29.

The Theme is, "Seek Ye First the Kingdom of God.

The Purpose is stated as being: "To deepen the spiritual life of our Church; to increase Church and Sunday School interest and attendance; to win others to Christ and the Church."

The Program is divided into two periods, that of "Preparation," which began on January 28, running to February 10, and the period of "Operation, which will run from February 11 to April 29.

The program for the period of Preparation is given below:

I.—*Through the Church*—

1. Divide the Church resident membership roll into groups of fifteen each, including in each a proportionate number of regular and irregular attendants, and inactive members.
2. Select carefully leaders for each of the above groups to promote the Plan.
3. Appoint an Attendance Record Committee of three to take attendance records from Group Leaders, count visitors, and graph attendance each Sunday on wall chart.
4. Meeting of Group Leaders, Sunday School Teachers and Officers on Wednesday Night, January 31, for instruction and inspiration.
5. A personal letter to each family from the pastor during the week of January 28, explaining the plan and asking their support.
6. Visitation to each Church family, led by Group Leaders and helpers, begining on Sunday afternoon, February 4, and completed by the 10th. The purpose of the Visitation being:

   To deliver to each family a Home Calendar with sermon topics for 12 weeks, the Outline of Activities of the "Plan of Action," the pastor's message, and suggested daily Bible readings and devotional material.

   To "talk up the Church," and stress the importance of attendance at the Sunday School, and morning and [or] evening Church services each Sunday; talk about Bible reading and devotional material; stress the need and desire for a more active Christian life among Church people; list prospective new members.

II.—*Through the Sunday School and Classes*—

1. Organize the Sunday School to promote the "Plan of Action," with goals for regular attendance, and for securing new members.

The operation of "The Plan of Action covers twelve weeks, ending on April 29:

I.—*Church and Sunday School Attendance and Activity*—

This item includes seven subdivisions, including special series of sermons, prayer meetings, visitation, records of attendance, etc.

II.—*Promotion of Activity*—

Church group leaders, and Sunday school teachers and officers promote attendance and activity through visitation, correspondence, telephone, etc.

III.—*Activities, Services, etc.*—

Eight subdivisions here, including, Sunday school and church services, Young People's societies, Missionary societies, emphasis on Union Holy Week Services.

IV.—*Children's Nursery*—

Children between ages of 3 and 6 years, cared for during morning services by church nursery.

V.—*Transportation*—

A committee to provide transportation for those who otherwise could not attend services.

VI.—*Visitation*—

Regular visits to those in ill health, and contact by correspondence with nonresident members.

Dr. Scott's sermons during this period will include the following subjects: "Christ and the Church," "Stand Up and Be Counted," "Going Up with Christ to be Crucified," "Is Christ Triumphant in Franklin?" (Palm Sunday), "Christ Lives," (Easter), and "Choose Ye This Day Whom Ye Shall Serve."

FINDINGS OF A PARSON.

(Continued from page 6.)

golden text which would help many of us to discard our wishings and our worries over might-have-beens, if we said it over often enough to make it part of our lives.

F. W. Murtfeldt.

HISTORIC VALLEY OF VIRGINIA.

THE LINVILLE CHURCH.

The Linville Christian Church was organized on June 10, 1871, by Rev. Daniel Albright Long, and was dedicated the third Sunday in January, 1873. This church is in the group of churches comprising Group No. 1 of the Valley Conference. The Linville Church is located in the quiet village of Linville, where the parsonage for this group of churches is also located. Other churches in this group are, Antioch, Beulah, and New Hope.

Just recently the members and friends of the church have remodeled it, put in hard wood floors, built Sunday school rooms and made many other improvements which have made it one of the most beautiful houses of worship in the conference. A new basement houses a kitchen and equipment and a furnace room. New pews and pulpit furniture have been placed in the auditorium. The dedication service for these improvements was held in the church, September 26, 1943.

Twenty-two pastors have served the Linville Church since its organization, ten of whom were living when the dedication service was held.

Linville Church is located in Rockingham County, Va., where many other churches of various denominations flourish. The Baptists claim the establishment of their "Linville Creek" church in 1756; the Brethren Church (Progressive Dunkers), dates from 1882; the Congregational Christian since 1832; the Church of the Brethren (Dunker) dates back to 1820, when the "Old Meeting House" was built two miles west of Harrisonburg. There is a record in the history of Rockingham County of Dunker ministers who served there during the latter part of the seventeenth century. The Church of Christ (Disciples) dates its church building in the county as 1883, when Dayton Church was dedicated in July of that year. In 1871, a Christian Church was organized in Dayton by Rev. D. A. Long, with sixteen members. What connection there is between this organization and the present church of the Disciples is not known.

The Episcopal Church, known as the "Rockingham Parish in Virginia," was organized some years prior to the breaking out of the American Revolution in 1776, the exact date is not known. Following the struggle for American independence, the parish seems to have declined, houses of worship were neglected, and for more than sixty years, there is no record

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GOD'S ONLY SON FOUNDED THE MISSIONARY ENTERPRISE.

I.—*Luke's Testimony.*—Acts 1:1-2.

"The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles (missionaries) whom he had chosen." This clause with which Luke opens Acts is left without its counterpart stated in any corresponding terms. His thought clearly is: This second treatise I make of what Jesus continued to do through his followers by the power of the Holy Spirit after he was received up. Jesus did not win the world: The Christ *is winning* the world.

II.—*How Jesus Emphasizes This.*

In the Upper Room talk, the night of the betrayal, Jesus said: "The words that I say unto you I speak not of myself, but the Father abiding in me doeth his works. Believe me that I am in the Father and the Father in me: or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye love me ye will keep my commandments." (John 14:10-15.) Is it not clear from this that Jesus regards himself as the channel of God for undertaking a divine enterprise; that he thinks of himself as originating that enterprise; that the development of it, the "greater works" of it, must be done by others; that love for him will cause these others to guard and to put into effect his words, meaning, of course, his program and enterprise; that he will be able to work more effectively by "going unto the Father" and meeting all the needs of his work among his followers, as they carry on his work?—*Carver, The Bible Missionary Message.*

'Tis looking downward makes one dizzy —*Browning*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 25, 1945.

Sunday Schools.

First, Greensboro, N. C.	$ 15.72
Antioch, Harrisonburg, Va.	6.20
Pope's Chapel, Franklinton, N. C.	5.00
Happy Home, Ruffin, N. C.	5.17
Mt. Carmel, Walters, Va.	4.84
Carolina, Burlington, N. C.	3.00
Monticello, Brown Summit, N. C.	10.00
Hines Chapel, McLeansville, N. C.	3.00
Newport, Shenandoah, Va.	4.98
Spring Hill, Waverly, Va.	5.15
Bethel, Elkton, Va.	7.46
Total	$ 70.52

Individuals and Churches.

Old Zion, Norfolk, Va.	10.00
Total for the week	$ 80.52
Previously acknowledged	12,289.11
Total since Sept. 1, 1944	$12,369.63

Gratefully,
MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the Quarterly Financial Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches, for the quarter ending on December 31, 1944:

RECEIPTS.

North Carolina Conference:		
*Women	$2,277.97	
Young People	153.11	
Juniors	58.27	
Cradle Roll	7.39	
		$2,496.74
Eastern Virginia Conference:		
Women	$1,866.13	
Young People	248.61	
Juniors	103.63	
Cradle Roll	39.25	
		2,257.62
Va. Valley Cent. Conference:		
Women	$ 219.38	
Young People	40.15	
Juniors	5.00	
		264.53
Total receipts		$5,018.89

DISBURSEMENTS.

Mrs. Mattie Cox Parker Treasurer:		
Home Missions:		
General Fund	$1,030.08	
Young People	129.25	
*Thank Offering, Elon College Endowment	2,409.23	
Christian Orphanage	31.00	
World Community Day.	10.00	
So. Union College	5.00	
		$3,614.56
Foreign Missions:		
General Fund	$1,030.07	
Young People	129.26	
Two Scholarships, for China	100.00	
Greek War Relief	45.00	
		$1,304.33
Mrs. Leathers, Tr., Life Memberberships and Memorials		100.00
Total disbursements		$5,018.89

SUMMARY.

Check to Mrs. Parker, Treas.	$4,789.39
Bonds to Mrs. Parker	129.50
Check to Mrs. Leathers, Treas	100.00
	$5,018.89

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

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*Including 7 Series F. Bonds for $18.50, totaling $129.50.

WOMEN TO OBSERVE WORLD DAY OF PRAYER.

Under the auspices of the United Council of Church Women, the annual World Day of Prayer will be observed on February 16. Started in 1887, when a group of Presbyterian women met together to pray for national missions, the day's observance has grown in ecuminicity until it includes fifty-one countries. It is estimated that over 10,000 communities in the United States alone will this year observe the day.

The theme for this year's observance was suggested to four British women as they worked to prepare the program against their background of blitz and blackout: "That Ye Should Show Forth the Praises of Him Who Hath Called You out of Darkness into His Marvelous Light." It is around this theme that the day's services should be built.

Urging that I Peter be carefully studied prior to the World Day of Prayer, these British women wrote: "We feel strongly that our Christian living needs overhauling—that something in the nature of spiritual education is essential if we are to take up the task ahead to which we are called as part of the World Church."

New chapters in brotherhood were written last year as programs interpreted the theme, "Earth Rolls Onward into Light." In West China, a refugee farmer prayed this prayer: "Now, Lord, this has been a hard harvest—to have had to scorch the good earth behind us. But ahead of us isn't there Thy new farm? We travel toward it, trusting in Thy sun and rain outside us and Thy big new spirit inside us."

(Continued on page 13.)

News of Elon College

By President L. E. Smith.

WHILE THEY ARE AWAY.

Elon College has more than 1,000 alumni and members of its faculty in the armed services of our country. Some of these are in this country, but the majority are with the fighting forces beyond the seas. All are serving and making their contributions to the forces that must ultimately bring victory.

A number of Elon men have paid the supreme price and will never come back. We will recognize their worth, extol their virtues, and proclaim them immortal for the sacrifice they have made. They will have first place in our emotions and their families will have our prayers—but they will not come back. Others, the great majority of Elon alumni, will come back. While they are away, we cannot tell in detail what they are doing. We do not know, but in general we know that they are obeying the mandates of war, training, regimenting, marching, traveling, serving in offices, in barracks, in camps; fighting, suffering, longing for home, and praying for victory, everything humanly possible that the ideals of democracy and the fact of Christianity may be kept alive and accessible to mankind and continue to be the soul of civilization.

While they are away, what are we doing? Are we living as unselfishly and as sacrificially as they are? Do our years, physical disabilities, family dependents or whatever may be the deterring force in our lives, make us any less responsible for the ultimate result of the present tragic hostilities? The fact that we do not wear a uniform is no excuse for selfish living. The home front is equally responsible with the battlefront. The ones at home must provide equipment, materials, morale, and inspiration for the ones who fight; the ones in the front cannot strike, they cannot save their their earnings for peacetime security and pleasure. They are compelled to give their all.

What are we doing while they are away?

Here are some things that we can do with profit to the cause that is ours:

We can help undergird the economic life of our country by buying war savings bonds. Buy all we can, and buy them regularly. Hold them. Do not sell them. To sell a bond adds to office work. Workers are scarce.

We can help by serving faithfully and continuously at whatever task we have chosen or are assigned. This is total war. We are all in it—Christian and non-Christian, pacifist and militarist. The very nature of the war has spoken, and by no edict of ours can we eliminate ourselves.

Whether we work on the farm, in the factory, shop, office, or classroom, by our efforts we add to the strength of the nation. It will take the total strength of the nation to win the battle for freedom. We may serve by upholding the Government in its efforts to prevent the hoarding of supplies that all may have necessities and none may possess abundance. To highjack vital war materials, foods and gasoline in France and sell them on the black market is a crime, of course. But to practice such sins in this country is also treason.

The other day I had a letter from a loyal alumnus, in which he said, "Keep the old school going until we come home." I wrote him immediately that we would. You would have written him the same. Together we will keep the old school going; but what are we doing to keep it going?

Here are some of the things we can do:

Talk to some young person who has already graduated from high school, or who will graduate this year. Tell them about Elon, about what Elon is prepared to do for ambitious young people. Tell him that Elon offers a varied and inclusive curriculum. Tell him that Elon is Christian — don't forget this last point, for Elon is proud of the fact that it is a church school and that it can call itself Christian.

Send your contributions to current expenses. With drastically reduced enrollment, Elon needs badly added funds for current demands. Even a small contribution from many would help wonderfully. Please add your contributions today.

Think of the carefuly thought-out campaign to raise $1,000,000 for the College that it may be ready for the post-war demands, that it may be ready to serve our young men and young women who, when they are discharged by the Government, will want to complete their education. This is your share in this great undertaking. Write today, sending in your pledge. Obligate yourself for a term of years. Make the first year's payment in cash. We need to raise $100,000 at the earliest possible moment.

While they are away, what are you doing?

Let no one miss his opportunity!

PLYMOUTH CONGREGATIONAL CHURCH.

Plymouth Congregational Church of Shaker Heights, Cleveland, Ohio, is one of the great churches of our denomination and of our country. It is located in the elite residential section of that great mid-western city. It is surrounded by homes of people of means and culture. The building is a typical Congregational meeting house. There is no chance of mistaking it for anything else. It is churchly in its appearance and arresting in its appointments.

It was the writer's privilege to worship in this church on Sunday morning, January 21. Dr. Douglas Horton, minister of the General Council, gave the morning sermon. The church was filled with worshippers, and the service was a benediction to everyone.

Dr. Miles Krumbine is the popular and beloved pastor of this great church. He is a member of the Board of Trustees of Elon College and, of course, is interested in the program of the College. This week we received from R. S. Marshall, treasurer of the church, a check for $200.00 for the College. This contribution, coming from a congregation beyond the bounds of our Convention is greatly appreciated. We are happy to be able to accept with gratitude this contribution.

FIFTH SUNDAY OFFERINGS.

Today we are reporting $162.90 received for the week. This carries the total amount beyond the $1,000-mark. If we are to reach our goal of $12,500 for the year, we must raise more than $1,000 a month. With this month the first quarter of the new conference year closes, which means that we are $2,000 behind. I wonder if your church and Sunday school have done their best? I wonder if your church and Sunday school have sent any contribution? In either

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends,

This is the month that children especially like because it has Valentine's Day in it. Have you already started making your valentines at school? Do you know why we send valentines on February 14? Here is one story of St. Valentine's Day:

"Long, long ago, when the Christian religion was in its babyhood, there lived in the city of Rome a priest whose name was Valentine. He was dearly loved by the Romans, who flocked to the temple to hear his words. But Claudius, the Roman emperor of the time, was not loved. He was given the name of Claudius the Cruel, because he made all the men go to war and fight, year after year. The men did not like to leave their families or their sweethearts, so the emperor ordered that there should be no more marriages and that all engagements should be broken.

"The good priest Valentine heard of this decree, and it made him feel very sad. He believed that the emperor had no right to forbid marriages, so when a young couple came to the temple he secretly married them. In a short time many of the lovers in Rome heard of Valentine's sympathy, and couple after couple came to the temple to be married by him. At length Claudius himself heard of the priest's disobedience. He summoned his soldiers and ordered them to cast Valentine into the dungeon. So the kind priest was dragged away from the temple and put in prison. Valentine's friends tried to get Claudius to relent, but it was no use. Valentine spent the rest of his life in prison and died there, on February 14, in the year 270. Since that time February 14 has been called Valentine's Day in his honor, and friends have observed it by sending greetings and gifts."

* * *

Our puzzle for this week has some Valentine words in it. I hope you can remember them!

Sincerely,
DOROTHY TODD.

WHY NOT ROTATE HOME DUTIES?

By SARA EMERALD NELSON.

Issued by the National Kindergarten Association.

It is a common saying that when one admits to not minding dishwashing anymore, one has surely left youth behind. Assuredly there are few children who long for a dishwashing job. But many mothers are greatly to blame for the strong prejudice that often prevails. It is neither necessary nor kind to—figuratively speaking—tie a child to a dishpan.

This fact was brought home to me very clearly when visiting in a home where there were six children ranging from six to sixteen years. Every child was expected to do several tasks about the house, yet each child, even the tiniest, had some voice in naming the jobs he preferred to do. On Saturday morning the mother held a council. She wrote on the children's blackboard the list of duties that had to be done during the coming week.

Each youngster "spoke for" certain specific choices and his initials were then affixed to that duty. Naturally the less obnoxious tasks were initialed off first. But there was a comradely spirit of good sportsmanship shown by all. For instance, since Minnie had washed the dishes every night the previous week, Bessie readily agreed that she should take on the duty this week. Other assignments were as thoughtfully arranged. It took a few minutes to map out the schedule and get it down in black and white, but it surely was timewell spent.

We often grasp, automatically, the "easiest way out" without much consideration. Mother says hurridly, "You do the dishes, Mabel." If Mabel has been hearing that every day for months, she is tired of it. Wouldn't it be music to her ears if her mother asked instead, "Will you tidy and dust the living room while I wash the dishes?" Try it and see her jump at the chance.

Instead of settling the dishwashing upon one child continually, why not ask yourself, "How can I best prepare my children to wait upon themselves and cause others a minimum of trouble after they leave home?"

It has always been my contention that the primary domestic tasks to teach a child are to keep his clothes and all his personal belongings tidy and in their proper places and to make a bed neatly. Three years old isn't too young to teach a child to put his toys away and hang up his outer garments. Of course, having shelves and clothes hooks that the child can reach easily is absolutely necessary for success. Six years old isn't too young to teach him to make a bed. Let it be a game in the beginning. Let the child smooth and tuck in one side of the bed while Mother is doing the other. Later he can manage the bed successfully alone. If all the children in a household are held re-

(Continued on page 15.)

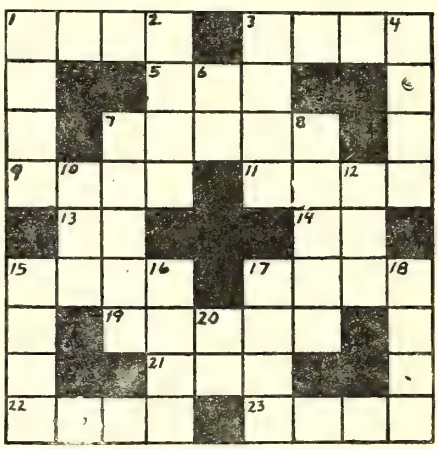
CROSSWORD PUZZLE.

ACROSS:

1. A small lance or spear.
3. To have the passions moved.
5. The female of the Hart.
7. Son of Hezron (i Chr. 2:18).
9. To harvest what is sown.
11. Deprived of hearing.
13. Real. (abbr.)
14. Long Island. (abbr.)
15. Without the natural covering for the head.
17. Nnnate; inherited.
19. A pointed missile, weapon.
21. Edward. (abbr.)
22. To think or suppose.
23. Part of plant that contains the embryo of the future plant.

DOWN:

1. Beloved; precious.
2. An instrument for catching game.
3. To give food to; to nourish.
4. A page of a book.
6. Oil. (abbr.)
7. A type of lily.
8. Beneath; not so high.
10. A period of time.
12. Atmosphere.
15. Curved; crooked.
16. Past tense of draw.
17. Weapons for discharging arrows.



18. Necessity; urgent need.
20. Road. (abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Duck; 3. Cock; 5. N. C. A.; 7. Goose; 9. Daub; 11. Tang; 13. L. L.; 14. G. E.; 15. Calf; 17. Blue; 19. Sable; 21. Woo; 22. Tarn; 23. Wire.

DOWN: 1. Deed; 2. Knob; 3. Cast; 4. King; 6. Co.; 7. Gulls; 8. Eagles; 10. All; 12. N. E. U.; 15. Colt; 16. Fawn; 17. Blow; 18. Else; 20. B. O.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

If the young people of our Church wish to do something worth while, they can do nothing better than to take into their own hands the matter of improving the matter of attendance in their local Sunday school. The accompanying article from the magazine, *Church Management,* by Theodore McDonald, Minister of Education, Collingwood Avenue Presbyterian Church, Toledo, Ohio, will prove helpful, we believe.

PUPILS BUILD UP ATTENDANCE.

It is very easy for ministers and laymen alike to rationalize our defects until they fail to stimulate us to greater effort. This has been especially true in the field of church school attendance. The war, gasoline rationing, the vast numbers of our young people in service, these have all been used as excuses for poor attendance. And this in spite of the fact that we know there are many, many children who are not attending church school.

In order to awaken the pupils and parents . . . and to call to their attention the importance of church school attendance, Mr. Herbert Bissell, superintendent, devised the following plan.

The month of March was set aside as "Perfect Attendance Month." Every effort was made to encourage good attendance. Each pupil was furnished with a tag on the side of which were these words, "I'm Coming Evtry Sunday to Collingwood Church School." On the other side there were places for the teacher to mark their attendance. Each pupil was told that those who had perfect attendance would receive a special certificate. And the school as a whole was informed that the department which had the best record would receive a flag.

In addition, each pupil was given a list of four classmates with their telephone numbers and addresses. Each pupil was asked to telephone one class-mate sometime during the week, and urge him to be at church school on the following Sunday. In the meantime the teachers were asked to call any absent pupils and report to them the progress of the contest.

And did the contest work. It did!

The average attendance was increased from 312 for March, 1943, to 481 for March, 1944, and on the last Sunday there were 513 present.

And these results were achieved during one of the worst months as far as the weather was concerned, for we had rain, sleet and snow on three of the four Sundays!

There was good evidence of a carry over in attendance. On the six Sundays following the contest (not counting Easter) the average attendance was 401.

The chief values of this contest are:

1. It encourages pupil participation.
2. It is easily set up, and can be used by both small and large churches.
3. It is fun to do!
4. It carries over into the months following.

* * *

Why not put on such a program in your Sunday school this March. It will help everyone who makes the effort to carry out the program, and it will help those who do not now attend Sunday school. There are large numbers of children in even small towns who do not attend any church school, and who are only awaiting the proper invitation. Young People, this is a challenge. Will you accept it, or turn it down?

I HAVE NEVER

I have walked in summer meadow,
When the sunbeams flashed and broke;
But I never saw the cattle,
Or the sheep or horses smoke.

I have watched the world with wonder,
When the grass with dew was wet,
But I never saw a robin,
Puffing at a cigarette.

I have fished in many a river
Where sucker crop was ripe,
But I never saw a cat-fish
Puffing at a pipe.

Man's the only living creature
That parades this vale of tears,
Like a snorting traction engine
Puffing smoke from nose and ears.

If Dame Nature had intended
When she first invented man,
That he'd smoke, she would have built him
On a widely different plan;

She'd have fixed him with a stove-pipe,
And a damper and a grate,
And he'd have a smoke consumer
That was strictly up-to-date.

—*Anonymous.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND THE TWELVE.

Lesson VI—February 11, 1945.

Memory Verse: "*Ye are my friends if ye do the things which I command you.*"—John 15:14.

Lesson: Matthew, Chapters 10-11.

Devotional Reading: ii Timothy.2: 1-13.

Learning from Jesus.

And he called unto him his twelve disciples . . . " He enrolled them in his school. He selected them that they might be with Him, that He might train them, that they might learn of Him. They were his disciples in a double sense: they were to follow Him, and they were to learn of Him. It was a rare privilege which they had to be intimately associated with our Lord, to hear his words, to see his works, to share his wonderful fellowship. But we have the same privilege, even though we cannot be with Him in the flesh. Jesus said He would pray the Father to send the Holy Spirit who would teach us all things, and bring to our remembrance whatsoever things He had told us. We can still become acquainted with his words as they are recorded in the gospels, and also as the Spirit brings them to us in new revelations, we can still see his mighty works, which He is still working, and we can still share his heart-warming fellowship in the spirit. As disciples we ought to follow Him and learn of Him.

Receiving from Jesus.

"And he gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." Those who follow Jesus and obey Jesus, those who undertake to work for Jesus, those who yield themselves to Jesus, will receive authority and power from Jesus. Mark records that the disciples went forth, "the Lord working with them, and confirming the word with signs following." Thus it was in the beginning, is now, and evermore shall be. God still gives authority and power to drive out unclean spirits and to heal diseases and all manner of sickness. Jesus himself said that "greater works than these shall ye do,"

Witnessing for Jesus.

"These twelve Jesus sent forth, and commanded them saying . . . As ye go, preach, saying, the kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." They were heralds of good news—the word gospel means just that, good news. The good news was that the kingdom of heaven was at hand. Although it was a future event, it was also a present experience, available to them all. Through faith in, and obedience to the King, they could enter into the kingdom of heaven here and now. To be sure it demanded a change of mind—that is the essential meaning of the word, repent. They were to witness for their Lord, they were to proclaim the mesage of their King, they were to share with others what God in Christ had so graciously and generously shared with them. Freely they had received, freely they were to give.

Warned by Jesus.

Jesus warned them that religion was not accident or indemnity insurance, that it did not guarantee immunity against trouble or trial or persecution. "Beware of men," said Jesus, who loved all men, but who "knew what was in man." He knew that when his disciples went out to preach and practice the principles and the spirit of the Kingdom of heaven, they would arouse hostility and suffer persecution. Jesus was always frank. He did not paint a rosy picture of things without the more somber and sinister shadows. But he told his disciples that persistence and perseverance would prevail—he that endureth unto the end shall be saved.

Claimed by Jesus.

Jesus put loyalty to Him and his kingdom above every other loyalty, even that of family relationships. "He that loveth father or mother, or son or daughter is not worthy of me," said He. Discipleship to Him involved supreme loyalty. At the heart of it there was self-denial in the sense of self-dedication. "He that doth not take up his cross—the cross was a symbol that one's life was forfeit—and follow me, is not worthy of me." As one studies the heart of discipleship, one discovers that it is an exacting, and also an exciting thing. It makes high demands, but it brings great rewards.

Owned by Jesus.

"He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." Jesus identified himself with those who represented Him. It is a high honor which He confers on his servants. And He also identifies himself with those to whom we minister, for He not only said that "whosoever shall give to drink unto one of these little ones a cup of cold water" only in the name of a disciple, should not lose his reward; but in another place He says that inasmuch as we do it unto the least of these, we do it unto Him. We are not our own, we have been bought with a price. Jesus owns us, and owns us in the double sense that we belong to Him, and that He honors that fact.

Working with Jesus.

We work for Jesus. But we also work with Jesus. We are workers together with Him, we are his fellow-workers. Take my yoke upon you and learn of me—that means working with Jesus, and in working with Him to learn of Him. And He is meek and lowly, and the secret of the Lord is with them that fear Him. God has hidden many things from "the wise and prudent" but revealed them to "babes," unto the teachable, the meek, the ones who realize their limitations and their dependence, to those who are humble in spirit. There is a message of encouragement here for the run-of-mine, for the average man and woman. One does not have to be rich or educated or prominent to learn of Jesus—he only has to be humble and sincere. The meek will He guide in judgment, and the meek will He teach his way.

NEW DIMENSIONS OF THE CHRISTIAN TASK IN HAWAII.

(Continued from page 5.)

called upon for help except in a few instances where the Church Extension Division has assisted individual churches with loans and grants for new buildings. Approximately $150 a year has been granted for several years towards the honoraria paid to summer vacation school teachers. But otherwise, the Christian people of many races in Hawaii, including individuals of larger means and including benevolent trusts, have carried the program of missionary work administered through the Hawaiian Board of Missions—created as the successor of the American Board,

A MESSAGE TO THE CHURCHES.

Support of the Dumbarton Oaks Proposals "as an important step in the direction of world cooperation" was urged at the four-day Second National Study Conference on the Churches and a Just and Durable Peace recently held in Cleveland, Ohio. Nine amendments were proposed to bring the proposals for a world security organization more nearly in accord with the Christian ideal.

As anticipated, the Dumbarton Oaks proposals attracted both the greatest interest and divergence of opinion of all the subjects on the agenda of the conference. In brief, the nine amendments offered by the conference called for:

Reaffirmation of the Atlantic Charter's purposes.

Development and codification of international law to achieve the progressive subordination of force to law.

Denying any nation the right to vote when its case is being judged in accordance with predetermined international law.

Liberalizing provision for amendments which requires concurrence by all permanent members (big powers) of the Security Council.

Creating a special agency on colonial and dependent areas to establish their progress toward autonomy as an international responsibility.

Establishing a special Commission on Human Rights and Fundamental Freedoms.

Specifically providing for eventual universal membership.

Making more specific provision for promptly initiating limitation and reduction of national armaments.

Creating provisions designed more clearly to protect and defend smaller nations from possible subjection to arbitrary power of the great nations.

In stating that four principles of conduct are needed to bring collaboration out of the realm of theory into that of reality, the conference called on governments to: Adopt and publicly proclaim its long-range goals —goals stemming from the nation's Christian tradition; skillfully battle for its ideals and under conditions that no particular setback need be accepted as definitive. The conference said that, demanding the foregoing of its government, the people should judge it not merely by immediate results but by its long-term objectives and by whether it works competently to achieve them.

The Conference Message was in three parts:

1. "Christian Faith and World Order";
2. "Christian Standards and Current International Developments";
3. "Recommendations for Action."

In discussing "Christian Faith" and its application to secular affairs, the Message said that "Christians must act in situations as they exist, and must decide what God's will demands of them there."

"At all times," it added, "they must keep the ultimate goals clearly in view, but they have equal responsibility to mark out attainable steps toward these goals and support them. An idealism which will not accept the discipline of the achievable may lose its power for good and ultimately lend aid to forces with whose purpose it cannot agree. If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. . . . It is the possibility of change which is the bridge from the immediate situation to the Christian ideal. That possibility is an imperative for Christians. . . . The churches, through their leaders, have the task of assisting people in situations of this kind. Specifically, in the realm of world order, the churches must declare their understanding of the will of God for life among the peoples of the world. . . . "

Evidencing its concern lest the "unconditional surrender" demand of the United Nations prolong the war, the conference asked explicit clarification of the postwar treatment the peoples of Germany and Japan will be accorded when they are vanquished. It expressed belief that such a statement is needed "in order to satisfy Christian concern and prevent needless sacrifice of life upon the battlefield."

Discussing the peace settlement in Europe and Asia, the conference urged a peace that will remove "the power and will to wage war" from both but emphasized that a vindictive course would be to the disadvantage of the world in its striving for world organization and a just and durable peace.

The Message opposed unilateral determination of boundaries in Europe or the forced partitioning of Germany, and asked for smaller and weaker nations the fullest measure of autonomy consistent with European unity and world organization. Concerning the peace in Asia, the conference asserted it is of urgent importance that China's voice be heard in international affairs and that she be provided with unrestrained opportunity for internal development. It asserted that Japan's basic economic problems require that access to the trade and materials of the world pledged by the Atlantic Charter must be extended to her and added that the United Nations' aim should be to bring Japan into normal relations with the world community at an early date. Encouragement of "constructive forces" in both Germany and Japan in building the post war order was urged.

WOMEN TO OBSERVE WORLD DAY OF PRAYER.

(Continued from page 8.)

From Lahore, India, came word of services in five different languages, while in Aruppukottai, India, the thank offering was sent for work among Negro children in America, as a "thank-you" for the contribution of an American Negro woman to the 1943 program. Caucasians, Chinese, Japanese, Koreans, Hawaiians, Portuguese and Filipinos participated in Honolulu's service, described as "the most remarkable meeting ever attended." Other services were reported from widely separated places, from Johannesburg, Africa, and from the Eskimo Women's Association.

In Burlington, N. C., last year, the U. S. O. was open for prayer throughout the day, with the local different churches having charge at certain periods. Local stores observed five-minute services. In Philadelphia, Pa., 123 meetings were held, and an offering totaling $3,000 was received. A half-hour of noon organ music at the John Wanamaker store was dedicated to the Day.

Occasions such as these reported last year, lead to expectation of even a greater and more far-flung observance of the day this year.

In every age there are certain groups who love personal convenience more than the blessings of God. Such attitudes as, "I will follow thee, but let me first go bid them farewell. . . . We will hear thee again of this matter. . . . When I have a more convenient season I will call for thee," are well known today. It is sad, indeed to think what an inconvenience it is going to be for these people when they face the judgment.

—*Vergil Bentley.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We have continued cold weather. We have lots of rain, but strange to say we have had few colds so far. The much rainy weather has been hard on shoes. We buy the best shoes we can get for every day wear, and then they have poor wearing qualities. They soon rip and come to pieces. But we are glad that our soldier boys can have the best by our doing without and suffering the consequences. Anything to help win the war.

While the weather has been so cold and rainy and we could do no work on the farm, we have undertaken to repair all the broken plaster in Johnston Hall building. Lots of it was badly cracked and falling off. To make a first class job, the man who does the plastering has to knock off all loose parts around the cracked places before he can make a good job. If any of our readers do not know what a mess that makes of your house if you live in a plastered house, try it some time, and you will learn your lesson.

We have had to go through all of the rooms and take off here and there and plaster it back. A little place here and a little place there and when they are through, the floor is covered over with dry broken plaster and dry dust. And what a mess!

After this is done and we get the mess cleaned up, the painters are to follow. While they are not quite so bad, they mess things up too.

The writer is looking forward to the time soon when the plasterers and the painters are through and the rooms all clean and tidy again, and the matrons in the building will be wearing a smile and everybody will be happy.

Our income during the month of January was encouraging. The Sunday schools and churches sent in $1,009.70. We received from individuals who are interested in orphaned and dependent children and not connected with the Congregational Christian Church at all, the sum of $1,359.57. You see we received more from outside the church than we received from our church people.

That gives you something to think about. We can ask ourselves this question: "Have I done my share in helping the little dependent children who are fatherless or motherless in our own Christian Orphanage?" Then after learning that the Congregational Christian Church only contributed during the year 1944 the sum of $19,658.99, we might ask ourselves this question: "Has the church as a whole been fair toward the Orphanage?" I give you bare facts so you can study them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 1, 1945.

Amount brought forward $1,009.70

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Beulah	$ 3.20	
New Elam	10.00	
Pope's Chapel	5.00	
		18.20
Eastern Va. Conference:		
Spring Hill	$ 4.03	
Cypress Chapel	12.45	
		16.48
N. C. and Va. Conference:		
Carolina	$ 3.50	
Durham	24.90	
Greensboro, First	19.57	
Happy Home	3.50	
Hines Chapel	6.00	
		57.47
Western N. C. Conference:		
Ramseur	$ 14.20	
Randleman	10.76	
		24.96
Va. Valley Conference:		
Antioch	$ 6.94	
Newport	5.00	
		11.94

Thanksgiving Offerings.

Eastern Va. Conference:		
Shelton Memorial	$ 10.48	
Spring Hill	12.00	
		22.48
N. C. and Va. Conference:		
Lebanon (by Lt. Louise Wills in Italy)		15.00
Total for the week		$ 166.53
Grand total		$1,176.23

TRACES HISTORY OF CHURCH.

(Continued from page 2.)

daughter of this church is now serving as the mistress of a pastor's parsonage in Ohio. Starting as a mission, you have continued to afford a field of service for a pastor, and since your organization, you have contributed to the various causes sponsored by the denomination. God has blessed you, and made you a blessing."

In closing, the minister challenged the people to go forward in the task which they have so nobly begun.

J. HOWARD SMITH.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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Church .....

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

HISTORIC VALLEY OF VA.

(Continued from page 7.)

of regularly organized religious work being done in the parish by Episcopalians. After the Civil War the parish was reorganized.

The first Jewish families that settled in Rockingham County immigrated from Austria in 1859. A number of these Jewish men enlisted in the Confederate Army and served under General T. J. Jackson. While they did not have a house of worship for many years, they met in homes or rented offices. It was in 1892 that their beautiful temple was built in Harrisonburg.

The Lutheran's name "Rader's," near Timberville as their first church, organized in 1762, as the beginning of their work in the county. They now have a number of churches and many members in that section. The Mennonites were represented in Rockingham County as early as 1730, and were among the earliest settlers. Up to 1840, the preaching and singing in the Mennonite churches here was exclusively in the German language.

The Methodists organized the Harrisonburg church in 1788, which was their first in the county. The building was a log house, and in this church a school was instituted and organized by Bishop Asbury. Thus the meeting house became also the school room. John Walsh was employed as teacher at a salary of fifty pounds.

The Presbyterians have a record of preaching in the county as early as 1780. It is probable that Presbyterian ministers were sent into this part of Virginia from Pennsylvania prior to 1750, as appears from records of the Philadelphia Synod. A congregation was formed in 1789 and a building erected in 1793.

The history of the Reformed Church in Rockingham County is identified with the "New Germantown," visited in 1748 by the eminent Michael Schlatter. Perhaps the most famous leader of the Reformed Church in Virginia was Rev. John Brown, organizer, preacher, author and reformer, born in Germany in 1771. He walked from Pennsylvania to the Valley of Virginia, and later became the pastor of a group of churches in Rockingham County which he served for fifty years. No wonder they called him Father Brown!

The Roman Catholics began their work in the county when a church was organized in Harrisonburg about the year 1865.

The United Brethren Church, now one of the denominations having a large membership in the county, claim to have been working there for more than a century. They have been spoken of as "German Methodists," and practically all their preaching up to 1820 was in the German language. Salem United Brethren Church, near Singer's Glen, was founded during the Civil War and is said to have been the only United Brethren church erected within the Confederate States during the war.

There are also a number of Negro churches in the county of various denominations.

I am indebted to Wayland's "A History of Rockingham" for much of the information in this article.

ROBT. A. WHITTEN.

NEWS OF ELON COLLEGE.

(Continued from page 9.)

event, won't you think of the College, of your responsibility and opportunity? We need badly this assistance. A generous contribution will add to the current funds and brighten our hopes as the weeks pass.

We are grateful for the Church's assistance.

Previously reported		$ 944.77
Churches.		
Eastern N. C. Conference:		
Mt. Auburn	$ 16.55	
Eastern Va. Conference:		
Franklin	100.00	
Old Zion	10.00	
Sunday Schools.		
Eastern Va. Conference:		
Spring Hill	$ 2.57	
N. C. and Va. Conference:		
Greensboro, First	23.28	
Happy Home	6.50	
Va. Valley Conference:		
Newport	4.00	
		162.90
Grand total		$1,107.67

FOR THE CHILDREN.

(Continued from page 10.)

sponsible for the care and tidying of their bedrooms, then Mother won't mind doing the dishes alone more often.

There is another reason for this exchange of duties. It is not so important as those we have already considered, but it is worthy of attention. When the young folks leave home and board out, as so many of them do, their landladies do not expect them to do the dishes. On the other hand, if they leave order and neatly made beds in their wake, blessings will be called down upon their heads, and also upon the heads of wise mothers who taught them the priceless attribute of neatness.

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You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

Christian Sun Endowment Fund

We are approaching the end of our Centennial Year. Only three weeks are left in which to make success of our effort, or to let it pass and fail. Many of our churches have not responded to the call to take a special offering. Our smaller churches seem to have done a better part. Those who might have given, and we yet hope they will, large amounts, have not yet reported. I think a list of those that have sent in offerings would be interesting and revealing. The list follows:

Woman's Fellowship, Richmond Church; First Christian Church and Sunday School, Portsmouth (also many individuals from that church); Antioch, Valley of Virginia; Pleasant Grove (N. C. and Va.); Apple's Chapel; Woman's Auxiliary and Church, Newport News; First Church, Richmond; Morrisville, Winchester, Happy Home, Bay View, Monticello, Albemarle, Bethlehem (N. C. and Va.).

The following amounts have been received since our last report:

Bethlehem (N. C. and Va. Conference)	$ 17.55
Miss Georgia Bradley	2.00
Mrs. G. C. Tolbert and Miss Lizzie Boyd in honor of J. W. and J. H. Boyd	2.00
Dr. W. M. Jay	2.00
Total for this report	$ 23.55
Grand total to date	$ 576.70

We had hoped that our Centennial would bring to the Endowment Fund at least $1,000.00. It is not too late, if our pastors will give their people an opportunity. Brother pastors, won't you please carry the torch of The Christian Sun to your people? If you will give them the opportunity, they will give the money. Let us push to a grand climax this last month of our Centennial year.

JESSE H. DOLLAR, Treasurer.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, FEBRUARY 8, 1945. NUMBER 6.

Mrs B F Frank 12-1-45
Star Rt

Twelve Musts for Christians

1. We must realize that we have moral obligations to all men.
2. We must demonstrate in practice our belief in the intrinsic worth and dignity of every human being.
3. We must recognize that lines of division based upon color alone are unjust and tyrannical.
4. We must substitute pride in the human race for racial pride.
5. We must break away from the prejudices of convention and caste.
6. We must make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens.
7. We must insure, in so far as legislation can, equal opportunity in every kind of useful work for all persons of equal skill and energy.
8. We must make sure that the life of a person, his standing in the community and ability to meet his needs is not made to depend upon race or color, but only upon character and willingness to contribute his best.
9. We must oppose all charlatans and demagogues, giving no quarter to those who would fan into flame racial animosities.
10. We must support with counsel, service and material resources all constructive efforts for equal justice and opportunity for all.
11. We must sponsor study groups, forums, fellowship in worship and other inter-racial means through which men learn cooperation in meeting common needs and mutual interests.
12. We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship.

—A Message from the Federal Council of the Churches of Christ in America, for Race Relations Sunday, February 11, 1945.

NEWS AND VIEWS

Rev. Francis Wise has been the supply preacher on recent Sundays at The Christian Temple, Norfolk.

Rev. H. G. Councill was on vacation during January and supplied at Holy Neck. He preached one Sunday evening at his former church in Portsmouth.

Dr. Sherwood Eddy lectured during the month of January in the First Congregational Church, St. Petersburg, Fla.

Mrs. W. L. Haskell has been appointed the church representative for THE CHRISTIAN SUN in Waverly, Va.

The Editor attended the Conference on Post War Plans which was held in Raleigh on Wednesday.

Miss Doris Sours, a member of the Leaksville Church in the Virginia Valley, is now a cadet nurse in the Medical College of Virginia at Richmond.

The "beautiful old custom" of saying grace before and after meals is of physical as well as spiritual value, according to the February issue of the nutrition magazine, *Journal of Living*. "These prayers, it observes, "can have a special meaning and benefit for you. They set the keynote for an attitude of calm, and can help rid you of tension."

Howard Odum, a professor at the University of North Carolina, will be awarded a $1,000 War Bond and an engrossed scroll, at a public ceremony on February 12 at Broadway Tabernacle in New York City, as the winner of the Edward L. Bernays award for outstanding achievement in Negro-white relations. Dr. Odum, who was chosen from among 55 white and Negro candidates, has been Kenan Professor for Research in Social Science at the University of North Carolina since 1920. He has been chairman of the North Carolina Interracial Commission, and is president of the Southern Regional Council. He is the author of a number of books and articles on the social and economic problems surrounding Negroes in this country and their relations to whites.

"WHAT DO NEGROES ASK OF AMERICA."

Of late many disturbing rumors have been floating about as to what Negroes are thinking and planning in these hectic times. Most of these rumors, to be sure, are utterly absurd; nevertheless, some people have been genuinely disturbed by them. The question seems timely, therefore: What actually are the Negroes of America, especially those of the South, asking of the white majority?

The best answer yet given to that question—the fullest and the most authoritative — is embodied in the famous "Durham Statement," formulated by 78 of the ablest Negro leaders from twelve Southern States, from Maryland to Texas.

Would you like to know what is uppermost in the minds of these men—what they think their race is reasonably entitled to at the hands of our common country? Then you should write for the folder, "What Do Negroes Ask of America," which summarises the Durham statement. It is supplied free of charge, in single or multiple copies. Address Division of the Local Church, 810 Broadway, Nashville 2, Tenn.

WHAT IS YOUR DUTY TOWARD YOUR PASTOR?

Many years ago, a striking cartoon appeared in a magazine. In the drawing, a wagon represented the church The preacher was standing where the horse usually stands. He was pulling the wagon, and perspiration was rolling down his cheeks. The members of the church were sitting on top of the wagon, and some were complaining that the seats were uncomfortable. Some of the deacons were holding the wheels while the preacher was pulling, and thus no progress was made.

This cartoon illustrated vividly a situation that is too often prevalent in a church. Many church members realize that it is the preacher's business to pray and preach and work, and they forget that each member also has a responsibility. Many a church is hindered because of the attitude of some or many of its members toward the pastor. His morale is broken by the opposition or indifference of his members.

We may ask: What is the responsibility of a church member toward his pastor? In putting the question, we are taking for granted that the pastor is a man of God with a call from God and a message for God. We are thinking of a spiritually minded, orthodox and evangelistic pastor.

It is the duty of every member of the church to pray daily for the pastor. He has a difficult and important task. He needs the prayers of all his people. They can pray him into a blessed and powerful ministry. A praying church will have a fruitful ministry. But prayer must be persistent. Satan does not mind how much believers labor in prayer for a few days, or weeks, or months, if at last he can bring discouragement and cause their intercession to cease. The pastor needs continual prayer.

The church member should speak well of his pastor. Sometimes a father, speaking in the presence of his children, will criticize his pastor, and then will wonder that the children are not influenced by the pastor's ministry. Moreover, if church members would speak kindly of the pastor to outsiders, many would be influenced to come to church.

The pastor should be encouraged by his members. If you have been helped by his sermon, why not tell him that you have? Why not write him a letter, telling him what he has meant to you and your family? Your commendation might make him a better preacher. Most ministers have plenty of discouragements, and a few encouragements would be a blessing to them. If your pastor is true to the Lord and his Word, will you not strengthen his hands by your enthusiastic cooperation with him and with the church?—*Selected by Rev. G. H. Veazey.*

I recently met the finished article of the liquor trade: he was lying in the gutter. He had no hat; the hat trade was suffering. His coat was full of holes; the tailoring trade was suffering. The man had holes in his boots; the boot trade was suffering. He had no shirt; the linen trade was suffering. He was dirty; the soap trade was suffering. Indeed, I hardly can mention an industry in this country which was not affected by that man's insobriety.—*Lord Ryder.*

Overruling the universe is a pitying, loving God, waiting for us to build the new world after the war upon Christian fundamentals.

—*Francis B. Sayre.*

THERE ARE THINGS TO DO.

Suggestions for Interracial Work in the Southern Convention, offered by AUBREY C. TODD, *Chairman, Race Relations Committee.*

The Church has received a great deal of criticism within the past few years, from those who are interested in race relations. Much of this criticism has been justifiable; and perhaps even the most severe accusations have done good, for at times we have to be shocked into realizing our duties. At any rate, a tremendous interest is being shown by all Church groups throughout the country. It may be well to check back and see what our own churches of the Southern Convention have done before we talk about plans for the future.

Things We Have Said—

If one peruses the annuals of past years, he will become aware that many good and pleasing things have been said about the relations between the Negro and white churches. There is on record the earnest pleas of the leaders of the Convention that the Negroes remain in the churche of the white people and not form separate churches of their own. There was nothing unusual about this, because the same thing happened in all of the denominations of the South. Sincere regret was expressed that there should be a division, even in the Church of Christ, between the two races. From that time until the present, many gestures of friendliness have been exchanged. There has long been the gracious and hospitable custom of receiving and sending fraternal delegates between the two groups. Many well-phrased recommendations have been passed expressing regret at existing tensions and the hope for closer fellowship.

Things That Have Been Done—

The Southern Provincial Council, reporting at the last session of the Convention in Reidsville, N. C., affirmed that "there is no technique for improving the relations between the races comparable in effectiveness to the fellowship brough about when Negro and white representatives attempt to solve together a common problem." The Council has been an admirable example of the effectiveness of such fellowship. Another interracial group of the Convention that has had great influence is the Ministers' Retreat that has met each summer at Franklinton College. It is impossible to have a group of ministers of the two races to meet in such close intimacy without the influence being felt by the churches they serve. The small study groups that have been meeting in most of our churches —many of them interracial groups— have also had a great deal to do with the progress that has been made.

There are many people who think that we must not stop with any sort of compromise. The interracial churches that have proven so very effective are inspiring examples of what can be done. Some members of the Southern Convention would go so far as to say that segregation is un-Christian and must not be recognized by members of the Church. Many would say that the Negro and white churches must remove all barriers and pool their resources and efforts, meeting together for all conferences and conventions. Those who are familiar with the underlying prejudices and patterns of our people will see that such a plan would not prove feasible, but would end in disaster and divisions.

Can This Be Done?—

Since there have been interracial groups meeting in our churches for study and fellowship, some of them having met regularly for two or three years, can't similar groups be organized in other churches? If it does not seem advisable to have Negroes meeting with the members of your church, couldn't your own people meet together by themselves for serious study in race relations? Many ministerial groups have become interracial within the past two years. They all have reported happy results. The two state councils of North Carolina and Virginia have set examples by admitting both Negro and white churches to membership. The ministers of our own denomination have been well pleased with the interracial retreats held at Franklinton. Why can't more of our ministerial groups follow this plan? Is there any reason why the Piedmont Association which meets at Elon College, or the Eastern Virginia ministerial group, should not be interracial? Two of our conferences in North Carolina had fraternal delegates from the Negro churches to attend their last sessions. Can't the other conferences do the same thing next year? There are women's conferences of the South that have always been interracial from the beginning. Since both groups study the same study books and are interested in the same things, is there any reason why there should be duplicate conferences? If it can be done by other denominations, why can't it be done by the Women's Convention of our own denomination? None of these suggestions are very radical or exciting, but they are simple things that must be done in a natural way before the greater problems can be approached.

Books on Race Relations—

Once each year, the ministers of the Southern Convention think about the books they have read during the year, in order to fill out a blank on their ministerial reports calling for the six best books that were read. Now, that another Race Relations Sunday has arrived, I'd like to list the six books that I think are best among those that I have read dealing with race relations.

1. *Thirteen Against the Odds,* by Edwin R. Embree, Viking, $2.75.

There have been many thrilling biographies of Negroes in recent years. Of those published during the past year should be mentioned another book of thirteen short sketches, *Rising Above Color,* by Philip Henry Lotz; *Citizen Toussaint,* by Ralph Korngold, and *George Washington Carver,* by Shirley Graham and Geo. Lipscomb. I have chosen the book by Embree because it is not only easy reading, but exciting reading. The thirteen Negroes described in this book were selected by a group of two hundred Negro and white leaders.

2. *Race and Rumors of Race,* by Howard W. Odum, University of North Carolina Press, $2.00.

The first part of this book deals with case studies of rumors that were circulated from July, 1942, to July, 1943. The suggestions offered and the conclusions arrived at in the second part of the book are helpful and interesting. I have listed it here because it came out of the South and was published by a Southern university, which fact makes it a significant book.

3. *An American Dilemma,* by Gunnar Myrdal, Harper and Bros., $7.50.

When this work first came out, I was convinced that it would never be popular, because of its size and cost. I was wrong: it is now being listed among the best sellers. The reason for this popularity, in spite of the length and the seven and a half dollars, is because it deals with a subject that is extremely appealing to all people. This is a study of interracial sex relations, by a Swedish social scientist.

(Continued on page 13.)

CONTINUING RACE RELATIONS.

Minority groups are here to stay. They are part of the total human family which is indivisible in the practical as well as the idealistic sense. Race relations is, therefore, no temporary or passing phase of the American scene.

Members of minority groups do well to curb offensive attitudes, and their leaders should take the initiative to that end. However, we should remember that although the white race is dominant 13 to 1 in this nation, we are a minority 1 to 17 worldwide. It is presumptious to imagine we shall forever occupy positions of dominance. Let's be forbearing!

This condition imposes a heavy responsibility upon the churches. Since Jews and Negroes do not have access to our churches, their only way to judge our religion is by the way we behave in business and political dealings, on trains, buses and sidewalks. After victory, race problems may assume serious proportions. Social institutions and machinery will not be able to carry the load in an orderly fashion unless churches have developed sentiment of a dispassionate understanding in the total human family.

TOO MUCH DISCUSSION OF RACE?

A very sane discussion of this question appeared editorially in **The Presbyterian Outlook,** August 23, 1944. It voices so perfectly the editorial policy of The Christian Sun, it is hereby submitted to our readers:

"Occasionally some friend of the paper, and sometimes someone who seems none too friendly, will suggest that a great proportion of our space appears to be given over to discussions of the race question or the Christian attitude toward the Negro. Our answer has usually been like that of the seminary student who was criticized by a professor for the extravagant use of picturesque adjectives in his sermons. 'But, professor,' he said, 'if you only knew how many I hold back, you would not object to the few that slip out.'

"That is one answer. The daily press is full of news items which have to do with this problem. Editorials and articles in many magazines are coming to grips with it. If this paper does anything like an honest job in keeping its readers informed as to what Christians are thinking and doing about the most delicate problem in our land, then it must give such news items and it must print the deliberations of Christian leaders who are desperately concerned to see the church measure up to its challenge.

"Our people are concerned to see and follow the Christian way in this area. They want courageous Christian leadership and it is the purpose of the editors of this paper to encourage men and women to write along this line in order that our church may frankly and intelligently face this important demand upon it. It would be unworthy of the Christ whose name we bear if we pursued the course of the ostrich and refused to see the problem; or, to change the figure, if we persuaded ourselves that sleeping dogs will lie. Everybody knows that this one is not asleep.

"Therefore, when one news item or article dealing with this situation appears in print, our friends will understand that five or ten others were held back. They will also understand that we are seeking to face honestly and in a Christian manner, this challenging demand upon us. In that position they will uphold us."

THE ELEVENTH HOUR.

Calling upon the churches to furnish the leadership in eliminating racial discrimination, the Federal Council of the Churches of Christ in America declared in a special Race Relations Message that "profound changes have occurred which have made possible changes still more far-reaching. No changes are more marked than in the relationship between the races."

Excerpts from this provocative statement follow:

"The war has made clear how false have been many of our racial attitudes. 'Within the four seas all men are brothers.' Upon a hundred battle-fields and in a thousand camps the tests of war have shown that there is no basic difference between men. When the veneers of life are cut away, men of all colors—red, white, black, yellow and brown—show the same high courage, the same capacity to endure, the same willingness to offer the last full measure of devotion, the same abilities in learning, and alas! the same readiness to follow prejudice and passion. Never in the world's history have so many for so long faced a demonstration of the essential oneness of mankind.

"The American Creed proclaims all created free and equal and endowed with inalienable rights. The Christian religion proclaims the possibility of an honest and friendly world through the recognition of the Fatherhood of God and the brotherhood of man. To accept this principle is one thing, to show evidence of that acceptance in action is quite another. Our repeated failure to bring our racial actions into line with our profession is the most conspicuous failure of American Christians. It may be that for our land the testing ground of the vitality of the Christian faith will be in the area of race relations. That test may come soon.

"The non-white races who constitute the vast majority of the human race are rightly tired of the attitudes of superiority of those who, though a racial minority, control the governments of the world. Those who have measured themselves with their white comrades in service and have found no reason for shame or apology will not accept in peace that which in war they opposed unto the death.

"Economic, social and political factors undoubtedly play a large part in every case of race conflict. In the last analysis the problem is moral and spiritual. The Church can, if it will, furnish leadership and spiritual motivation sufficient for this task." R. L. H.

Post War Peace Within; A New Religion for a New America

By Harold L. Trigg, *President,*
State Teacher's College, Elizabeth City, North Carolina.

My subject is a misnomer. *No new religion is needed for America, nor will there be a new America for an old religion.* The newness is like the break of a new day in an old world with new challenges and opportunities to practice principles already known. It is the newness that comes with each day if it is recognized.

There are at least two approaches to this vast problem of the Church and the post war readjustment.

One is to isolate instances of evil, to play them up into bold relief until they become a grim overall pattern of evil, and blame the Church for failure. To concentrate on an incident hides the movement.

The other is to choose manifestations of good and unify them into one great expanding pattern of good which will blot out evil by pre-empting the total space of human endeavor, using the power of the Church to do it. The watch for the forward movement is reassuring.

A friend of mine once told me: "You may antagonize evil and cause it to disappear temporarily, but it will soon return in some other form. Train yourself to grow out of that which is not good by constantly growing into a greater good . . . and we invariably grow into that which we think most of."

What would it mean to America to expand the voluntary action of this organization in opening its doors to all Christian communions—to expand it until all religious leaders, both white and black, in every hamlet could meet together and, through intelligent planning, chart the course of human interaction into world harmony and enduring peace?

The problem of the post war world is to find a common denominator for world citizenship — some ways in which men can be alike, and which permit the summation of every fraction of human resources into one great unit of spiritual growth.

The home front is a mere segment of this problem—to discover one or more fundamentals of social living in America on which men can see eye to eye, and which will bring all men of all variations of physical and spiritual traits together in the practice of the essential elements of human welfare, with freedom to choose in nonessentials.

The first step toward changing a condition is to face the reality of it.

There are three elements in the problem of securing amicable relations in America which are generally ignored by the vast majority of the very persons most concerned with living side beside, and whose fundamental nature has been hidden by seeing the surface instead of the base. They are:

1. The Universal Struggle for Status and Security—Economic and Social.
2. The Failure to Make Transition from the Era of Scarcity to the Era of Plenty.
3. The Isolation of Religion from living.

I.

When Captain John Smith told his Virginia gentlemen, "No work, no eat," he started something. They worked until slaves came from Africa and indentured servants from England. Then the "gentlemen" became the "planters" and lived in the "manse," The slaves later divided into two rather distinct groups—the house servant and the field hand. Thus there came into being four rather distinct groups of society, with varying degrees of economic and social status. Parallel grouping developed above the "line" with the inclusion of immigrants. The interaction of these groups in their striving—three to attain status and security, the fourth to maintain it—has brought the American "melting pot" to the boiling point on many occasions. *This striving has also brought the succession of progressive compromises which have made America the World's most advanced democracy.*

Every man wants and strives for two things for himself and his loved ones: (1) The assurance of food, clothing and shelter in health, in illness and in unemployment; the right to earn them to the limit of his capacity and in the field of his ability and interest on a level of living that is within the prevailing standard, not below; (2) He wants to "belong" to the society in which he lives. When he walks the streets of his community in overalls or tweeds, he wants to feel that he is safe from physical harm, that he is making a contribution to the welfare of his community, that he is approved by his fellowmen, that he is a part of the social pattern in which he lives. *Failure to recognize this desire for status and security, and to provide for legitimate efforts to attain it produces the sickening sense of defeatism, frustration, and consequent antisocial aggressive conduct—strikes, riots, criminality.* There are millions of men in this country who lack this status and sense of security. Not all of them are black.

II.

Opposed to this struggle on the part of those who have not is the belief on the part of those who have status and security that other men do not need them, do not want them, have an inherent lower standard of living, and "cannot stand prosperity." It is a rationalization from the days of scarcity of economic goods and services when there was not enough to go around.

This belief has kept the South poor not only because it ignored the purchasing power of a potentially prosperous Negro group, but also because it gave a disadvantaged white group the artificial status of security of race and color. A white boy who looks up at the gradations of white society above him and suffers the feeling of inferiority and defeat that the Negro knows, can always look down and recover from his frustration in the assurance that he is more secure than all Negroes. He can, therefore, loaf a little, and waste his talent because his status derived from identification with the race that has security gives him what he needs. Thus the South has lost the best productive effort of black man through failure to recognize the fact that this new world of economic plenty is rich enough to provide all men economic security; and of white men by providing them false security which produces no wealth. It has robbed its white youth of the untrammeled spirit of adventure by giving at birth the status and security which white men must achieve. The mental health of the South and the nation is jeopardized.

Physical fitness seems to be one of the major objectives of the post war world in anticipation of the next war. It is impossible without mental health. The healthy personality must face reality, must have the satisfying experience of achieving—not receiving, and must feel the approval of his fellows. There are no substitutes.

In America, "race" has been used

(Continued on page 8.)

NOTE.—This address was delivered at the 1944 Annual Meeting of the North Carolina Council of Churches, held at Guilford College, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

Inasmuch as the churches of the Southern Convention are asked to consider the interests of Elon College during January and February, it may be of some interest to review Article IX, section 6, a part of the Constitution adopted by the last session of the Convention. This section was adopted as follows: "The Christian Orphanage and Elon College, located at Elon College, North Carolina, are recognized institutions under the control of the Convention according to the provision of their charters of incorporation, and shall report biennially to the Convention."

This is taken from the Constitution of the Convention. Evidently it was adopted after very careful preparation and consideration by competent men who knew what they were doing. Being a part of the Constitution, it seems that any amendment or addition to that statement should be made in a regularly constituted way. In regard to Elon College that statement seems to mean that the control of that institution by the said Convention is according to the charter of the college. The charter provides that the Convention shall nominate a double number of trustees from which the Board of Trustees shall elect the required number of Trustees as vacancies may occur from time to time. The nomination of trustees—not their election—seems to be the principal element of control according to the charter. By this constitutional section, adopted in regular session, the Convention explicitly limited its control to the requirements stated in the charter—with the addition, "shall report biennially to the Convention."

That was a very sane and sensible section of the Constitution. The Trustees of Elon College are delegated with the authority of administering the affairs of the institution. The State of North Carolina issued the charter conferring upon them that responsibility. The Convention has approved of that method of control. Until the Convention, in due form, amends that section of its own Constitution, that section will be the only official guide for the Convention and the trustees of the college, conditioned, of course, upon complying with the terms of the charter. This should make it clear that Elon College and the Christian Orphanage are to be guided by their charters in the administration of their plans. A biennial report to the Convention is the only report that can be required of either institution, according to the plain language of the Constitution. This includes the report of money received from churches, individuals or any other Convention source. It may be possible that the author of Section 6 did not fully realize the limitations imposed by this law. The people who voted so freely and willingly for its adoption did not measure these limitations as carefully as they thought. However, the limitations are upon the Convention, the Executive Board and the Convention Office, and not upon the institutions involved in this section of the Constitution.

This provision of the Constitution of the Convention is fair and reasonable. It definitely and clearly provides that the Boards of Trustees of the college and the orphanage have full right to administer the affairs of the respective institutions, according to their charters, without interference by the Convention or any of its elected or appointed agencies, except in a constitutional way. These institutions are left as free as the Convention itself to determine their plans and carry on their work, provided they conform to the requirements of their charter. This relationship differs somewhat from the interpretation frequently set forth previous to the last session of the Convention. It should meet the approval of the ministers and churches.

I. W. JOHNSON.

FINDINGS OF A PARSON.

Is there any hope for a Just and Durable Peace, Mr. Editor. The reason I ask the question is that I have just been reading the last chapter of Beard's Basic History of the United States, and he quotes these words of Altmeyer, chairman of the Social Security Board, uttered in 1943 and printed in the Congressional Record for March 17: They are, says Dr. Beard, an index to problems that will confront the nation no matter what world settlement is made at the peace table—"I need only remind you that at one time, not so long ago, there were 28 million people who were dependent upon their government for the necessities of life. Not so very long ago there were 12 million workers unemployed through no fault of their own. Even today there are over 5 million people who are still dependent upon their government to supply them with the necessities of life, and there are still approximately one and a half million workers unemployed through no fault of their own. On this very day we know that there are 7 million people who are unable to work because of sickness or physical disability of some sort and that three and a half million of these are disabled. We know that 45 per cent of the persons examined under the Selective Service Act have physical defects. . . . Whether or not we establish a social security system as a civilized and progressive nation, we still have these problems and their economic consequences to solve, and we will undertake to solve them."

Yes! A thousand times Yes! But will these home problems overshadow our devotion to world peace? Dr. Beard, in a further paragraph, gives us something to consider seriously when he says that "A poll of the people in the forty-eight states by the American Institute of Public Opinion (shows that) from Maine to California, when asked what they thought would be the *greatest problem facing this country* in 1944-48, fifty-eight per cent of the citizens' replies named *jobs or the economic readjustment of the country as the most vital long range issue ahead for the next few years.* And only thirteen per cent named as the most vital issue the problem of drawing up a lasting peace." (Italics mine.)

Is there not here a very apparent and little considered danger to our world peace hopes—that we will get absorbed in our home troubles once again and "let the world go hang"?

F. W. MURTFELDT.

The idea of clubs for teen-age youngsters is a good one. It will serve to segregate the growing, youthful pleasure-seekers from their foolish elders. It will give the youngsters a place to go where they can be free from embarrassment at the conduct of their parents. The parents, in turn, by a mere expenditure of money will be spared the apparently too difficult task of setting a good example. In my own community I raise my voice at every opportunity in a plea for a community club for the high school youth. I believe that youths can be taught to utilize properly their spare time so that when they, in the due course of time, become middle-aged, their children need not be embarrassed at their efforts at play.—*Capt. M. J. Timm.*

FULL EMPLOYMENT.

(Excerpts from a recent address in New York City, by United States Senator Robert A. Taft of Ohio.)

In the last year or two we have seen the announcement of a new theory of government or economics that every man and every woman is entitled to a full-time job at good wages, just as he or she is entitled to police protection and the possession of their own home. The necessary corollary has followed that the Government must guarantee him a full-time job at good wages. This is an attractive and plausible theory and it has made substantial headway throughout the United States with very little critical examination of its soundness. . . .

The means by which we have raised our standard of living to a higher average than any other country in the history of the world and in a shorter time, have been the application of freedom to individual activity, not the guarantee to anybody of anything other than freedom (and protection). The economic machine of America created out of that freedom has made this country the most powerful in the world. That freedom can be qualified so that it does not include the freedom to throw monkey wrenches in the machine. The economic machine can be oiled and speeded up and improved. But I believe I can show not only that a guarantee of work by the Government is impossible but that it is wholly inconsistent with the very freedom which has produced and animated the machine which provides jobs at good wages.

Just what is this theory of a government guarantee of employment? My attention was first called to it in the National Resources Planning Board Report of January 1, 1943, in which that board stated its belief that it should be the declared policy of the United States Government "to underwrite full employment for the unemployed and guarantee a job for every man released from the Armed Forces or the war industries with fair pay and working conditions." The whole report of that board was based on that theory, without the slightest consideration of cost or taxation. It proposed a vast spending program for the United States Government as a means of producing prosperity. The Government was not only to underwrite full employment but was to "underwrite effective demand for goods and services" and "underwrite the attainment of high production."

President Roosevelt adopted the so-called economic bill of rights of the board in his address to Congress in January, 1944, and reaffirmed his position this year, saying that "of these rights the most fundamental, and one on which the fulfillment of the others in a large degree depends, is the right to a useful and remunerative job in the industries or shops or farms or mines of the Nation." He adds that the full employment means not only jobs but productive jobs at standard wages. . . .

The whole policy sounds so easy and attractive that it has been thoughtlessly accepted by many without analysis. Even the Committee of Economic Development, made up of hard-headed businessmen, at first undertook to assume for industry the responsibility of guaranteeing from fifty-three to fifty-seven million jobs. A guarantee of employment by private enterprise of course is even more difficult than one by government, because there are millions of employers wholly unable to employ more men than economic conditions permit, and wholly without the power to combat nation-wide economic forces. The danger is that if employers undertake the responsibility and fail in any degree because of conditions beyond their control, it would open the door for the claim that the Government must step into the breach with the complete guarantee.

The first question that arises is whether it is necessary or wise to provide, or try to provide, 60,000,000 or even 50,000,000 full-time jobs. There are only 35,000,000 families in the United States, and this would provide two jobs for many million families. . . .

In analyzing the soundness of this new doctrine, a good many questions arise as to its exact meaning. What is full employment and what is a good wage? Is there to be a guarantee of any job a man wants in any industry, or is it to be such a job as the Government chooses to provide? . . .

It is clear to me that any direct guarantee of full-time jobs at good wages would involve the Government in the placement of every man and woman in the country, and ultimately the assignment by the Government of every man and woman to the job selected by the Government.

No one has ever added up the value of a smile; we know how much is a dollar's worth and how much is a mile; we know the distance to the sun, the size and weight of the earth; but no one can tell us just how much a smile is worth.—*Masonic World.*

THE MATERIAL IN THIS ISSUE.

The material in this issue on Racial Relations having been given the green light by the editor, the managing editor, though he disapproves of much of it would have been hesitant in withholding any of it. Indeed, he feels that the readers of THE SUN, whether they approve or disapprove, should have an opportunity to know what at least some of their leaders are thinking, not only on this but on all controversial questions. He feels that he is not unduly prejudiced and offers, to substantuate that statement, the fact that for a third of a century now he has been publishing and helped to start by advice and financially, a magazine, which is edited and controlled by some of the finest Negro leaders not only of Virginia but of the nation. Yet he cannot help but feel that there are those who are playing with dynamite without having qualified themselves by taking the necessary course in engineering.

SUPERANNUATION.

Previously acknowledged	$ 601.83
Bethlehem (Nans.), Suffolk, Va.	50.00
Ramseur, N. C.	17.75
Apple's Chapel, Gibsonville, N. C.	51.52
Mt. Carmel, Walters, Va.	20.00
Rev. and Mrs. R. L. Williamson, Charlottesville, Va.	15.00
Union, Virgilina, Va.	16.80
Burton's Grove, Wakefield, Va. .	5.00
Albemarle, N. C.	5.00
Franklin, Va.	31.00
Liberty Spring, Suffolk, Va. ...	46.00
Palmyra, Edinburg, Va.	2.50
Liberty, Nathalie, Va.	9.00
Ivor, Va.	10.00
Isle of Wight, Va.	5.00
Newport News, Va.	163.78
Rosemont, Norfolk, Va.	75.00
Ether, N. C.	3.00
Bethel, New Hill, N. C.	9.83
Mrs. E. W. Graham, R. 3, Burlington, N. C.	5.00
Christian Temple, Norfolk, Va. .	117.93
Mt. Bethel, Reidsville, N. C.	11.00
Shallow Ford, Elon College, N. C.	15.00
Grace's Chapel, Sanford, N. C. .	19.15
Concord, Elon College, N. C.	8.00
Smithwood, Liberty, N. C.	7.66
First, High Point, N. C.	10.00
Bethel, Elkton, Va.	8.00
Carolina, Burlington, N. C.	5.00
Mt. Herman, Garner, N. C.	5.00
Union (South.), Franklin, Va. .	10.00
Monticello, Brown Summit, N. C.	5.00
Union (Surry), Spring Grove, Va.	10.00
Hopewell, Va.	5.52
Dendron, Va.	7.50
Holy Neck, Holland, Va.	25.00
W. N. C. Conference collections .	81.40
Pfafftown, N. C.	6.00
Total to February 1, 1945	$1,500.17

Gratefully,

MATTIE COX PARKER,
Secretary.

THE CHRISTIAN WORLD PERSPECTIVE.

The condition of the world has never had very much to do with the progress of the Gospel among men and nations. But the condition of the Church has had everything to do with this work of highest rank. In time of war and in days of international peace, Christ remains the only hope of men both for life and for salvation. The vices of war have their only cure in Christ, and the virtues of peace have their only true spring in Him.

The war will end and peace will come. And when peace comes, the task of healing the bruises of men and nations will fall heavily upon the missionary enterprise of the Christian Church. The Church must retain its vitality during the struggle, it must seek and save to the limits of its power during the carnage, and then it must enter upon a new era of world evangelism when once all lanes of sea, land and air are open again to men of good will.

Even now the Church is *on the threshold of its greatest opportunity.* It is not required that the Church shall make the opportunity. The opportunity will come whether we bid it do so or not. But it is required of the Church that it shall be harnessed and ready. Three things the Church must do: (1) It must maintain all that is possible of its missionary enterprise in all lands the world around. (2) It must immediately and determinedly reinforce and enlarge its missionary activities wherever the fields are accessible at this time. And (3) it must immediately draw out and train a missionary force of extraordinary proportions to meet the demands for world evangelism at the close of the conflict. Tll these imperatives are of a presently pressing nature, and call for more and more prayer; more and more missionary education; and more and more missionary giving both of men and of money.

—*Dr. James B. Chapman,*
General Superintendent,
Church of the Nazarene.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 1, 1945.

Sunday Schools.

Wake Chapel, Fuquay Spg., N. C.		$ 15.26
Ingram, Va.		7.30
Bethlehem (Nans.), Suffolk, Va.		2.83
First, Portsmouth, Va.		8.35
Pleasant Ridge, Ramseur, N. C.		14.50
Liberty (V.), Henderson, N. C.		18.35
Flint Hill (M.), Biscoe, N. C.		1.27
Total		$ 67.86

Individuals and Churches.

Pleasant Union, Lillington, N. C.	21.72

Mountain Work.

Albion Christian Church, Albion, Maine	55.11

Conference Collections.

W. N. C. Conference, Cyrus Shofner, Treas., Liberty, N. C.:		
Home Missions	$ 88.72	
Home Missions	88.73	
		177.45
Total for the week		$ 322.14
Previously acknowledged		12,369.63
Total since Sept 1, 1944		$12,691.77

Gratefully,
MATTIE COX PARKER,
Secretary.

LEAKSVILLE MISSIONARY SOCIETY.

Our Missionary Society met at the home of Mr. and Mrs. Oscar Sours on January 5, at six o'clock, each one bringing with them a covered dish. We had a nice supper, after which, our pastor, Rev. R. E. Newton, reviewed the Mission book, "The Indian in American Life." It was very interesting and enjoyed very much. There were twelve members present. The Mission Band also met with us, consisting of about eighteen members. Everyone enjoyed the evening.

Some of the members gave our pastor and his wife a pounding on his birthday last week. The weather being bad, we didn't all get there. All that were present reported an enjoyable evening at the parsonage.

The attendance of our Sunday school has been keeping up good, through the bad weather and is going along nicely under the leadership of our newly elected superintendent, J. D. Miller.

E. LENA ROTHGEB.

A NEW RELIGION FOR A NEW AMERICA.

(Continued from page 5.)

to hide from millions of white men their insecurity. A country that can spend 140 million dollars a day in war does not need to hide that which it can provide. In a former day of scarcity, security for the Negro was made impossible, because it might come as a result of the white man's insecurity. The accumulation of economic wealth in recent years has eliminated the condition, but the concomitant attitude still lives.

We are living in a world of plenty and emotionalizing in a world of scarcity.

This is not a Negro problem. If the Negro were blotted out of America with one impress, the problem of insecurity for millions would not be eliminated; it would be aggravated. Insecure white men would awake to reality and strive for the oyster and not the shell.

When peace comes, will the war debt be used as an excuse to deprive men of security? If peace is more desirable than another war, more sacrifices must be made for peace than for war.

III.

These two phases of the same movement—the persistent striving upward out of dismal defeat and frustrating insecurity by one group, and the fear to give opportunity for achieving security by the other—have produced tensions of interaction between the two groups over which the Christian Church has seemed to have limited influence. It has been unable to saturate the total living of men with the principles of Christian living. It has been neither militant nor triumphant to 58 per cent of the 131 million people of this country of whom 75 million belong to no church.

The traditional separation of State and Church has isolated religion in the minds of those who identify the Church with religion. Religion is, therefore, sometimes a thing apart from actual living in temporal society. The public agencies in this pattern have evaded religion in order to evade theology; have closed their eyes to the necessity for the dominance of religion in personal living in order to prevent the dominance of the organized Church over the machinery of social living.

We speak of living religion; we should speak of religious living.

The isolation of religion has meant that men live at home, at work, at

(Continued on page 13.)

News of Elon College

By President L. E. Smith.

NOW IS THE TIME TO COOPERATE.

On January 6 a letter was addressed to all pastors in the Southern Convention requesting two things in the interest of the College; first, to furnish the College with a list of all high school seniors belonging to our church and others if advisable; and second, a list of interested laymen together with correct addresses. Through the columns of The Christian Sun of January 25, in the form of an open letter, these two specific services were emphasized and again asked for on the part of our pastors and interested laymen.

It is always desirable to know who of our young people are approaching graduation from high school. The College is definitely interested in everyone of them. It is anxious to offer to them its facilities and advantages, believing it is of value to the total program of our church to have our own young people during their preparation for life under the auspices of their own college. This will give them an opportunity to know something of their denomination beyond their own local church. The purpose of this request is that the College may convey to these young people information regarding its facilities and opportunities.

Realizing that definite information regarding the College, its equipment and resources are not known as they should be to the rank and file of our church, the College seeks the opportunity of conveying such information by mail to the homes of our church. This cannot be done without the names and addresses of our people. Of course, it would be preferable if all could visit the College and see for themselves. Since this is practically impossible, the next best thing is to take the College to them. In a short while we hope to have bulletins and other periodicals ready for mailing.

In response to the above request, some of the churches have replied:

1. *High School Seniors*—Bennett (WNC), Bethel (VVa), Bethlehem (VVa), Greensboro, First (NC&Va), Happy Home (NC&Va), Hebron (NC&Va), Liberty, Va. (NC&Va), Mt. Olivet, R (VVa), Palmyra (VVa), Seagrove (WNC), Union, NC (NC&Va), Union, Va (NC&Va), Wood's Chapel (VVa).

2. *Interested Laymen*—Amelia (E NC), Auburn (ENC), Bennett (WNC), Bethel (VVa), Bethlehem (VVa), Concord (VVa), Elam (ENC), Graham Providence Mem. (NC&Va), Greensboro, First (NC&Va), Happy Home (NC&Va), Hebron (NC &Va), Henderson (ENC), Lebanon (NC&Va), Liberty, Va. (NC&Va), Lynchburg (NC& Va), Mayland (VVa), Monticello (NC&Va), Mt Olivet, G (V Va), Mt. Olivet, R (VVa), Needham's Grove (WNC), Palmyra (VVa), Pleasant Grove (WNC), Plymouth (ENC), Richmond (EVa), Seagrove (W NC), Shallow Well (ENC), Suffolk (EVa), Turner's Chapel (ENC), Union, Va. (NCVa), Waverly (EVa), Winchester (VVa), Wisselr's Chapel (V Va), Wood's Chapel (VVa).

The College is indebted to these churches and wishes to express its deep appreciation. It also wishes to express its appreciation of all who are preparing and planning to send these lists. It believes they all will. In united and cooperative efforts, we are bound to succeed, however difficult the task may be. Without cooperation we are bound to fail, however easy the undertaking. The achievements of the College to date have been gratifying, and in recent years most encouraging. Dangers as well as opportunities confront our college today. It needs greatly not only the sympathy and expressed interest of our people, but their substantial support. Our boys who are in the service love their college. They would give it their support if they had the opportunity. While they are required for armed services, it is our opportunity to step in and do what they would do if they had the chance. They are expecting to find the College in better condition than when they went away. Can we afford to disappoint them?

Now is the time for cooperation in the interest of our College. If ever the College needed your help, it needs it now. The services requested will require but little time. Surely the results will be worth the effort. The two lists requested are needed at the earliest possible moment. Without a field secretary to carry the appeal to the homes and hearts of high school graduates, we need the cooperation of the church and the alumni, that the advantages of Elon College may be placed in the hands of prospective students. With the urgent need for increased resources that the College may continue its high standard, it is useless to state that universal support for the College on the part of our people is sorely needed. The College prays earnestly for the cooperation of all in the day of its opportunity and the hour of its need.

FIFTH SUNDAY OFFERINGS.

Unfavorable weather conditions always affect church contributions. When people cannot get to church, as a rule they do not contribute. When an individual assumes his share of the support of his church and institutions and agrees to make his contributions regularly through envelopes provided, even though he finds it impossible to get to church, his payments will be made when it is convenient for him to attend worship. The greater number of our churches have assumed responsibility for the support of the College, and these obligations will be met. The College is not disturbed on this point, but we do find ourselves in need of immediate and continuous help. Sunday schools and churches that may be in a position to give assistance now would render a great service to the College by forwarding the same. We are grateful for the help that comes week after week.

Previously reported		$1,107.67
Churches.		
N. C. and Va. Conference:		
Monticello	$ 3.00	
Sunday Schools.		
Eastern N. C. Conference:		
Liberty (Vance)	12.80	
Wake Chapel	6.60	
Eastern Va. Conference:		
Bethlehem (Nans.)	6.50	
Ivor	14.00	
		42.90
Grand total		$1,150.57

WESTERN NORTH CAROLINA CONFERENCE.

Check for $209.77 is received from the Convention Office to be credited to Western North Carolina Conference on conference apportionments for 1943-44. The College has previously received from the Western Con-

(Continued on page 12.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

On the Third Sunday of February the children of our Junior Department here in Sanford are giving a service of worship for the entire Sunday school. Our materials were sent out by the Department of Race Relations of the Federal Council of the Churches of Christ in America. If you did not receive the materials you may be interested in some excerpts from it:

Call to Worship from the Psalms (Jewish).—"O God, may the whole world praise thee; may all races praise thee! Help us, O God, bless us, till all men revere thee to the world's far end!"

Doxology (Adapted) — "From all that dwell below the skies, Let the Creator's Name arise; Let the Creator's Name be sung by every race, by every tongue."

Reading—"Words of Wisdom and Beauty," (Chinese and Jewish).

First Reader: "In Chinese sacred writings we read: 'What you would not wish done to yourself, do not to others.' "

Second Reader: "In Jewish sacred writings we read: 'What you would not have others do unto you, so do not unto others.' "

Third Reader: "In Chinese sacred writings we read: 'Within the four seas all men are brothers.' "

Fourth Reader: "In Jewish sacred writings we read: 'If an alien settles beside you in your land, you must not injure him. The alien who settles beside you shall be treated like a native, and you must love him as you love yourself.' "

Fifth Reader: "In Chinese sacred writings we read: 'God is the common father of all mankind.' "

Sixth Reader: "In Jewish sacred writings we read: 'Have we not all one Father? Has not one God made us?' "

All Readers: "Jesus said that the great and first commandment is: 'You must love the Lord your God with your whole heart, with your whole soul, with your whole mind'; and 'You must love your neighbor as yourself.' "

RACE PREJUDICES.

"I don't want to play with Lin —she's a *chink!*" scornfully declared little Mary.

"Junior's a *coon,*" or "*nigger,*" "Tony's a *wop,*" "Pat's a *mick,*" "Ben's a *kike.*" Just what are we Americans coming to if we allow our children to speak of those within our nation's gates in terms that hurt and humiliate!

The world is in a turmoil. We feel unfriendly toward some nations and have just reason for it. But there is no reason for the children in our homes, or for us, to feel unfriendly towards those who are American citizens and are as ashamed of what their homelands are doing as we ourselves—perhaps more so.

Bruno Lasker has made a really fascinating study of race attitudes in children and it is one every mother would do well to read. As a child I heard the Polish element in my native city spoken of as polocks, and something about the name, or the way it was spoken, made me think of them as very inferior.

Later in life, I taught in a Polish kindergarten in a settlement house and there learned to know the Polish people. Most of them were not only naturalized citizens but loyal and enthusiastic ones as well.

Too many children know nothing about the various races that go to make up our cosmopolitan population and have formed their concepts from chance remarks they have overheard. They think of one race as dirty, another as opium users, a third as cheaters, a fourth as lazy, and still another as stiletto throwers. What concepts to hold of fellow Americans! As parents and good citizens, let us try to correct these concepts. We do not want our boys and girls to address other Americans rudely or to look upon them scornfully.

We should teach them, moreover, that character is what must count when they evaluate their acquaintances. If a person's character is unsatisfactory, the finest clothes and manners will not compensate.

The year he was in the third grade, our little boy played with an Italian lad whose manners and standards of honesty were well worth imitating. Joey was usually attired in patched clothing, but it was clean. He liked to have me offer him a cookie or an apple, but he waited his turn. And I was impressed by his spirit of fair play when taking part in games. If our son heard anyone refer to Joey as a *dago*—I always felt sorry for the offender!

Tolerance is a most desirable quality—an attribute that every American should have in abundance. So, it is important that as parents we start early in life to explain tolerance and to help our children to develop it. We should make them realize that it doesn't matter about the color of a person, if he is clean and good. It doesn't matter if his parents can't

(Continued on page 14.)

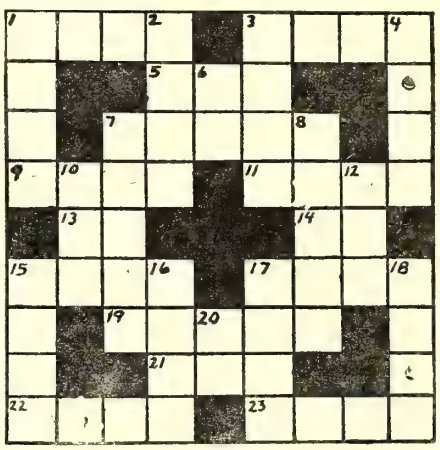
CROSSWORD PUZZLE.

ACROSS:

1. Jesus was called their king.
2. Shade; color.
5. Prefix meaning three.
7. Descents; lineage; breeds.
9. Pale grey in color.
11. Lowest class of slave in the Middle Ages.
13. Toward.
14. Virginia. (abbr.)
15. Inequality; advantage.
17. To cause to go.
19. A foreign-born resident who hasn't been naturalized.
21. Unit.
22. Foundations; basis; origin.
23. That by which a person is called.

DOWN:

1. A country from which we get coffee.
2. To remain in a place.
3. Bonds.
4. Grassy surface of untilled land.
6. Roman Catholic. (abbr.)
7. A maid in the house of Mary, mother of John Mark. (Acts 12:12-15.)
8. Number between six and eight.
10. Doctor of Sacred Theology. (abbr.)
12. Past tense of run.
15. Above.
16. A flat wooden bar; a bolt.
17. Past participle of see.



18. An elderly woman.
20. Within.

Answers to Last Week's Puzzle.

ACROSS: 1. Dart; 3. Feel; 5. Roe; 7. Caleb; 9. Reap; 11. Reap; 13. Rl.; 14. L. I.; 15. Bald; 17. Born; 19. Arrow; 21. Edw.; 22. Trow; 23. Seed.

Down: 1. Dear; 2. Trap; 3. Feed; 4. Leaf; 6. Ol.; 7. Calla; 8. Below; 10. Era; 12. Air; 15. Bent; 16. Drek; 17. Bows; 18. Need; 20. Rd.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

CONCERNING RACE AND A NEW WORLD.

Jean was interested in bettering race relations. During the past few months, she had been immersing herself in books—good books that told the truth about race, that shook the roots of traditional fear and irrational prejudice. She read Edwin Embree's *Thirteen Against the Odds*, Roi Ottley's *New World A-Coming*, and Lillian Smith's *Strange Fruit*. These and other books and pamphlets started her thinking. She thought of the "new world a-coming" so courageously prophesied by proponents of racial equality—from the apostle Paul who claimed that God created "out of one blood all nations of men for to dwell on all the face of the earth," to the founders of our great nation who willed that the heritage of freedom and equality of opportunity shall be for all men, regardless of "race, color, or previous condition of servitude."

However she realized that what *should be* and *is* were quite different. She knew that Jim Crowism ruled all over America. We had a Jim Crow Army. Negroes were pushed into the poorest homes and given the poorest jobs. Race riots occurred here and there. Even our churches were divided by the color line. Anti-semitism showed itself in various places. 70,000 Americans were behind barbed wire because of their Japanese ancestry. Yes, there was plenty of work to be done, and others had to be enlisted for action and service in the cause of righteousness in the social order for all people. The "new world a-coming" was going to be a world of brotherhood where all men would share in the big business of living to its fullest. This was no idle dream for Jean. It was a Christian imperative.

The Interracial Embassy—

Part of her dream to do something about it was realized last summer when she joined the "Interracial Embassy" sent out by the Council for Social Action and the Board of Home Missions to get Pilgrim Fellowship young people excited about the "new world a-coming." The team was made up of her husband Howard, Mitchell, a Negro American and Yoshio, a Japanese American. For six weeks they toured New England and the Midwest, calling on young people eager and willing to act and to serve. She joined your representatives at the National Council at Lakeside, pledging themselves to doing something really constructive during the next biennium. This folder is written to enlist *you* in the task that lies ahead. Join us in building this "new world a-coming," won't you? Here are a few very practical ways in which you can begin *now*.

Concerning Japanese Americans—

1. Get the facts. Educate yourself and your community by reading such pamphlets as Truman Douglass' *Seventy Thousand American Refugees*, Carey McWilliams' *What About Our Japanese Americans?* (Public Affairs Pamphlet No. 91), and Caleb Foote's *Outcasts*. Carey McWilliams latest book, called *Prejudice—the Japanese American* ($3.00, published by Little, Brown & Co.) is an excellent and definitive treatment of the Nisei situation. Write to the Council for Social Action for a kodachrome slide lecture entitled "70,000 American Refugees." Read the letter by Yoshio Fukuyama, national Social Action chairman, in the September 1943 issue of the *Pilgrim Highroad*.

2. Make new friends. If any Nisei have moved into your community, go out of your way to meet them and invite them to your Pilgrim Fellowship and church services. Don't insist that they make speeches about their particular "problem." One Nisei girl in Nebraska was an excellent violinist, and thrilled her audience with good music.

3. Be of service. Contact the War Relocation Authority in your district to see what needs to be done. The Church Federation will also know the local situation. Many newcomers need adequate housing, jobs, new church homes, and most important of all, new friends—friends like yourself.

4. Undertake group projects. A summer conference workshop in Merom, Indiana made some altar pieces for a worship center to be sent to a relocation center. Many Pilgrim Fellowship groups sent boxes of games, books and hand-craft material to the centers to be used in their recreational program. These items should be addressed in care of the Federated Church of the center to which it is sent.

The Nebraska Pilgrim Fellowship has been raising more than $200 a year to send a Nisei girl to Doane College. Kiku has, in turn, met with the Nebraska young people in their rallies and summer conferences. The state Pilgrim Fellowship director recently wrote, "Because of Kiku's presence in our state, race prejudice is practically unknown here." The Nebraska young people are doing more to build the "new world a-coming" in that single act than can be measured in dollars and cents.

Concerning Negro-White Relations—

1. Get the facts. Read Lillian Smith's *Humans in Bondage* (Social Action Magazine, February 15, 1944) and Ruth Benedict and George Weltfish's *The Races of Mankind* (Public Affairs Pamphlet No. 85). Read books written by Negro writers, some of which were mentioned in the first paragraph of this folder. Your minister can help you get a more extended bibliography.

2. Prepare yourselves for better race relations. Avoid the use of derogatory terms such as "niggers," "darkies," and the like. (That goes for other racial and nationality groups too!) Jokes and stories that smear and stereotype groups of people can never bring about anything but a mood of White Supremacy.

3. Make new friends. Visit churches of other racial groups, planning joint projects with them. One group helped decorate the basement of a Negro church, and used it together for recreational purposes. Exchange meetings are always effective. A Pilgrim Fellowship group in Chicago invited a group of Negro young people to their evening meeting with a Japanese American conducting the worship service.

4. Sponsor Negro artists in special programs. Invite speakers to your meetings and exchange ideas.

5. Act for racial equality in your community. Be positive in your actions. A talented Negro musician in Hartford, Connecticut, leads a community choir made up of all races and faiths. An active Pilgrim Fellowship girl reported to Lakeside that her group formulated a resolution stating that they as a group were op-

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

TREASURES OF THE KINGDOM.

Lesson VII—February 18, 1945.

Memory Verse: *"Every good gift, and every perfect gift is from above, coming down from the Father of lights, with whom there can be no variation, neither shadow that is cast by turning."*—James 1:17.

Lesson: Matthew 12-14; Philippians 3:7-14.

It was Winston Churchill, I think, who coined the phrase, "too little and too late." This lesson suggests to the writer that it is a case of "too much, and too little time to cover it." —there are three meaty chapters in today's lesson. The best that one can do is to touch the high spots, or else simply take the verses as printed in the quarterly. Nothing like a detailed exposition can be given.

Mercy and Not Sacrifice.

Sacrifice is important, but it is not as important as mercy. If one had to choose between one who offers the prescribed sacrifice in a punctilious way, but who lacked the spirit of mercy, who put correctness before compassion, who put institutions before individuals, one would choose the one who had the spirit of mercy. The scribes and Pharisees were very much disturbed because Jesus had ignored the traditions of the Sabbath in healing a man, and because the disciples had technically broken the law of the Sabbath by satisfying their hunger. God would have sacrifice with mercy, but mercy even if not with sacrifice.

Property or Persons?

How much better is a man than a sheep? It seems strange that anyone should ever have to ask this question. But there were men in Jesus' day who thought sheep and swine were better than men, that property was more sacred than persons, that money had priority over manhood. And there are folks today who think the same way. In many areas of our modern world, when the rights and worth of human personality come into conflict with profits, profits have the priority. But there stands Jesus saying that personality is the supreme value in life.

Seeking a Sign.

The religious leaders wanted a sign. They wanted some spectacular miracle, some mighty work, as an evidence of Jesus' authority and of his authenticity. He told them flatly that no sign would be given them except the sign of Jonah. Whatever else, He meant that God does not always, or even occasionally, reveal himself in the spectacular and unnatural, but in the quiet, simpler things of life. Preaching—the thing which Jonah did—was in itself a sign. We are always looking for God in the unusual; Jesus said we ought to look for Him in the usual.

The Law of the Learner.

One of the greatest little books ever written about teaching is Gregory's little book, "The Seven Laws of Teaching," and one of the laws is "the law of the learner," namely—"the unknown must be learned in terms of the known." It is what DuBois called "the point of contact." Jesus was Master here as elsewhere. He taught the unknown in terms of the known. He asked, "to what is the kingdom of heaven like, and to what shall I liken it?" Here was something vague, abstract, unknown except in hazy and general outline. He proceeded to speak of it in terms known—in terms of a man going forth to sow his spring or summer or fall crop, in terms of weeds and good grain growing together, in terms of a mustard seed developing into a tree, in terms of a woman putting yeast into some dough, etc. If you want to be an effective preacher or teacher, you must master this art. And one of its most effective forms is the use of illustration, which does just what the word suggests, "throws light upon" or "lights up."

Searching for the Riches of the Kingdom.

The parable of the pearl of great price illustrates the principle of definite, deliberate, diligent search for life's highest values, of the treasures of the Kingdom. Blessed are they that hunger and thirst for righteousness. For instance, the nuggets of gold in the Scriptures do not usually lie on the surface of the earth; they must be found by study and search. Thus it is with so many of life's highest values. Religion demands effort and thought and work.

Stumbling on the Riches of the Kingdom.

The parable of the treasure which the man found hidden in the field illustrates the principle that often life's greatest treasures are found unexpectedly and in the most unexpected places. Ministers, for instance, know that some of their best texts come in most unexpected ways. And men and women often have some of life's richest experiences in most unexpected ways and in most unexpected places. There is romance in righteousness. One knows what glorious experiences a day may bring forth. Come to think of it, we should live on tiptoe, as it were, live expectantly.

The Good and the Bad.

Another story which Jesus told illustrated the truth that the kingdom, divine though it is in origin, is a strange mixture of the good and the bad, because we have this treasure in earthly vessels. Everybody in the church is not a saint. The church is not always right. Everything connected with religion is not perfect. And often the good and the bad are so intimately intermingled that it is difficult to distinguish between them. But ultimately there is a harvest, and then there will be a separation. Only then can there be a fair and a final separation.

Jesus and Crowds.

The story of the feeding of the five thousand has, of course, many truths embedded in it. But one of its central truths is the revelation it gives us of the compassion of Jesus for crowds. When He saw the multitudes, He was moved with compassion. He is still moved with compassion when He sees them. And as we catch his spirit, we too will be always moved when we see masses of men, especially those who do not know Him.

NEWS OF ELON COLLEGE.

(Continued from page 9.)

ference directly and through the Convention Office a total of $382.96, giving a grand total for the College of $592.73. In acknowledging the receipt of the above funds, the College wishes to express to the Western North Carolina Conference, its pastors and people, its great appreciation for the support of the good people of this conference. Please permit us to express the hope that during the present conference year, the churches of this conference may be able to raise their conference apportionments in full.

A NEW RELIGION FOR A NEW AMERICA.

(Continued from page 8.)

play and in social and civic organizations, and then they get religion in marginal time.

If America is to be new in the days to come, if it is to see the reality of new challenges and make the most of new opportunities, it must recognize the striving for status and security as a normal process of democracy. It is the activation of the principle of growth into worthy citizenship for *all men* without which there is no democracy. If the Negro and the marginal white man are content with their lot of inferiority and insecurity, the Constitution can be consigned to the Smithsonian museum. This striving for status and security must be directed into productive effort instead of to an immobilizing mirage of status denied by or received from race and color. In no other way can the total human and natural wealth of America be utilized to the good of all. Prosperity for the Negro or the immigrant is not the solution. *All men must live in the fulness of life.*

If prejudice and discrimination are elements of a society in which the security of one means defeat to another, in which the success of one is attained because of the failure of another, America should be safe from both. We have long since entered into an era of plenty for all. The thinking and planning of those who have power to provide opportunity for all men to attain status and security must be brought up to date. Prejudice and discrimination might have been economical in a former era. They are no longer necessary nor desirable.

Of all the things that the Master did, one stands out in this connection. He recognized in men the capacity to change, to improve, to grow into an even higher sphere of living; he directed this growth into the fundamental channels of desirable social living; he rewarded it by giving them his own friendship; a friendship of unity in the principles and practices of living in peace and harmony; a friendship of mutual respect for the sacredness of personality.

The Church can expand his example in her own living today.

America is the hope of the world of today and tomorrow.

The Christian Church is the hope of America.

The twenty-four hour living each day of every American saturated with the principles of Christianity is the hope of the Church.

I know men, white and black, who live the Christian life without fear; who have sacrificed much for their convictions; who have not whimpered at ridicule; who have even risked the wrath of loved ones. I know them in this presence. You were not alone in reaching the decision to admit Negro communions to this fellowship. Many men standing behind you gave their approval expressed or implied. The number of such men must multiply until their action is the American pattern. This will not be a favor to those who feel defeat. It will mean survival to those who enjoy success. The growth of insecurity will undermine the health and life of the nation. The provision of security for all will perpetuate the refining processes of a glorious democracy.

The first step in this direction is for every Christian leader to get sufficient courage to recognize in every human being the capacity to grow into something better, and to convince his followers that this growth is possible and desirable; to join with the forces that can direct this growth into a unification of all men in the essentials of effective community living; and to aid in rewarding this growth by admitting growing men to an expanding participation in the common rights and privileges, duties and responsibilities of a Christian democratic society. It is to expand the "our," "us," "we," and "those" of the Lord's prayer to include those that strive to attain as well as those who strive to maintain status and security.

The total effort of world statesmen to destroy Hitler is vain if the conditions persist which make men listen to the dulcet promises of Hitlers. Men who are hungry and cold, and who are denied the sense of belonging to the society in which they live are the men who would listen to future Hitlers. The post war world must eliminate the causes which gave Hitler followers.

The common denominator of American citizenship is friendship between all Americans based on self respect and mutual respect, on cooperative effort toward common goals, and on the use of intelligence instead of impulse in the solution of social problems. This is applied Christianity. This is possible and desirable for all men. In such friendship lie status and security.

Post war America calls on the Christian Church to soften the inevitable interaction between those who strive to attain and those who strive to maintain status and security by living an example of brotherhood which includes all men who live the principles which Christ lived and taught; a justice which weighs all men in the same balance; a wise stewardship over the wealth of the world that guarantees security to all men of all races and colors from want and fear; an opportunity for activity in service to the common weal; a neighborly love elevated above the elemental urges of hunger and sex to the plane of universal friendship in Christian living.

THESE ARE THINGS TO DO.

(Continued from page 3.)

4. *Strange Fruit,* by Lillian Smith, Reynal and Hitchcock, $2.75.

Although the story of a small town and two families, it pictures most vividly and challengingly the story of a nation and the struggles of two races. Everyone interested in race relations should read it. It is especially important to those of the South, because the writer is a Southerner.

5. *Freedom Road,* by Howard Fast, Duell, Sloan and Pierce, $2.75.

Books written about race relations aren't intended to be pleasant reading. After you've read most of them you want to hide your face and attempt to conceal your shame. It is the logical conclusion when one faces the race question squarely. Although this book is horrible, it is important, because it gives the Negro side of the Reconstruction.

6. *To Stem This Tide,* by Charles S. Johnson, Pilgrim Press, $.50.

This should be read by the members of our churches for three reasons: it is an important study, it is within the price range of all, and it is written by our own Director of Race Relations of the Board of Home Missions. It is a survey of racial tension areas in the United States, showing the restrictions imposed by racial prejudice upon the Negro. Dr. Johnson's *Patterns of Segregation* should be mentioned here. It is an array of information on the character and extent of discrimination; published by Harper and Bros. $3.50.

Among the most outstanding pamphlets on Race Relations are *The Races of Mankind,* Public Affairs Committee, Inc., New York, 10 cents; *There Are Things to Do,* 5 cents; both by Lillian Smith, Clayton, Ga.; *American Negroes, A Handbook,* by Edwin Embree, John Day Co., New York, 40 cents.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The morning of the first day of February was the coldest morning we have had during the entire winter, ten degrees above zero greeted us with a heavy frost.

It has taken more coal this winter than usual. The weather has continued cold every day this winter and the furnaces have had to go all the time, to keep the children warm. We usually have some warm days through the winter, but not so this winter.

It makes no difference so far as the Superintendent is concerned, whether the weather is hot or cold, clear or cloudy, his work goes on every day. This winter we are painting Johnston Hall, and when the weather is too cold to work outside, the farmer and the dairyman paint on the inside of the building. They both can do good work, and the rooms they have finished look so clean and nice it makes the children feel like they are in a hotel.

January, 1945, was the first January in our work here that the income over-balanced the expenses. Generally we have a small income in January, but a large expense account. Our report shows that our churches and Sunday schools sent in $1,051.51, and our friends who are not members of our church sent in $1,359.57. You will notice that the income for the month of January from our friends who are not members of our church was $349.67 more than that which the churches gave.

Do other people love our orphanage and the little children here more than we? A dependent child appeals to most people. We sometimes forget to do little things that would give little tots lots of happiness.

We have a little boy in the orphanage named Clarence Williams. He is a nice looking little fellow with pretty brown eyes as sharp as an eagle's—just a little fellow less than ten. He often comes to the office and asks if we have a letter for him. "No." A letter or even a post card would give him happiness and encouragement and might inspire him to want to become President of the United States. Just a kind word sometimes inspires more than we know.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 8, 1945.

Amount brought forward		$1,176.23
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Auburn	$ 18.00	
Liberty, Vance	22.19	
Pleasant Union	21.57	
Wake Chapel	10.23	
Wentworth	31.27	
		103.26
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 8.37	
Liberty Springs:		
Friendship Class	1.00	
Sr. Boys and Girls	.50	
Portsmouth, First	4.00	
		13.87
N. C. and Va. Conference:		
Bethel	$ 5.00	
Greensboro, Palm St.	18.16	
Mt. Zion	12.27	
Reidsville	14.00	
		49.43
Western N. C. Conference		
Hank's Chapel	$ 10.17	
Smithwood	2.85	
Zion	5.38	
		18.40
Va. Valley Conference:		
Winchester		8.08
Conferences.		
Western N. C. on Apportionment		36.92
Total this week		$ 229.96
Total from churches to date ..		$1,406.19

FOR THE CHILDREN.

(Continued from page 10.)

speak as well as we do, if they are loyal Americans who are trying to help build a better country. We should teach our boys and girls that differences do not necessarily represent faults. Call attention to differences in flowers, in animals, even in pieces of furniture made for the same purpose; then see how soon these children will realize that it would not be desirable that we should all be just alike.

PILGRIM FELLOWSHIP.

(Continued from page 11.)

posed to all forms of racial discrimination and segregation in Decatur and sent it to theatre owners (where Negroes were segregated in seating), restaurants, real estate firms, and so forth. This action *created a lot of publicity* and the community was made aware of the feelings of a group of Christian young people.

6. Keep in touch with the work our American Missionary Association is doing in Negro-White relations in the South through schools, colleges and co-operative rural centers.

—Look to Lakeside Series.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

SHEPPARD.

Mrs. William Nelson Sheppard departed this life at the home of her father, Deacon U. M. Talley, Buffalo Junction, Va., on October 28, 1944, at the age of 43. Mrs. Sheppard graduated from the Clarksville High School, Madison College, and did special work at the University of Virginia and William and Mary College. She taught Home Economics in high school for several years. In 1926 she married William Nelson Sheppard of Goochland County, Va., a high school principal. For 18 years their home has been at Penola, Caroline County, Va.

The deceased united with Hebron Christian Church when young. She was faithful in all life's duties and one who had a strong faith in her Saviour. She leaves her husband, two sons, James Nelson and Billy Talley, her father, step mother, two sisters and two brothers.

Funeral and burial were at Gravel Hill Church. A large crowd attended and floral offerings were numerous and beautiful.

C. E. NEWMAN.

ADAMS.

With profound sorrow Ingram Christian Church records the death of one of its most loyal and best loved members, Mrs. Ida L. Adams.

She was a loving Christian mother and her influence still lives with those who knew her and to know her was to love her.

Her hospitable home was ever open to her friends who were many and to a large circle of relatives. Her sweet, gracious and unselfish spirit was a benediction to all who knew her.

Her calm faith in God and her recognition of his tender care of his children resulted in making her a sympathetic and loyal friend, loved and esteemed by all who knew her. Her unfailing patience, her unselfishness and her loving discipline made her children Rise up and call her blessed.

She leaves to mourn their loss, the following children: Misses Pattie, Willie and Walace Adams, her step children: Mrs. Lena Brooks, Miss Lizzie Adams, Mrs. Mary Orrell and Mr. Sam Adams, also a large number of grandchildren, two brothers, W. C. and E. D. Dunn.

Mrs. L. E. CARLTON,
T. H. OSBORNE,
HERBERT DUNN.

BAIN.

In loving memory of Mrs. Elizabeth Ann Bain, whom God in his infinite wisdom removed from our midst on November 7, 1944, we the members of Burton's Grove Christian Church desire to express our devotion to her memory as a member of our church.

Therefore Be It Resolved:

1. We are thankful for the opportunity to have had such a true friend and member, one who was a strong Christian character and lovable personality. May each of us strive to be more like her.

2. That we extend our heartfelt sympathy to the bereaved family, pointing them to Him who careth for his children.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun, and one placed on the records of our church.

J. W. PITTMAN,
Mrs. G. C. BRITTLE,
Mrs. H. D. GOODRICH.

INGRAM.

In the passing of Mrs. Anne Osborne Ingram, Ingram Christian Church has lost a loyal member, a fine Christian mother and a devoted wife.

She was quiet and reserved in her every day life and always present at her church and Sunday school unless sickness prevented her being there. She was a member of the Woman's Missionary Society, and to this organization she was most faithful. She is greatly missed in the church, the society and the home. So for her faithfulness to these we will ever cherish her memory.

She leaves her husband, Arthur Ingram, the following children: Mrs. Dorothy Landrum, Harry, Mrs. Kathleen Landrum, Mrs. Ruth Schoolfield, Sudie, Sallie, Allen and Venuelle Ingram, three brothers: Tom, Joshua, Monton; and two sisters: Mrs. Carrie Boyd and Miss Laura Osborne; also a host of friends and relatives to mourn their loss.

Mrs. L. E. CARLTON,
HERBERT DUNN.

LOWE.

In loving memory of my dear Husband, Rev. T. N. Lowe.

One year ago today you left me,
How I miss your smiling face,
But you left me to remember
No one can ever take your place.

I have lost my soul's companion,
A life linked with my own,
And oh how sadly do I miss you
As I walk through life alone.

The stars are shining brightly
Upon a lonely grave,
In it lies a precious one
I loved but could not save.

January brings sad memories,
Of a loving Husband gone to rest;
You will never be forgotten
By me who loved you best.

He had a smile for everyone,
A heart as pure as gold.
To me who knew and loved him,
His memory will never grow old.

Keep him, Jesus, in thy keeping
Until I reach the heavenly shore;
Then, O Master, let me have him
And love him as I did before.

Yet again I hope to meet you,
Where the cares of life have fled,
And in heaven there I'll meet you,
Where no farewell tears are shed.

Though my heart may break with sorrow
By the grief to bear,
I will meet you some bright morning
In the heavenly garden there.

Your loving wife,
Mrs. EVA E. LOWE.

January 7, 1944.

"He that hath sent Me is with Me; He hath not left Me alone, for I do always the things which are pleasing to Him."

THE CHRISTIAN PUBLISHING ASSOCIATION,

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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PROBING OUR PREJUDICES

By REV. W. C. KERNAN.

Indicative of the growing concern with which more and more Americans view the propaganda of prejudice in this country is the action by 111 leading educators in making Professor Hortense Powdermaker's book, "Probing Our Prejudices," a part of their students' curriculum.

This little book by an eminent anthropologist brings racial and religious prejudice into the open, discusses frankly how it is developed in children and young people, gives a scientific explanation for the proposition that, while people may be different culturally from one another, they are not, on that account, either inferior or superior to one another, and suggests certain effective methods for overcoming prejudice.

Although intended originally for high school students, this book has proved so valuable that it is being used also by adults who are occupied in inter-faith work. Indeed, there is no reason why the basic propositions and methods employed in "Probing Our Prejudices" should not be equally as valuable to adults as to younger people. For, after all, everyone, old and young, whose prejudices are traceable to lack of knowledge of the scientific facts concerning man and his culture, stands to benefit by enlightenment in these respects.

However, we do not assume that knowledge of scientific facts alone is sufficient to persuade mankind to recognize the principle that all men, regardless of race or religion, have equal rights which men are bound to respect. It is, for example, worthwhile pointing out that the scientific knowledge about man and his culture was not hid from the Nazis. It was not knowledge of facts that they lacked, but the disposition—the will—to obey the moral law which, in taking account of the facts, requires that men love one another and respect each other's rights.

True education of the whole man will not forget this essential factor. Neither will it overlook the scientific facts about mankind so clearly presented in Professor Powdermaker's book. For a knowledge of these facts cannot but act as a guide to adults, teachers and students as they go about the task of overcoming racial and religious prejudice which is so great a threat to American unity at this moment.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, FEBRUARY 15, 1945. NUMBER 7.

A Prayer for the New Year

Our Father Who art in heaven: Thou in whom the generations rise and fall away, in whom none of us can ever be lost since all are equally dear, safeguard the homeless people of this world with Thy loving presence—all refugees, orphans, prisoners of war, those in the armed forces of the nations;

hallowed be Thy name: O Thou for whom the whole family in heaven and earth is named, we pray for those who so reverence Thy holy name, that rather than deny it before men they now suffer imprisonment and persecution; grant that we, too, may show forth the praises of Him who called us out of darkness into His marvelous light;

Thy kingdom come: Quicken us into creating a Beloved Community of new friends from every color, race and creed—that Thy way may be known upon earth, Thy saving health among all people;

Thy will be done: through the words of our mouth—the meditations of our heart—the work of our hands;

give us this day our daily bread: and let Thy everlasting pity persuade us to feed and to cherish all who hunger in this Thy bountiful world;

forgive us our trespasses: our lack of loving-kindness and tender mercy—even as we forgive;

lead us not into temptation: Thou Man of Sorrows, acquainted with grief, make clean our hearts within us, that we may be fit dwelling places for Thy Holy Spirit;

for Thine is the kingdom, the power and the glory: may the beauty of the Lord, our God be upon us—all through this day! **Amen.**

NEWS AND VIEWS

Mr. Max Welch preached at Elk Spur and Rocky Ford on February 4.

Rev. Richard L. Jackson has been supplying for Rev. M. W. Butler at Wakefield, during his absence.

Frances and Allan Gleason, who are now studying in Hartford Seminary, will be back in Carrol County the first Sunday in March.

The speakers in the Lenten Series for Tuesday evenings in the Central Church, Atlanta, Ga., are: Marshall Wingfield, February 20; John Scotford, February 27; Edward Driscoll, March 6; Robert Lee House, March 13; and H. Shelton Smith, March 20.

A varied and interesting pattern of Sunday evening services follow this monthly schedule in our Richmond Church: First Sunday, The Lord's Supper; second, Music by the Junior Choristers; third, Music by the Young People's Choral Ensemble; fourth, Music by the Church Orchestra.

The many friends of Rev. M. W. Butler will be glad to learn that he is getting along nicely. He advises us that in a recent check-over at the hospital in Roanoke, his condition was found very satisfactory and that with a little more rest he would be justified in returning "to parish activities in a short time."

Rev. Randall C. Mason has announced the following speakers for Wednesday evenings during Lent, at the First Christian Church, Portsmouth: Dr. F. H. Lewis, February 14; Rev. J. Frank Morgan, February 21; Rev. O. D. Poythress, February 28; Rev. J. W. Baggett, March 7; Dr. Jesse H. Dollar, March 14; Rev. R. L. House, March 21.

ACCEPTING GOD.

How strange so few of us fully understand the full significance of accepting God. When once we do, this old world will be changed into a paradise. Then there will be no groveling in the dust, fond of these earthly toys; instead, there will be mounting up as on angel wings. Material things, now the chief concern, will have lost their attraction: loves and fishes will not entice. The freedom that accepting the truth will bring will be the glory and salvation of those who yield to this eternal call.

One of two things constantly confronts us, acceptance or rejection of God. Why are so many persons trying to straddle the fence, and not definitely dedicated to be loyal to the principle or person they are pledged to serve? Does not Scripture point out that "No man can serve two masters; ye cannot serve God and mammon"? The acceptance of God makes us his adopted children and heirs in his kingdom. By feeding on his word and doing his will, there is transformation of character from the love of transitory things to the abiding and eternal. When it takes place, the base and worldly things lose their attractions, and the soul's chief longing is "What sayeth the Lord?"

God is our life. "In Him we live and move and have our being." and "from Him all blessings flow." It is through Him we have our sustenance; He is nearer than breathing and than hands and feet. The very same life is in Christ, who was in God in creation, and was found to do only those things which pleased Him. They worked in perfect conjunction with each other so that Christ declared, "Without Him I can do nothing." "I and the Father are one." This oneness with the Father enabled Him to say: "He that receiveth Me receiveth Him that sent Me."

Accepting God is paramount to good government. We laud democracy as the best form of government in the world today. There is no reason to dispute this statement. This form of government has achieved the highest kind of freedom so far attained among the nations.

Grand and sublime as democracy is, outdoing bureaucracy, fascism, national socialism and any kind of totalitarian form of government, it does not and cannot meet the requirements of perfect freedom. This can be attained only under theocracy, a government under the rule of God. When men and women, high and low, in the rank and file, come under the banner and rule of God, we shall have perfect peace and the blessings of unlimited prosperity.

—Rev. J. D. Hunsicker.

"Knocking in an individual is as much an evidence of lack of power as it is in an automobile."

A LETTER FROM AN "INSURANCE AGENT."

Mr. House:

Your editorial—"Insurance and Stewardship," is the best thing I've seen on the question of Stewardship. You are certainly on the right road, if you will keep it up long enough for folks to catch up and grasp the idea you put forth. You have the right idea and one the church needs to follow. You should keep on until church folks adopt an easy method, which after all is the method Paul asked in the passage quoted.

But look here a minute, Insurance is Stewardship, too—especially industrial insurance. Insurance is the stewardship of money, and you can't separate that from the stewardship of life, because it is a part of it. The industrial insurance agent is a steward of the holding company and the people, and has to give an account to both. The late Dr. J. O. Atkinson spent his life trying to get his church to see that "Stewardship of money and stewardship of life" were twin brothers.

If the church would adopt the fundamental principles used by these companies, its financial problems would be solved. In my own work—I service upward of 3,500 policy holders—the majority of whom could not possibly carry enough insurance for burial expenses, were it not written so the policy holder can pay on a weekly or monthly basis. If the company switched to "annual payments," two-thirds of this would lapse, the policy holder would lose his policy, and the company would lose the business.

Why should the church not use a similar plan? This type of insurance started to supply "a need." Surely there is a need in the church for just this kind of a system. If it were not true—the church colleges, mission boards, orphanages, etc., would not be constantly begging for more money. There is plenty of money. The difference comes right here—Insurance companies plan for it, go after it, and get it. The church—well, you know about that as well as anyone else.

I know a congregation that tried out this plan. It had a membership of 515 in a mill district of a fine city. It had a yearly budget of about $3,500, plus a church building debt of about $23,000, which notes were held by an insurance company. The load was so heavy that the Sunday school superintendent, meeting his new pastor for the first time, said:

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Forging the Peace at Cleveland

By Dr. John E. Marvin,
Editor, The Michigan Christian Advocate.

Hammering out a message to the churches on the provocative question of peace, is no easy matter at any time and certainly not during the heat of war. Yet that is exactly the Herculean task the Commission on a Just and Durable Peace set for itself at Cleveland, January 16-19. The anvil upon which the hammering was done was discussion, and the hammers were the thoughts of some of the best leaders in the American Church. The workshop was Hotel Cleveland. What was wrought in those four days will be recorded in religious history as one of the really momentous achievements of the present world-critical period.

The meeting had been arranged by the Federal Council of Churches of Christ in America. A quota of delegates from each of the denomnnations was assigned and sent to the various denominational authorities, who in turn decided just who would attend. A ceiling of 500 was set. According to Dr. Walter Van Kirk, in charge of arrangements, 10,000 churchmen would have attended if invited. Only hotel limitations and the intensive study character of the conference, prevented a larger number being present. A list of those who did attend looked like a page torn from a copy of Who's Who.

Mr. John Foster Dulles, former foreign advisor to Governor Thomas E. Dewey during the Presidential campaign, was General Chairman. Methodists took silent pride in seeing their own Bishop G. Bromley Oxnam as chairman of the Findings Committee. He is also president of the Federal Council. These two leading personalities opened and closed the session respectively with memorable addresses. Among the laymen attending, were outstanding professors, businessmen, economists, engineers, political and labor leaders, Y. M. C. A. secretaries and others. The clergy present included bishops, executive secretaries of state and local Councils of Churches, missionaries, board secretaries, editors of the church press, seminary professors, pastors and others. Every denomination was represented from the Episcopalians to the Salvation Army, and all were there with a single purpose—to give to the church their best composite judgment on the issues of peace from a Christian point of view.

A principle for action, asserting that "Christians must act in situations as they exist and must decide what God's demands of them there," was approved. Specifically in the realm of world order, this means that "the Church must declare its understanding of the will of God for life among the peoples of the world. . . . When a concrete proposal for world organization is presented, Christian leaders must help the people decide whether it marks the best step in the right direction attainable at the time, and, if so, urge them to give it their support."

On the basis of the foregoing statement of principles, the Dumbarton Oaks proposals were discussed extensively. It will be recalled that these proposals are tentative and set forth for consideration by delegations of the United States, the United Kingdom, the Soviet Union and China. With a sense of duty and keen responsibility the Cleveland conference felt that it should give very special consideration to them.

In commending the proposals to the churches, the delegates did so because they recognized: (1) the proposals are the only plan for a world organization which the governments have thus far evolved; (2) they set forth purposes and principles necessary to world order; (3) they provide for continuing collaboration among the nations; (4) they provide for the periodic consultation of all member nations through the assembly; (5) they provide for aiding in the solution of international economic and other problems; and (6) they provide through the security council for continuing consultation of the greater powers and lesser powers with the view to settling disputes peaceably and restraining aggression.

For the above reasons, the conference recommended "that the churches support the Dumbarton Oaks Proposals as an important step in the direction of world cooperation, but because we do not approve them in their entirety as they now stand, we urge the following measures for their improvement."

Nine recommendations were then listed by way of improvement, including the development of international law under which the new world organization would operate; a provision that a nation, although having a right to discuss its own case in the event of a dispute, should not be permitted to vote on its case; and a recommendation for amending the Charter of the organization liberalizing it so as not to require concurrence by all the permanent members of the Security Council. It was further felt that a special agency should be established wherein the progress of colonial and dependent areas to autonomy may become an international responsibility and that an agency on human rights and fundamental freedoms should be established also. Pointing toward universal membership of the nations in the new organization, it was asserted that just as soon as any nation is willing to accept the obligations of membership it should be admitted.

The way the proposal now stands, approval must be given by the Charter members, which makes it comparatively easy to block new memberships. A call for a limitation of armaments was embodied in these words, "More specific provision should be made for promptly initiating the limitation and reduction of national armaments." And it was felt also that a preamble to Dumbarton Oaks "should reaffirm those long-range purposes of justice and human welfare set forth in the Atlantic Charter."

Following some discussion, led by Dr. E. Stanley Jones, a final recommendation was adopted which declared, "There should be provision designed more clearly to protect the smaller nations from possible subjection to arbitrary power of the great." Dr. Jones agreed that this final statement should be added, but did not feel that it was sufficiently strong in assuring the smaller nations that the larger and more powerful ones would not take advantage of their power. The most serious weakness in Dumbarton Oaks so far as Dr. Jones is concerned, is the power and force in the hands of a few and the lack of protection against it by the weaker. Others felt that while this power was to be carefully watched, it was necessary to start from the situation in which the nations find themselves and to proceed gradually enough to assure the success of some kind of international organization.

In addition to the support and criticisms of Dumbarton Oaks, there was real concern among the delegates for a more aggressive policy and practice on the part of the government regarding international matters. In addressing themselves specifically to the government of the United States, they requested that it proclaim now its long-range goals based on Chris-

(Continued on page 7.)

POSTWAR PLANNING.

One in the series of twenty-four nation-wide meetings of our denomination for postwar planning was held last week in the United Church, Raleigh, N. C. Mr. Allen T. Burns, former head of Community Chests and Councils, Inc., and now chairman of the Congregational Christian Postwar Aims Committee, and Rev. Ray Gibbons, director of the Council for Social Action, were the speakers. A concentrated campaign to get our churches back of a United Nations security organization to promote international cooperation and to prevent future wars, is being launched by the council.

This campaign is based on three "S's"—Study, Support and Strengthen. The Council for Social Action is sending sample pieces of available literature to more than 6,000 churches urging that February and March be devoted to study and discussion of the Dumbarton Oaks Proposals through groups and forums. It asks these groups to send suggestions for strengthening the proposals to the State Department.

Especially does the council recommend the old New England custom of "town meeting" so that decisions may be reached and appropriate messages sent to Senators. The plan of using "youth caravans" is also proposed. "Later in 1945, after the United Nations Conference gives final form to 'Dumbarton Oaks' the United States Senate will be called upon to ratify the treaties which will make our nation a member of the new world organization," pointed out Mr. Gibbons.

"A two-thirds vote will be necessary in the Senate. In common with other religious and social organizations our people should be prepared to express their convictions to their senators," Mr. Gibbons added. "This will be the time for us to act, as Christians in a democracy, in order that our Senators may be encouraged to vote favorably for treaty ratification. Neither America nor the world can afford international anarchy."

Among the materials offered to study groups are The Dumbarton Oaks Proposals, an evaluation of these proposals, various interpretations and study guides, Clark Eichelberger's "Proposals for the United Nations Charter," and the Council for Social Action Study Packet, "Christians and World Order."

Because last year over 125,000 individual Congregational Christian church members signed a World Order Compact pledging themselves to a serious study of world affairs and to due consideration and thoughtful action as Christian citizens, The Council for Social Action feels its new educational campaign will be adopted by thousands of church and other groups across the country.

"WHAT IS THIS LENT?"

Rev. Wofford C. Timmons, chairman of the Commission on Evangelism and Devotional Life of our denomination, has written a most helpful letter to the ministers of the denomination in which he attempts to set forth his convictions about the meaning and use of the Lenten Season. Let us share a portion of his letter with one another:

"How often we have asked ourselves, What is this Lent? We know, of course, its historical beginning around the fifth Christian century with the varying ecclesiastical emphases until its general establishment in the ninth century. We know, too, how the early church fathers sought to have it a period of penitence and preparation through acts of self-denial. And we are mindful of the present day reappraisal of its place in the Christian year. All of this we know well enough, even to the point of reacting, in some degree, lest we might lend a hand to formalism.

"But is this all there is to the Lenten Season? Is it only a span of days, however closely connected with Life's supreme Sacrifice and Triumph? Is it only a form to be filled by certain human gestures, however meaningful and expressive those gestures may be? Is that all?

"I have heard all my life that there is something almost Providential in the juxtaposition of Lent and Spring—at least here in our northern hemisphere where the sacred drama of which Lent is the prelude, was acted. But be that as it may: the plaintive, yet expectant cry is always and everywhere, 'If Winter come, can Spring be far behind?'

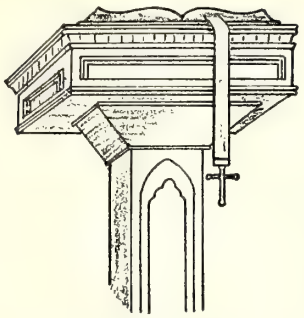
"Right now the common testimony is that a devastating Winter seems to have settled with frightening permanence upon the life of us all! It isn't difficult to see how the frigid fingers of futility can close upon human hearts; how the stream of the spirit can be frozen and stilled, or choked with the debris of broken hopes and promises, blown from everywhere by the blighting storms of this world; how the very soil of our souls can become hard and unresponsive. That's Winter!

What, then, is this Lent?

"Without any fanciful rhapsodies, it is, or may be, veritably a spiritual Spring. Even the name says it; for the old Anglo-Saxon word, Lenct, means Spring. The least or the greatest amongst us understands and responds to that. It may matter very little as to our dates and forms: what does matter is that our imprisoned spirits long for release and renewal; that they would be fully aware 'When the times of refreshing shall come from the presence of the Lord.'

"Would you awaken your entire church to eager, Christian hopefulness; that the leaden sky will yet open into vistas of blue; that the Sun will call out to new life the sleeping seeds of Truth and Goodness, with all the promise of freshness and fruitfulness of being? That's Lent.

"It is at least this. And by the pitiful need of our common life and the plentiful provision of our Christian Gospel and the diligence of our ministry, it can mean so much more, even the spiritual renaissance for which the whole earth is yearning."



A NEW CHALLENGE.

A SERMON.

By Rev. J. Everette Neese.

"Son of man, stand upon thy feet, and I will speak unto thee." —Ezekiel 2:1.

Lesson: Ezekiel 1:1; 1:28; 2:1-7.

A vision, the word of God, and a new challenge are the earmarks of a true visitation from God. Such was the experience of the prophet Ezekiel. The Hebrew interpretation of the name Ezekiel is "The Strength of God." Thus Ezekiel was well prepared to execute the task to which God assigned him.

This vision which came to Ezekiel probably came to him on the Sabbath day, because chapter 3, verse 16, relates "at the end of seven days," which we may assume to be the next Sabbath, the Word of God came again unto him. Thus we know not when God will pay a special visit to his assembled people.

On this particular occasion a vision appeared to Ezekiel: "and when I saw it, I fell upon my face, and I heard a voice of one that spake." So great was the impression the vision made upon him that he was overpowered by it. In his own soul there was a feeling of unworthiness to stand in the presence of God. Thus, because of his deep humility, God was then able to use him in carrying a message to the children of Israel who were "imprudent" and "stiff-hearted."

Then the voice of God was heard to say, "Son of man, stand upon thy feet, and I will speak unto thee." These words are as fresh in our minds today; and are as dynamic, as they were in Ezekiel's day.

In days of camp meetings under a brush arbor where ministers were so filled with a passion for Christ that they preached with great fervency and conviction—it was then that men and women tread a dirt trail and knelt at a bench in form of an improvised altar and there in great emotion and the shedding of tears, gave their hearts to Christ.

In the great tabernacle meetings, where the "saw-dust trail" became famous in the religious life of people, men, women and young people moved down the aisles to find new wonderment and life in God's love.

In churches where the love of the Christ has been portrayed, lived and preached, men and women have knelt at altars of varying beauty and have confessed their sins and united with their fellowships.

In pastors' studies, in the quietness of the home, or upon a silent hillside, God has looked upon a penitent soul and forgiven him of his sin.

In all of these and other instances as well, we have been spell-bound as we knelt in wonderment and awe at such a compassion as was able to look upon man with his sin and reenlist him in glorious fellowship. This marvel of God sends us to our knees as it did Ezekiel, and we remain there for a time awe-stricken by its glory.

And there, beloved, I am afraid, is where most of us have remained. Oh, yes, we arose from the altar and confessed the marvelousness of God's love, but did *we arise to hear God speak to us?* It was in such an hour as that we needed above all things, to hear the voice of God in the words, "Son of man, stand upon thy feet, and *I will speak unto thee.*"

The word of God beams forth in that same command today. He is urging all of us who have prostrated our wills before Him in confession, and received his forgiveness, to stand upon our feet today and hear his voice. I trust I do not jeopardize the significance of this bit of scripture by adding to it a few words of tremendous importance.

I.—*"Son of man, stand upon thy feet, and I will speak unto thee" concerning the evil in the world today."*

It would be an error for me to say that sin is a new thing. It has been prevalent in its varying forms since the beginning of man. No age or class of society has been without it. No individual life has been without sin's import. In some, it may not have reached as great proportions as in others. Sin has driven man to crimes against God and against his fellowmen. It brought merciless suffering and punishment upon the early Christians. It has filled institutions and society with men and women who have no regard for the personal rights of others. This sin has separated man from his God.

This evil, passed on by succeeding generations, is making its contribution to the life of a world at war. We do not need to spend our time in looking for places and instances where evil is prevalent. It is all about us. It may not be in more abundance now than in past days, but it is more in the open and looked upon with less shame now than ever before.

You have not lived in a day, I am sure, in which open gambling, drinking, immoral practices, and unchristian speech has been so openly practised by all classes of people, church people included, as is true today. It even seems that the "best-sellers" cannot come forth for public reading unless they contain a great deal of the "rot" of life. Why is this?

I believe that this evil, for many, is a substitute, a diversion, without the intention of it having evil effects. I recall a young lad whom I knew back in my home town who, when he saw anything he wanted, he took it. Regardless of where he was, if he saw a thing that appealed to him he took it. He was constantly in Juvenile Court. Frankly, I do not think the boy was responsible for his crimes against society, for he had not been taught any better. He had been denied the opportunity of learning what was right and wrong in his association with others. This, I think, is where parents fail in their obligations to their children and to God. We have crime today, and we have distorted personalities which the law and psychiatrists must correct, because a parent, somewhere in life's development, failed.

Thus the emptiness within a person's soul seeks its fulfillment from the fountains of pleasure—the only place to which they know to go, because that is the only place their parents went. And at these fountains they seek excitement, thrills, the unusual—thinking these things are lasting and good. Then the sad fact dawns upon them that they have chased a rainbow by day and a merry-go-round by night, and that they have accomplished nothing for good or for God. But it is too late then for them to start over.

The part you and I have to play in this great drama of life is, by word and deed, to portray Christ and his marvelous love and more marvelous forgiveness. In short, you and I must be so much in love with God and our fellowmen that we may leave no stone unturned in our earnestness to lead men to Christ. There is evil in the world, and God would call our attention to it in order that we may not associate ourselves with it. "Son of man, stand upon thy feet, and I will

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CONTRIBUTIONS

SUFFOLK LETTER.

A familiar text of Scripture, found in Ephesians the 4th chapter and the 26th verse, is the basis of this meditation: "Be ye angry, and sin not; let not the sun go down upon your wrath." Anger, which is a feeling of displeasure, seems to be common to human nature. Some very commonplace things may stir up anger. One may even be angry without cause. Jesus said: "But I say unto you, that whosoever shall be angry with his brother without cause shall be in danger of the judgment." (Matthew 5:22.) Anger is not forbidden, but it is limited by two very definite injunctions.

The first restriction is expressed in the words: "Be ye angry, and sin not." "And sin not"—that is very clear. The human impulse, while angry, is to give expression either by looks, words, or action. Anger changes the expression of the face, the tone of the voice and the temper of action. The experience may be very helpful provided one is able to exercise self-restraint and personal control. The disciple of self-control develops character. If one opens the floodgates of feeling in bitter words or violent action, the damage is greater than the first cause of anger. A good question to ask in such an experience is: "Shall I sin by expressing my anger, or shall I control my mind and my will?" The danger of sinning, while angry, is very great. It is one of the major problems and great danger spots in social life. Human relations are at stake in this dangerous field. Bitter words cannot be re-called, and personal antagonisms are not easily removed, after a serious break of friendly attitude. Sin not, when anger is in the soul.

The other restriction is clearly indicated. "Let not the sun go down upon your wrath." That is the Christian way to end wrath. Clear the mind and the heart before sunset. Anger should not be carried over into our tomorrow. This Scriptural exhortation should be repeated every day by the followers of Christ. What a difference it would make in our churches—among ministers and laymen—if all members would live by this precept. The carry-over of anger, and all its implications, is a constant menace to personal living and organized Christian fellowship. Ministers are not immune to this danger. The ministers should form a "Before Sunset Society." The laymen should be organized and live up to the motto: "Put away anger before sunset." Husbands and wives would no longer be in danger of breaking their marriage vows over some trivial disagreement. The strained relations would be mended before sunset. Every danger arising from anger would disappear, if Christian people would strive not to sin when angry, and to dispel their anger before sunset.

The ministers have to deal with this serious problem. Their sermons displease people. Their personal conversation does not always satisfy others. They are often displeased themselves. Would it not be wonderful if all concerned would agree to be guided by the Scripture quoted from Ephesians? Church members, in their local church work, face the displeasure of others. What shall be their reaction to any displeasure among themselves? Shall anger, or the spirit of Christ, be the basis of attitude and action? Oh that sin could be kept out and that all appearances of anger might be removed before the sunset of each day! Has someone displeased us? Let us see to it that we sin not in our anger. Has something touched the circle of our feelings and left a mark of displeasure? Let us dismiss the spirit of wrath from our hearts before the sunset today! Will you?

I. W. JOHNSON.

FINDINGS OF A PARSON.

There are many stories about Lincoln, and some of them, I am afraid, are not true. I do think the following anecdote, if it is true, could partly explain his unusual ability to put his thoughts into fine phrase and beautiful English.

Lincoln is reported to have said once: "Among my earliest recollections, I remember how when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I don't think I ever was angry at anything else in my life. But that always disturbed my temper, and has ever since.

"I can remember going to my little bedroom after hearing the neighbors talk of an evening with my father, and spending no small part of the night walking up and down, and trying to make out what was the exact meaning of their, to me, dark sayings.

"I could not sleep, though I often tried it, when I got on such a hunt after an idea, until I caught it; and when I thought I had got it, I was not satisfied until I had repeated it over and over until I had put it into language plain enough, as I thought, for any boy I knew to comprehend. This was a kind of passion with me, and it has stuck by me, for I am never easy now when I am handling a thought, till I have bounded it, north, south, east and west."

Is that not as good, Mr. Editor, as a long dissertation on what they call "Basic English"?

F. W. MURTFELDT.

HISTORIC VALLEY OF VIRGINIA.

TIMBER RIDGE CHURCH.

Timber Ridge, one of our outstanding rural churches in the Southern Convention, dates it history back to 1812, to the time when Rev. Joseph Thomas, better known as the "White Pilgrim," held a meeting in a grove near the present site where the church is located. Soon thereafter a log church was built, upon land which was donated by William Grove. The early ministers who preached in that church were: Isaac N. Walter, Miller Enoch Harvy, Michael Lohr, Christy Sine, Casper Allemong, and Simeon Ward. Later, a frame building was erected, which was used for a number of years.

In 1875, the present beautiful brick church building was erected and was dedicated by Rev. Peter McCullough of Dayton, Ohio. Some of the ministers who have served this church since the present building was erected are: John Barney, Joseph Barney, A. J. Kibler, W. A. Dofflemyre, James W. Dofflemyre, W. C. Garland, A. R. Garland, W. T. Walters, Ira Mellott, A. W. Andes, Robert A. Whitten and P. B. Sanger. Rev. D. M. Spence acted as supply pastor recently.

The Timber Ridge Church was built of brick burned near the site of the building by members and friends of the church. During the time while the late Rev. A. W. Andes was pastor, beautified, new hardwood floors were laid, comfortable new pews were installed, and many other improvements were made, at a cost of more than two thousand dollars.

During the time the writer was serving as pastor, a new limestone fence, 260 feet long, was built in front of the church at a cost of about eight hundred dollars. A wrought iron fence surrounds the beautiful

cemetery and, west of the church is a lovely pine grove where the people still gather from time to time in the enjoyment of social life. Some of the finest meals the writer has ever seen any place, and in great abundance, he has seen placed on the long line of tables in the grove. The annual "Home Coming" or "Memorial Day" services are held each year, the third Sunday in June, at which time, as a rule, people from several states gather here, to visit the grave of a friend or loved one, and to kneel in prayer at the old altar which has been of sacred memory because of experiences of childhood days, when they yielded their hearts to Christ.

Among the visitors of each year are those who have gone out into the world to serve in fields of noble endeavor: ministers, doctors, lawyers, teachers, home makers, and others. These return to pay tribute to the sterling quality of Christian character exemplified in the lives of those sturdy old farmers in the years gone by.

In 1935, the Governor of West Virginia, a boy reared in that community, was the speaker for the Memorial Day address; last year one of West Virginia's younger Congressmen was the speaker at the Home Coming service. Rev. Charles Rush Sine, now pastor of the Cork Street Church of Christ, Winchester, as a boy found Christ in a personal experience in old Timber Ridge Church. His ministry has been most fruitful in a number of states.

Timber Ridge Church gives promise of a bright future. If and when a fulltime pastor can be secured to serve this progressive community, which is large and has great possibilities, I envision a church which will indeed be a valuable instrument in the building of the Kingdom of God.

ROBERT A. WHITTEN.

FORGING THE PEACE.

(Continued from page 3.)

tian principles. Sharp criticism declared that "the government should not merely talk about its ideals but get down into the arena and fearlessly and skillfully battle for them." Although some setbacks are inevitable, they should not be accepted as implying that the situation is hopeless. The electorate was encouraged to judge its government, not simply on the basis of immediate results, but rather by its long-term objectives and by whether it works completely to achieve them.

As might be expected, the race question and the problem of minority groups and dependent peoples came in for considerable and pointed discussion. Autonomy as the goal of all dependent peoples was approved and until that goal is reached, their problem should be under the supervision of a world organization. In urging that the imperialism of the white man shall be brought to the speediest possible end, it was felt that just so long as there is enforced submission of one people to the will of another, whether in Korea, in India, in the Congo, in Porto Rico, or anywhere else, there is little hope for a stable world community.

A motion calling for the self-government of dependent peoples as soon as they are ready for it, was approved, as was a recommendation declaring, "religious liberty is basic to all human rights and should be accompanied by equality of unsegregated opportunity for all races."

Despite the strong animosity in this country toward the Japanese, the delegates favored bringing Japan at "an early date into normal relations with the world community" although in the case of both Germany and Japan, there was a conviction that their "power and will to make war must be removed." In anticipation of victory in the Far East resulting in the loss to Japan of her overseas empire, and the aggravation of her economic problems, it was contended that this situation will have to be met by giving her "fair opportunities in productive industry and trade as pledged by the Atlantic Charter."

There was no disposition on the part of any delegate at Cleveland to rule out the right of the church to speak on economics. Not everyone agreed with what was said, but there was, on the whole, remarkable agreement. As Mr. Stanley High pointed out, perhaps this was owing to the fact that laymen made up a small minority of the delegates present. Mr. High was strongly opposed to economic statements being made which he felt required weeks of study. Mr. Archie McCrea, layman from Michigan, submitted a statement, referred to the editing committee, which he felt would more fairly and favorably treat the capitalistic system.

Basing its right to speak on economics upon the fact that "the standard of living of men anywhere is a concern of men everywhere" the conference declared that the "right of private property is not an absolute right but a right qualified by the public interest. Likewise freedom of enterprise does not imply absolute freedom but operation of enterprise consonant with the interest of the public and the welfare of the nation." Moreover, it said, "The Church must therefore condemn any failure of our economic system to meet the basic needs . . . " and as Christians "we should not allow our preference for our economic or political system to prevent us from collaborating, for the achievement of world order and world peace, with the people who have a different system." This latter statement was obviously designed to encourage the cooperative feeling toward Russia.

The right to own private property was upheld as essential in the maturing of human personality and reconciliation between capitalism and communism was envisaged in the following:

Private property is an essential aid to the maturing of human personality. It has been customary to set communism and capitalism over against each other on this point, the one denying private property, the other holding private property an absolute claim over against the state. Neither of these positions is now held in this extreme form; in both types of economy property is recognized as important for human character and is affected by a public interest; all economies today are mixed economies, showing a degree of private and a degree of common property. Neither is a fixed system, and to some extent in practice they tend to converge. To the extent that the sacredness of the human person, his liberty and responsibilty to God can be regarded by both systems their cooperation in building a peaceable international order is facilitated; but in any case they can and must cooperate."

Among other convictions expressed on specific questions were those asking the President to assist in having a meeting called of the United Nations on the Dumbarton Oaks proposals. Opposition to deciding on peace-time conscription now was expressed, and the poll tax and other discriminatory laws were condemned. A closing message calling the churches to study and action on the complete statement approved at Cleveland, was urged. Materials will presently be available for this purpose from the Federal Council.

If the labors of those at Cleveland are to mean anything more than a fine gesture or noble effort, a vigorous program of action will have to follow. A sense of urgency and near-desperation pervaded the entire conference. If World War III is to be averted, it was felt something great must be done about it now.

WEEKLY GIVING.

There is no better plan for the financing of the enterprises of the kingdom than that laid down in the New Testament. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him," was the injunction of St. Paul to the Corinthian Church. There are three important principles laid down in this command. The first is that giving for the work of the kingdom is to be on a weekly basis. The second is that giving is an obligation that rests upon each and every member of the Church. Paul says every one of you. And the third is to the effect that all giving is to be in proportion to the prosperity which God has bestowed upon the individual.

It needs to be recalled that the first day of the week which is referred to is our Sunday. Already the Church had departed from the old Jewish custom of worshiping on the seventh day, and was holding its religious gatherings on the first day of the week in recognition of the Lord's resurrection. This can mean but one thing, viz: that their gifts were to be a part of their worship. It had to do with the memorable event which they were celebrating on the first day of the week. If it were intended as merely a part of the summing up of the business transactions of the week, it would not have been scheduled for the day that was being given over to holy things. No Christian has entered into the fullness of his birthright until he has made his giving a recognized part of his service to his Lord.

There is also occasion to emphasize the fact that every one should have a part in this expression of love for the Christ. It is a strange fact that we bitterly resent being counted out of every thing except the collection. That is due to the fact that we have been thinking of the collection purely as an obligation, and not as a privilege. The fact that some are having no part in carrying on the work of the kingdom not only makes it hard for the few who are not willing that the kingdom shall suffer lack, but it also means that the spiritual lives of these who are not having their share are being dwarfed and stunted.

And the last and most important fact of all is that the individual is called upon to measure and test his life in terms of the divine rather than the human. This is a truth that runs all through the Bible. But somehow it seems very difficult for men to apply this truth to their lives. We are constantly measuring our lives by what others are doing and saying. Man's relation to man is important, but man's relation to God is more important. It is absurd to measure one's love and loyalty to one's God by either the liberality or selfishness of another man.

S. C. Harrell.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 8, 1945.

Sunday Schools.

Turner's Chapel, Sanford, N. C.	$	3.10
Ether, N. C.		5.35
Durham, N. C.		12.65
Hank's Chapel, Pittsboro, N. C.		6.44
Chapel Hill, N. C.		3.45
Liberty Spring, Suffolk, Va.		5.00
Belew Creek, N. C.		1.23
Newport News, Va.		14.50
Total	$	51.72

Individuals and Churches.

Morrisville, N. C.	$	2.04
Spoon's Chapel, Asheboro, N. C.		3.43
Lynchburg, Va, By A. S. Dunn		6.00
Rosemont, Norfolk, Va.		69.77
Total	$	81.24

Specials.

First S. S., Burlington, N. C.	$	43.24

Conferences.

N. C. and Va. Conference, W. Waldo Boone, Treas.:		
Home Missions	$	229.64
Foreign Missions		358.49
Total	$	588.13
Total for the week	$	764.33
Previously acknowledged		12,691.77
Total since Sept. 1, 1944		$13,456.10

Gratefully,

Mattie Cox Parker,
Secretary.

A NEW CHALLENGE.

(Continued from page 5.)

speak to thee" concerning the evil in the world today.

III.—*Then the voice of God speaks again and says, "Son of man, stand upon thy feet, and I will speak unto thee" concerning the Church.*

We have no indication in the scriptures that Jesus Christ ever founded a church containing physical equipment and a detailed program of work. These are developments which years of study and Christian growth have brought into use. We do glean from the Word of God, however, that Jesus brought together groups of men and women who accepted the new faith and taught them things concerning the Kingdom of Heaven.

He taught how to live together more effectively in the words of the Golden Rule. He taught them how to serve mankind unselfishly in the words, "He who is greatest in the kingdom of heaven is servant of all." He taught them the value of the infinite in man in the words, "What shall it profit a man if he gain the whole world and lose his own soul." In a multitude of ways, Jesus taught this group of followers many things.

All of this, and more, would God speak to us concerning the church of today. However, there is one sad observation I feel God would not overlook. This observation would call our attention to the fact that the church, the beginnings of which Jesus blessed, is supposed to be composed of men and women who have found regeneration in Christ. And we know that this is not true; because within a church constituency, one may easily find that church people will do astounding things. They act, perhaps, without intention, but, nevertheless, their acts carry tremendous import.

Feelings will become hurt by a thoughtless and careless word. Appreciation for a task well done, is seldom given. Criticism levied upon one who has given his best often destroys willingness and ability.

One can gather within this catagory many people who no longer use their talents in God's Kingdom, because undue criticism was spoken against them when they had done their very best. Many a pastor has had to make several trips to the home of a Sunday school teacher, an officer of the church, or a member of the official board and apply the balm of healing in order to re-enlist his interest in the work of the church. They had thrown

(Continued on page 13.)

News of Elon College

By PRESIDENT L. E. SMITH.

RELIGION ON ELON COLLEGE CAMPUS.

Elon College is a regular, four-year, liberal arts institution. It trains in the arts and sciences. Its curriculum is being broadened so as to include in it other professional and practical courses, but it is and shall ever be predominately a liberal arts college. As such it majors in religion. In past years it offered a very complete course in religious education. During those days students like Lucy Eldredge, Pattie Lee Coghill, Graham Rowland Wisseman and W. T. Scott graduated and are today making telling contributions to the Church and the general cause of religion.

In later years, however, the demand for religious education directors in our local churches practically disappeared. It seemed a part of wisdom to modify the offerings in the Department of Religion. What might be called "practical" courses were dropped from the curiculum and emphasis was placed upon more technical and scientific courses.

In more recent months there has been a very lively demand for a greatly enlarged curriculum in our Department of Religion. Not only is there a demand for ministers and church workers, but many of our public schools have included Bible study in their regular courses. There must be trained teachers for such positions. Elon College is planning to meet these demands. Beginning with the third quarter, March 12, this year Miss Pattie Lee Coghill, an alumna of Elon College and at present employed by the Missions Council, New York City, will teach courses in religious education in Elon College. Beginning in September, it is planned to have at least one additional full-time professor in this department. Young people interested in preparing for positions in the local church, with the denomination, or as instructors in Bible in our public schools, are invited to consider the advantages to be had at Elon before deciding to go elsewhere.

In addition to prescribed courses in religion, there are other advantages to be had at Elon that contribute tellingly to the religious life of the campus. We have our local church program: Sunday school classes for all at 10:00, worship and preaching services at 11:00, and Vespers at 7:00. Vespers is a young people's service, planned and conducted by the young people for everyone. Every week-day morning except Saturday, the students observe what they call "morning watch." This service is held in the main auditorium and consists of music, quiet, meditation and prayer, which gives every student an opportunity to examine himself individually and personally and bring himself into communion and fellowship with God. This provides a wonderful setting for the day. On Wednesday and Friday mornings of each week strictly religious services are held in the chapel. Usually there is a visiting minister who brings a brief spiritual message. All students are required to attend both church and chapel services. In both the girls' and boys' dormitories at 11:00 p. m. there are prayer meetings to which all students are invited.

The Student Christian Association is an all inclusive student organization. Students as individual members are pledged to this organization and to faithfulness in carrying out its program. Religious Emphasis Week is observed each college year. A visiting minister comes to the College and spends at least one week, preaching twice daily, holding conferences with students and other interested persons and in every way possible, adding to the spiritual life of the College, the church and the community.

Ours is not only a church institution, but the program, responsibilities and opportunities of the Church are kept constantly before the entire college population.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

The North Carolina and Virginia Conference has finally made its report through Secretary Stanley C. Harrell. Dr. Harrell delivered a check to the College for $810.20—the amount sent to conference for the College. This makes a total of $4,-

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College Day in the Churches

January and February have been designated by the Convention as College Period in our churches — the period in which we have the opportunity of informing our people about our college and its needs and giving them an opportunity to contribute to meet these needs. All contributions received count on conference apportionments.

February 18 is suggested as College Day in our churches. Make your announcements, give the information and receive an offering for the College. If not on the eighteenth, then certainly do not fail on the twenty-fifth. Think what existing conditions mean to the College. Her young men are in the service, fighting our battles. Many of her young women are in the war effort, either at home or abroad. While they are away, certainly we can help to keep this one necessary institution alive and going. The College is dependent and depending on you. Please do not fail her.

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Boys and Girls:

February is the birth month of two of the outstanding men of our American history. Do you know who they are? Do you like to read stories about them?

I promised to tell the boys and girls of our Junior Department a story about "Abe" Lincoln next Sunday. They promised me to look for interesting facts about his life and to bring them to our story hour.

George Washington had to play by himself when he was small, as his nearest neighbors lived far away, and his sister was still a baby. He watched the humming birds, and the wild turkeys caring for their little ones, and dug and planted in a corner of his mother's garden.

In the evening, George's mother would gather the children about the fireplace in the living room. There she told them stories from the Bible. On the shiny tiles of the fireplace were painted pictures of the stories which she told. The children loved these pictures and the stories which went with them.

The winter that the Lincoln's moved to Indiana, the temperature feel to eleven degrees below zero. There had not been enough time to make a real house to live in that first winter, so they lived in what was called a "half-faced" camp. Three of its four sides were of poles covered with dead leaves and brush, and the fourth side was open. In front of this opening a bonfire was kept burning day and night, not only as a protection from the cold, but also from the wild animals.

When the weather kept the family close to the fireside, the father told Abe and his sister how the Indians had shot their grandfather. Abe's mother read to them out of her Bible the stories which the boy never forgot.

Some of the words in our puzzle this time are about the Washington and Lincoln families. I hope you will like it.

Sincerely,
Dorothy Todd.

SELF RELIANCE IN SCHOOL.

By Lucia Mallory.
Issued by the National Kindergarten Association.

"I'm sorry I can't come to the meeting Thursday evening, Lucia," said my friend, Myrna Parks, to me over the telephone. She was calling to excuse herself from the meeting of the children's committee of the city library board. As children's librarian, I was to attend the meeting.

"I'm sorry, too, Myrna," I replied. "We'll be going over some lists of new books for children, and I wanted your advice on our selections for the library."

"I'd come, if it weren't test week at school," Myrna went on to say. "I have to go over geometry theorems with Jerry and Latin conjugations with Eileen."

Of course I answered, "We'll excuse you, Myrna, and hope that you can be with us next time," but I had a strong desire to ask her, "Do you expect to go to college with your children? Do you plan to help them all their lives?"

Jerry and Eileen were intelligent and should have been capable of doing their school work without home assistence. In her zeal for their welfare, their mother had always assumed a responsibility that should have been theirs. By studying with them constantly, she was taking away their self-reliance.

It happened that Myrna came into the library one evening of the next week to talk about the new books the committee had recommended for purchase. Little David Wyman was just leaving my desk with a big book under his arm.

"I'm sure you'll find that a good book, David," I told the little fellow.

"I know I'll like it, Miss Mallory," David replied, smiling up at me and hugging the book close to his chest. "I'm going to read it all by myself."

"I wonder what made that little fellow say that," Myrna remarked. Don't most of the children read the books they borrow from the library?"

"Yes," I answered, "but David hasn't done much of anything for himself until recently. His mother has been doing everything for him. The two of them were alone, for the father was away. They came often to the library to get books, but the mother always read them to David. She had him bring home his school work, too, and they did that together.

"Not long ago David's mother left him in the care of a good woman and went to spend some time with his father. David's school work suffered an immediate setback.

"Fortunately his teacher was very patient. She finally discovered that David's mother, with mistaken devotion, had been doing so many things with him, and for him, that he did not know how to take enough responsibility himself.

"The teacher has encouraged David to come to the library and make his own selection of books and read

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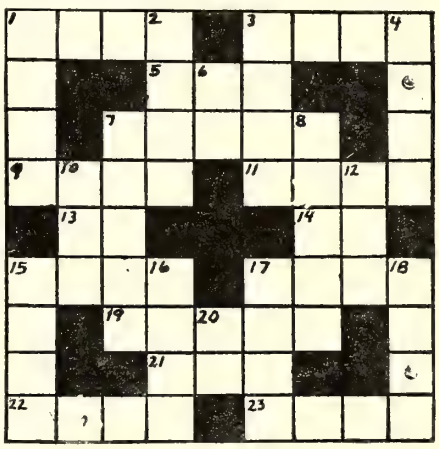
CROSSWORD PUZZLE.

ACROSS:

1. Abraham Lincoln's wife.
3. The home of frogs.
5. West India Lore (abbr.)
7. To wash with rubbing or wet brush.
9. A mental image or picture.
11. Food of early American settlers.
13. Avenue. (abbr.)
14. Team. (abbr.)
15. A ship or boat's company.
17. Of, or pertaining to the ear.
19. Name of Abraham Lincoln's mother and sister.
21. To decay.
22. Mid-day.
23. The last word of a prayer.

DOWN:

1. Learned men; wise men.
2. Young Women's Christian Association. (abbr.)
3. An edible stone-fruit.
4. A bump in a fender.
6. Iridium. (abbr.)
7. Abe Lincoln's age when he moved to Indiana.
8. Name of George Washington's sister.
10. Daughters of American Revolution. (abbr.)
12. A returned captive. (Ezra 2: 47.)
15. The boy Washington threw one across the Rappahannock river.



16. To give notice of possible danger.
17. A prefix meaning eight.
18. Grain grown by Abe Lincoln's father.
20. Negative answer.

Answers to Last Week's Puzzle.

ACROSS: 1. Jews; 3. Tint; 5. Tri; 7. Races; 9. Ashy; 11. Serf; 13. To; 14. Va.; 15. Odds; 17. Send; 19. Alien; 21. One; 22. Root; 23. Name.

DOWN: 1. Java; 2. Stay; 3. Ties; 4. Turf; 6. R. C.; 7. Rhoda; 8. Seven; 10. S. T. D.; 12. Ran; 15. Over; 16. Slot; 17. Seen; 18. Dame; 20. In.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PILGRIM FELLOWSHIP AT HAPPY HOME CHURCH.

We have two young people's classes at Happy Home Church. These classes have their own officers and meet each Sunday morning at the Sunday school hour. During the months of January, February and March, they meet together and are taught by the minister of the church, studying Second Corinthians.

The two adult classes are also studying this book of the Bible for this quarter. Thus each year the whole church, particularly the older group, studies the book of the Bible selected by the Missionary Society of the church. We feel that this is better than one hour spent on the selected book or better than just a series of worship services using the book as the theme.

Happy Home is a rural church. Consequently the young people can't get together for extra meetings. We have just started the plan of meeting at the parsonage each Sunday after the morning hour of worship. Each brings his own sandwich; the pastor and wife furnish the dessert and the hot chocolate. The group spends the afternoon in worship, play, planning, working, singing, etc. Most of them stay on for the church service at night and return home with their parents or friends going that way. This past Sunday, ten young people met with the pastor and family. The afternoon was dreary outside, but inside the house was theirs. Everyone seemed to enjoy the hours spent together. A news letter was written and mimegraphed. This was sent to all the boys in service. It was full of fun and news.

We were glad to have the assistant Sunday school superintendent, Mr. R. J. Hudson, and his wife call by for a few minutes and enjoy a cup of Russian tea with us.

The two classes are part of the Pilgrim Fellowship. Miss Louise Sparks, Rt. 1. Ruffin, N. C., is the new president of the Fellowship, and Miss Winifred Ellington, Rt. 3, Reidsville, N. C., is the new secretary. This is a fine team, and we are expecting great results.

The Pilgrim Fellowshippers are desiring to work in the National Million Hour Plan and have applied for the application blanks so as to be enrolled.

More than ever we need to follow the young Master of Galilee as He "calls us o'er the tumult of our life's wild, restless sea."

W. J. ANDES, *Minister.*

A REPORT FROM MONTICELLO PILGRIM FELLOWSHIP.

Our Pilgrim Fellowship held its monthly social, in November, at the home of Jane Faucette, with around twenty members and two leaders attending. Our studies were taken from the Bible in November.

We devoted two or three Sunday nights in December toward our Christmas play, which was given on the night of Dec. 23.

Due to bad weather and the necessity of most every member having to work, our meetings have been a little irregular during the last month.

We are very proud to have two members in the Armed Forces: Billy Rudd in the Army and Robert Moore in the Navy.

We now have twenty-five members on roll and around $5.00 in our treasury.

JANE FAUCETTE,
President.

DANGERS OF GAMBLING.

The recent order closing the race tracks and the many proposals received by the U. S. Treasury, from taxpayers, to establish a national lottery as the best and easiest means of paying off the gargantuan war debt, have again brought a discussion of gambling to the fore.

In the state legislature of Massachusetts, bills have been introduced to set up a state lottery calculated to raise $50,000,000 a year for the soldier bonus and for old-age pensions.

The U. S. Treasury has turned thumbs down on the proposition because its officials hold that "they do not believe in getting something for nothing." However, a recent survey made by one of the national poll-taking firms shows that 45 per cent of the people gamble in one form or another. The biggest percentage of civilians gamble on bingo for the benefit of some church.

It is significant, however, that Protestant churches do not conduct gambling devises to raise money. Neither does Masonry tolerate gambling in its name or on the premises of any of its halls or temples.

A vast number of Americans bought tickets for the prewar Irish Hospital Sweepstakes, which shows that they are willing to risk a small amount for one chance in 400,000 at each of 2,000 prizes ranging from $150,000 on down to a few hundred dollars.

A national lottery would not fail in this country—the fear is that it would work too well and might interfere with work—physically or mentally; often it is noticeable that thousands of young men during the week that the World Series baseball games are in progress are more likely to have their minds on the outcome of each day's contest than they are to have their minds religiously concentrated on the business of their immediate jobs.

People are not made moral by legislative enactment, else the daily practice of the Golden Rule by men and women everywhere would long ere this have become an accomplished fact and the world would be well on the road toward the millinnium of health and happiness and peace. As Longfellow so aptly puts it: "The heights by great men reached and kept, were not attained by sudden flight, but they, while their companions slept, were toiling upward in the night."

The American people have shown on many occasions that they can be talked into a certain line of conduct, but they refuse to be driven into it. The desire to win a disproportionately large return by risking a modest sum of money, is apparently bred in the very bone and sinew of some people, and like the lawbreakers of prohibition days, they are willing to take their chances on a fine or jail sentence, despite any law to the contrary. Then there are others who refuse to regard bingo as immoral so long as some bishop or archbishop issues a statement, widely publicized by the daily press, that if the profits go to the church, it is moral and should therefore be made legal.

The bingo racket in Cincinnati ran into a seven-million-dollar gross over a three-year period—and naturally it is hard for the beneficiaries of a game that large to regard it as anything

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS THE SON OF GOD.

Lesson VIII—February 25, 1945.

Memory Verse: *"Every one, therefore, who shall confess me before men, him will I also confess before my Father which is in heaven."*—Matthew 10:32.

Lesson Text: Mathew 16, 17.

Devotional Reading: II Peter 1:12-18.

The Interesting Thing.

"He asked his disciples saying, Who do men say that the Son of Man is?" It came almost as a bolt out of the blue, and it must have struck the disciples with surprise and perhaps devastating power. Perhaps they had not thought much about it. But as soon as they got their wits together, they replied that men had various opinions about their Lord. Some thought He was John the Baptist—these could not have done much thinking; some said that He was Elijah; some said that He was Jeremiah, and others, not quite sure where to place Him, said that He was "one of the prophets." Their replies were illuminating and significant. He had made various impressions on the people. There was something in his character that reminded one of this prophet and another of that prophet. It is an index to the many-sided character of Jesus. Furthermore, everybody thought that He was one of Israel's great men—He belonged in their Hall of Fame. It is interesting to know what men think of Jesus, how they regard Him, where they put Him. There are many theories about Him, and many attitudes toward Him. One ought to know what folks do think of Jesus.

The Important Question.

"But who say ye that I am?" That is the important question. It is interesting and helpful to know what others think of Jesus. It is all-important what you and I think of Him. Ultimately, a man's conception of Jesus is all-determinative. To think of Him as simply a good man, or even as a great man, to think of Him as a Teacher or Preacher or Healer or Prophet or Son of Man is one thing. To think of Him as the Saviour of the world, as the Son of God, as God in the flesh, is another. It has been the profound conviction of the majority-body of the Church of Christ during the centuries that Jesus Christ is the Son of God, the Church has believed in his Divinity and his Deity. And the Christianity of the folks who have believed this has been more virile and vital than that of those who have taken a lesser view of his nature. A careful reading of the gospels seems to indicate that Jesus directly and indirectly asserted that such He was—the Son of God in a unique sense, the Saviour of the world. It makes a difference, of course, what others may think about Jesus. But the basic and searching thing for those of us who read these Notes is, "What do I think of Jesus Christ?" Is He simply another of God's good and great men, or is He the Son of God? Is He my Saviour, and is He my Lord? "What think ye of Christ?" asked Christ himself.

An Impressive Experience.

The experience which the disciples had with Jesus on what is called the Mount of Transfiguration was an impressive and inspiring experience. They were hardly prepared for it and its strange happenings—the garments of Jesus glistening with a strange glow and whiteness, the face of Jesus shining even as the sun, the appearance of two of their greatest religious leaders, Moses and Elijah, from the unseen spiritual world, the voice out of heaven saying, "This is my beloved Son in whom I am well pleased; hear ye Him, the cloud which overshadowed everything, and then the figure of their Lord standing there in a new majesty and aloneness. There is no use of trying to explain the thing away, or to explain it in any satisfactory way—things do not ordinarily happen that way. But in Jesus we have an extraordinary Man, and we can expect the extraordinary. Furthermore, the shadow of the Cross had fallen across the path of Jesus, and God, perhaps, had a double purpose in granting both Jesus and the three most intimate disciples this experience: He took this means of preparing his Son for the Way of the Cross—the law and the prophets talked with Him concerning his departure; and it also prepared his disciples for that strange event, and gave them a greater conception of their Lord.

It was not mere favoritism which led Jesus to take with Him only Peter and James and John. Spiritual things are spiritually discerned, and they more than the other nine were spiritually prepared for and able to understand what took place. It is significant that at the conclusion of the great event, they saw no man save Jesus only. Life has new harmony and meaning when Jesus is placed at its center, when He is the point of reference for all things. There are too many clamant voices today, too many folks demanding a hearing. We need to lift up Christ, we need to magnify Him.

An Effective Expression of Service.

Worship is an important phase of the religious life. Man cannot live at his best by bread alone. He needs the uplift and the outlet which comes from moments when he gets fresh visions of his Lord and fresh visitations from the Spirit. But worship is not all of religion. A true service of worship usually ends in service to one's fellowmen. From the "Mount of Vision" to the "Valley of Service" is sound religious practice. It was not mere coincidence that Jesus healed the afflicted boy when He came down from the Mount of Transfiguration. The world would be a better place if the inspiration of the morning service of worship could be mobilized and directed in behalf of human service.

THE FAITH OF WASHINGTON.

Courage is highly contagious—one man of courage can often turn the tide.

The courage of Washington at Valley Forge saved the day; courage without hate. When others were ready to quit and give up the struggle he did not falter, did not doubt, and his courage infected his ill-fed men.

Back of his courage was his faith, which fed it, supported it, added flame to its fire. Faith is electrifying, it is the mightiest force in the life of man; it does impossible things; it dares, it takes risks.

It was the faith of Washington—calm, unshaken, in spite of defeat and utter discouragement—that kept his cause from failure.

—*Joseph Fort Newton in "Live, Love and Learn";* Harper & Bros.

The most harmonious note, and far-sounding, ever struck on the great theme of love was not by any musical composer, or by the best literary lights of the world, but by the apostle Paul.—*J. O. Atkinson.*

A NEW CHALLENGE.

(Continued from page 8.)

up their hands in futileness because of a thoughtless or unkind word.

Many a church has become spiritually anemic because of bickering, fault-finding dissatisfaction, or just plain laziness among its members. And in many instances the church has finally closed its doors and has been left to rot in the presence of God's condemnation for the sin its members had committed.

God would bring to our attention today that the church has a contribution to make to the lives of a people at war. It affords a refuge for many weary, fatigued souls in which they may find a fellowship with God. The great contribution it makes, however, will depend upon how willing and anxious its members are to seek its comforting power. It is tremendously distressing to me to see families in the community, some in the church, who have sons or loved ones in the war zones, who seem never to have a single thought with reference to asking God's blessings to rest upon them. You would say, perhaps, that they make their petitions to God from the secret of their closets. Perhaps so, but I am convinced that if they believed in God enough to do that, they certainly should believe in Him enough to reverence and seek Him in his sanctuary, turn their faces toward his altar, and bow their heads and join in prayer with others.

The voice of God comes to us anew today and says, "Son of man, stand upon thy feet, and I will speak unto thee" concerning the church—the greatest institution on earth.

III.—*Through the walls of our own self-will the voice of God would speak again, and say, "Son of man, stand upon thy feet, and I will speak to thee" concerning thy part in the Kingdom's work.*

The reason the early church grew spiritually and materially was because the Christians out-lived, out-served, out-worked, and out-prayed the pagans. And so shall it ever be. The Church of our God will cast a long shadow of redemption over the face of the world and bring it back to God when you and I take seriously our part in the Kingdom's work. It takes the enthusiasm out of any minister to have a church constituency of one hundred, two hundred, or more, and be unable to find enough men and women to effectively carry on the organizational work of the church—not enough men and women dedicated to the cause of Christ to carry on his work in a progressive manner. Something is wrong when such a condition exists.

Perchance, it may be that we need to come again with contriteness of heart and surrender again our souls to the Master. If this is the needful thing, then let us not hesitate to confess our sins, for if we neglect this "great salvation" we cannot live in harmony with ourselves, with our neighbors, with the people of other races, nor with God.

Another distressing fact which vividly portrays how some shirk the work of God's Kingdom is seen in those who practice the "get on the band-wagon" type of religion. These members unite with the church, and that is all. They never work, they never pray, they never pay. I heard a layman, once, voice a pertenant thought. He said, "The society of individuals that makes up the church should be compelled by the church to attend at least one worship service each month and to contribute regularly to the work of the church." Then he continued to remark how loyal most people were to clubs, the Red Cross, veterans' and fraternal organizations, and to their public work, but that loyalty to the church and to God was grossly lacking. He was a churchman who was not lacking in any of these Christian prerequisites.

Regardless of the attitude we take toward work in God's Kingdom, it is a serious and noble work. I do not care how small a church organization may be, if the Holy Spirit has captivated the lives of its members and they have united with the Church, there certainly ought to be enough men and women to carry on its work effectively, and there will be, thank God, if we have truly found Jesus in the forgiveness of our sins.

Some day the present war will end, and then the real work of the Church will have just begun. At that time, our boys will be returning home. Some of them will have distorted spiritual concepts; some will be resentful and antagonistic toward God, because of the loss of a limb, or because of some disfigurement in the physical body. What shall we do? What will the Church be able to do? If these men find that you and I have not been faithful to the Church and to God, they will then assume that God is an unreality and the Church is an useless institution.

Faithfulness to God and the Church is the thing that the Spirit of God asks of us. Shall we hear his voice and act, and serve, and be, or shall we remain in awe and wonderment of God's goodness; yet soon lapse into sin and selfishness.

"Son of man, stand upon thy feet, and I will speak unto thee." Will we hear the voice and do the will of God?

NEWS OF ELON COLLEGE.

(Continued from page 9.)

152.86 received from the North Carolina and Virginia Conference for the College.

The College wishes to express its appreciation of this assistance to the conference officials, and through the conference officials to the pastors, and through the pastors to local churches and their members. We are doing a fairly good job at the College with the help of the churches and our friends. I trust that the North Carolina and Virginia Conference will now resolve not only to raise its entire apportionment for the year 1944-45, but to exceed the fine record for 1943-44.

Reports are now in from all conferences, save the Eastern North Carolina Conference. We are hoping that it may come in soon that we may be able to make a complete report for the conference year 1943-44.

FIFTH SUNDAY OFFERINGS.

We are in the midst of the College Period—the period in which all Sunday schools and churches are supposed to manifest an interest in our College and contribute for its support. All contributions are counted on conference apportionments. Our offering for the week is the smallest recorded in many, many months. Surely our friends have not forgotten us. It is just a matter of delay. If you knew the needs of the College, your support would be generous and immediate. Any thoughtfulness or help on the part of the Sunday schools and churches of our Convention will not only be appreciated but will be of material assistance to your institution.

Previously reported		$1,150.57
Western N. C. Conference:		
Spoon's Chapel Church ...	$ .90	
Eastern Va. Conference:		
Newport News S. S.	7.25	
N. C. and Va. Conference:		
Concord S. S.	5.00	
		13.15
Grand total		$1,163.72

The best and surest way to live positively and victoriously is to be so absorbed in the good things of life that the bad things of life will have no time or opportunity to get into life.—*H. S. Hardcastle.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer has always loved folks. He likes to meet folks, to talk to folks. and to make and hold friends. He would much rather lose money than to lose a friend. We all need friends. They are worth far more than money.

We were riding along, years ago, in a buggy with a man when we were just a young man. A man was some distance from the road chopping wood. As we passed he stopped to look at us. My friend tipped his hat to him. We said to him, "Why did you do that? You did not know him." He replied, "That did not cost me a penny, and I may have made a friend." We learned our lesson there.

One of the real joys we have had in being superintendent of the Christian Orphanage is the opportunity we have had to meet people throughout the Convention and grasp their hands and form lasting friendships. We prize these friendships more than we would gold.

Another of our real joys through the years has been in getting, opening and reading our mail. It has meant a lot to us in our work here. In so many of the letters there would be kind words of encouragement that would bring a little sunshine sometimes when we would have had a blue discouraging day. Perhaps it was a little prayer that the kind Master would bless our efforts in behalf of the little children here; perhaps they would tell us that a special prayer had been offered in their church or Sunday school in our behalf.

We will never forget one letter that we received twenty years ago. We had a scourge of pneumonia in our family of children. If one got better, another would take it. We had seven cases on our hands at one time. It looked as if there were no stopping. We were with these children day and night. We were discouraged and downcast over the situation. We went to the postoffice one morning and got our mail. We received a letter from a good lady in Atlanta, Ga. Among other things she had to say was this, "We have heard of your scourge of sickness in your institution. Our church had special prayer in your behalf yesterday." Ah, how it lifted the clouds and let the sunshine in to know somebody was holding us up before the Throne of Mercy.

Not so, under the new set-up. We go for our mail. It is not there. We miss the inspiration and the joy we have had for twenty-eight years. We go back to our office with disappointment in our hearts. Getting letters is a kind of telepathy between the writer and me. It is like shaking hands and greeting each other by the means of telepathy. It keeps us in closer touch with each other and inspires us in our work here. We miss it now, as most of the letters that have always came to us, do not come to us any more.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 15, 1945.

Amount brought forward		$1,406.19
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Bethel	$ 15.60	
Morrisville	1.10	
New Hope	3.50	
Turner's Chapel	6.39	
		26.59
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Newport News	14.85	
Old Zion	10.50	
Rosemont	47.43	
		79.78
N. C. and Va. Conference:		
Belew Creek	$ 1.79	
Burlington	33.99	
Ingram	8.19	
		43.97
The N. C. and Va Conference ...		328.10
Western N. C. Conference:		
Flint Hill	$ .73	
Pleasant Union	5.71	
Shady Grove	2.00	
Spoon's Chapel	4.50	
		12.94
Va. Valley Conference:		
Concord		.93
Total for the week		$ 492.31
Grand total		$1,898.50

DANGERS OF GAMBLING.

(Continued from page 11.)

but sanctimonious and strictly according to Thomas Aquinas and Savonarola. But slot machines, bingo, punch boards, and the numbers game, all take money from persons who can ill afford to lose, notwithstanding that one here and there makes a modest financial killing, as its devotees call it. Rewards in life must come from hard work and not from chance, else the free enterprise system will crumble, and with it, the morals which have been the country's foundation.

—S. W. in Scottish Rite News.

The Board of Publications Urges

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

DUFF.

Sergeant J. P. Duff, a member of the auxiliary police force at Hampton Roads port of embarkation, died suddenly at his post of duty, on January 8, 1945, at the age of 56 years. Brother Duff was a native of Pennsylvania, and a veteran of World War I. After the war, he came to Halifax County, and married Miss Martha Hite. He united with Liberty Christian Church and was very active as the efficient superintendent of the Sunday school. He had expressed himself as desiring to do his part in the present war as in World War I, and then coming back to Halifax County.

Besides his companion, he leaves two interesting daughters, Rose and Ann, and one brother and two sisters.

The funeral was at Liberty Church on January 11, and burial in the church cemetery. A congregation of sorrowing loved ones and friends attended. The floral tributes were numerous and beautiful. An excellent Christian gentleman has passed to his reward.

C. E. NEWMAN.

BUCHANAN.

Oscar Page Buchanan, son of Mr. and Mrs. William Buchanan, was born in Mecklenburg County, Va., August 7, 1909, and died December 29, 1944. In 1930, he married Miss Gertrude Ladd, who survives him with five children. He is also survived by his father, mother, one brother and five sisters.

The funeral was at his church, Union, Virgilina, Va., on January 1, 1945, and burial was in the town cemetery. A very large crowd attended.

Brother Buchanan was an industrious man devoted to his family and useful in his community.

May the Comforter be with his loved ones, and our heavenly Father bless and guide in all things.

C. E. NEWMAN.

PAYNE.

On the morning of December 29, 1944, God, in His infinite wisdom, saw fit to suddenly call to her heavenly reward, Mrs. J. T. Payne, who was 76 years of age.

Having long been a faithful and loyal member of Apple's Chapel Christian Church and interested in the work of the church and the saving of souls, she was loved by all who knew her. Her place in our church and community is vacant, and our hearts are sad; but while we, as friends, mourn our loss, our hearts go out in deepest sympathy to her family.

Therefore, we, as her fellow church members, wish to express our appreciation and sorrow as a tribute to one whose memory we will ever cherish.

Mrs. HOMER ANDREWS,
Mrs. ROBERT MURRILE,
Committee.

BAIN.

When Mrs. Elizabeth A. Bain passed away on November 8, 1944, the Woman's Bible Class and Missionary Society of the Wakefield Christian Church lost a faithful and fruitful member.

Hers was a life of Christian beauty, and truly can it be said, a godly woman has been called home. Her aim was to live in obedience to the Master's will. His will was her will.

The members of the Woman's Bible Class and Missionary Society take this means of expressing their appreciation of her life and service and of extending to her family their sincere sympathy in their bereavement.

They desire that a copy of this tribute be published in The Christian Sun and a copy be sent to the members of the family.

Mrs. WALTER SEELEY,
Mrs. LEE MURPHY,
Mrs. BLANCHE MOFFITT,
Committee.

There is always a danger to be guarded against in public worship: the danger of putting the emphasis on the form without letting the form achieve its purpose.

—O. P. Baird.

FOR THE CHILDREN.

(Continued from page 10.)

them for himself. This is only one of the ways by which he is becoming more self-reliant. I'm sure his mother would be greatly astonished if she knew that she really handicapped her child by doing too much for him."

Myrna was looking at me with puzzled eyes. "Do you suppose I've been studying too much with Jerry and Eileen?" she inquired.

"I don't know, Myrna," I answered honestly. "It's a good thing for children to have their mother as much interested in their school work as you are. The question is whether they depend on you or on themselves."

My friend gave me a wry smile. "I'm afraid that I may have led Jerry and Eileen into the habit of depending too much on their mother," she declared. "It won't be many years before both of them will have to take up the responsibilities of adult life. I think I'd better give them a chance to develop more self-reliance."

FROM AN INSURANCE AGENT.

(Continued from page 2.)

"I'm sorry for you, because this church will be sold to pay off its debt"—but it wasn't. That church adopted a "weekly plan" and called on every member to pledge something, and give it every Sunday—and when one failed, the *committee* went after him. Results? They raised $20,000 of it in three years, raised the other $2,000 on a single Sunday, and raised the church membership to 700.

You just keep on until you get all the churches to adopt the same plan we carry in these industrial insurance companies, and you'll stop this "church begging." Our plan is Biblical, so will yours be. Your editorial is tops. I enjoyed reading it.

AN INSURANCE AGENT.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 . Ohio

Our Nation Calls for Patriotism that is Based upon Conduct Rather than upon Emotionalism

By ROY C. HELFENSTEIN

A large company of business and professional men were gathered at a banquet in one of our larger cities. They sang "My Country, 'Tis of Thee" and "God Bless America." The chairman presiding at the occasion reached for the folds of the flag that was standing close by. He raised it to his lips and kissed it, saying, "I wish I could die for this flag and for the country that it represents." Hushed silence followed. Some had eyes moist with tears of appreciation for such words of patriotism. And yet that very night that same man participated in a drunken brawl, brazenly profaned the name of God, of his country, and personally participated in a bribing compact that involved the entire city council in order to obtain a selfish objective for personal profit. Fancying that he was so patriotic that he would like to die for his country in that moment of high emotion, as the large company sang "God Bless America," he failed, in the hours that followed—as he no doubt had failed all along the way—to show sufficient patriotism to give his country an honest life, an example of social decency, and the influence of a Christian citizen, by standing for the things of God and of the Church. Fancying that he would like to die for his country—a thing that every American citizen can do, and is honor bound to be willing to do if occasion so demands, he had lustily joined with the others of his group in singing "God Bless America," but permitted his own life to be a reproach to his country.

Those who sing "God Bless America" are honor bound to show that they sing those words in sincere petition, and that they make their own lives a blessing to their country. Else to sing those words is but hollow mockery and blasphemous hypocracy. . America's greatest need today is patriotism that is sincere, patriotism that is based upon religious conviction, patriotism that is based upon conduct rather than upon mere emotionalism.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, FEBRUARY 22, 1945. NUMBER 8.

ELON COLLEGE ISSUE

Mrs W C Wicker 1-1-46

THE O'KELLY MONUMENT

Erected to James O'Kelly, the Founder of the Christian Church, this monument stands on the campus at Elon College as a symbol of religious freedom.

NEWS AND VIEWS

Suffolk Church Sunday School attendance has increased every Sunday since January 1. Last Sunday's attendance was 415.

In celebration of National Brotherhood Sunday, the Sanford church had a joint service with the Jews of Sanford, and had Rabbi Abraham Goldberg deliver the sermon.

The Fifteenth Anniversary of the new building was observed last Sunday in our Newport News church. The goal for birthday gifts was $1,500.00. The amount received was $2,659.72.

Dr. Will B. O'Neil, pastor of the Holland Congregational Christian Church, has recently been elected president of the local Ruritan Club. This club, incidentally, is the mother club of Ruritans.

Rev. Aubrey C. Todd spoke at the Ash Wednesday service at the Church of Wide Fellowship, Southern Pines, N. C. Others to speak during the Lenten period are Supt. F. C. Lester and Rev. Allyn P. Robinson.

The World Day of Prayer service in Sanford was held at the Congregational Christian Church. In addition to the Sanford churches, members of our Shallow Well Church and Turner's Chapel attended the service.

Dr. Charles T. Holman, professor in the Chicago Theological Seminary, and Rev. Arthur Newell, pastor of the Evangelical and Reformed Church, Richmond, were the speakers at Eastern Virginia Ministers' Meeting on Monday.

CHRISTIAN METHODIST MID-WEEK LENTEN SERVICES "THE SEVEN LAST WORDS OF CHRIST."

conducted by
Rev. Forrest S. Wagoner,
Rev. Richard L. Jaskson.
7:30 P. M.

Feb. 14: "Father, Forgive Them."
Mr. Wagoner; Christian Church.
Feb. 21: "Today Thou Shalt Be."
Mr. Jackkson; Methodist Church.
Feb. 28: "Behold Thy Son."
Mr. Wagoner.
Mar. 7: "Why Hast Thou Forsaken Me?"
Mr. Jackson.
Mar. 14: "I Thirst."
Mr. Wagoner.
Mar. 21: "It Is Finished."
Mr. Jackkson.
Mar. 29: Communion Service.
Christian Church.
Mar. 30: Communion Service.
Methodist Church.
Waverly, Va.

RELIGIOUS ACTIVITIES ON ELON COLLEGE CAMPUS.

Elon College was founded fifty-five years ago for the purpose of training young men and young women for Christian service, not only in the professional realm of the ministry, but in the capacity of Christian laymen as well. This function during the years of growth and development at Elon has never been overlooked. Educational standards for the ministry in general have been greatly advanced. When Elon was founded, a man with a college degree was thought to be exceptionally well fitted for the ministry, whereas today our conferences are increasingly demanding three years of graduate work beyond the college level. Thus the function of Elon College has evolved. No longer is it expected to produce a finished pastor, but rather our college is called upon to give to the pre-ministerial student a solid foundation in English, History, Science and the humanities, as well as in Bible. From Elon, our ministerial students go to recognized seminaries throughout the country and invariably make good records in these institutions.

Development of Christian attitudes and practices among laymen is still a vital function of the program at Elon College, and opportunities for worship and participation in religious activities on the campus are many.

Aside from the regular courses in Bible and Philosophy, the religious activities on the campus include Chapel twice each week for which outside speakers are invited, and Sunday school and church on Sunday. Students are required to attend all of these functions. In addition to these, voluntary attendance is permissible for Sunday evening Vespers, daily Morning Watch, daily Evening Prayers in the boys' dormitory, and occasional special meetings held by the Student Christian Association. All of these voluntary activities are carried on by student cooperation, under faculty guidance. The Ministerial Association, composed of those young men and young women who intend entering the field of Christian service, has about twenty members. The Association meets once each week for programs and discussions in their particular field.

The general religious atmosphere in the college is good. The great majority of our students come from Christian homes and tend to continue their Christian beliefs and practices here. The student body and faculty cooperate in maintaining a healthy, moral and religious atmosphere.

ELON OVER THE GLOBE.

Dear Editor:

A news reporter told me just now that you couldn't put in certain "human" things when you are writing a news story. It seems to me the report is sometimes incomplete when the story behind the news isn't told.

Take, for instance, the death of Elon's own Preston Townes. It was not so long ago that Preston was on the campus entering into everything. You couldn't miss him because he was so tall. Yes, and Evelyn was right there with him. As is the way with man Elon romances, she later became his wife. When "Townes" first came on the campus everybody said, "Look, his brother was an Olympic and world champion hurdler." But soon it came to be, "Look, there's Townes, one of Elon's best basketball players." Gee, I've yelled myself hoarse from excitement when he would calmly take the ball from the backboard and just drop one in. Yes, and I remember how the other schools tried to get him, but he came to Elon. It makes a lump in my throat when I realize he died fighting for our school, our people and our nation.

It's funny, wherever you go you see an Elonite. More than ever before they are scattered all over this earth. They tell me that it's just like meeting someone from heaven when you haven't seen anybody you know for a long time, and somebody yells, "Hey, Elon!" It's O. K. if he can't remember your name, and maybe you weren't the best of friends, or even fraternity brothers, but you are fellow Elonites and that does it. The boys over there have written how they've talked for hours on the subject—Elon!

Just the other day Lt. Pollard, who is in England, wrote Professor

(Continued on page 10.)

Elon College from Pulpit to Pew

By J. MARSHALL WALKER, A.B., TH. M., *Stovall, N. C.*

I am a Baptist minister. I have been in a Baptist Church since I was a boy in high school. I love our churches; believe our doctrines, and support our denominational program. If I could not do so, I would feel honor-bound to leave my pulpit and go where I could be true to my deepest convictions. It would, of course, necessitate my leaving folks I love, with whom I have had a fellowship that has been rich and, to me, quite glorious.

Despite the fact that I am a Baptist, I have a peculiar interest in Elon College. By some manner, I left my grandparents' home in Eastern North Carolina in the very heart of the depression with $25.00 in my pocket. I record with gratitude that four years later I managed to finish Elon College without owing my Alma Mater one red cent of money. Before I graduated, somehow my credit was still good, I borrowed enough to pay her in full. Elon had become my mother in learning. She had cooperated in seeing that a very poor boy had spent some years in the process of becoming a man in college.

I have been thinking about the matter, and I find that my first reaction of jubilance over not being in debt to Elon was wrong. I, nor any other student, ever finished Elon out of debt. We owe a debt larger than money, and far more meaningful to her welfare. It is the debt of goodwill, of love, of honor, that will, through us, promote the interest of Elon and send a stream of students to her classrooms on down through the years. I can understand what Paul meant when he said, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

Now, I submit that to love a person or an institution there must be a reason to love. It will be in you or in the institution. In my case, the reason to love was inherent in Elon. She made possible a college education to one of North Carolina's most poverty stricken boys. Since that day, I always have been glad to speak with great love of the place the school of the "Christians" played and continues to play in my life. I look back over ten years since the day I entered her doors, and I find her going on in the same fine spirit of service.

With all this said, there is a burden that I long to express to the world of Congregational-Christian Churches. As a Baptist, I support our Christian colleges, denominationally owned, with my churches to the last ditch. I do this in our state and southwide program. The thing that makes a distressing burden was discovered afresh in a conversation with a Congregational Christian preacher just recently. I have detected it several times before, directly or indirectly. To these men, Elon was and is their heritage, their tool, their denominational hope. They had a negative spirit toward their college. To me, it was as if a man bored a hole in his boat and wondered why it was sinking. This man was positively antagonistic toward his own college. It seemed that he was made in a small mould and could find no one to "take it out on" but his college. But in talking through the years, I find that men of this type have one of three attitudes. Sometimes they are lethargic, "laissez-faire," indifferent. It doesn't make much difference. God must, in His divine wisdom, have a place for such a man; but we believe any minister with such an attitude needs to get some vitamin pills or reconsider his call. There is a terrible rebuke in the book of Revelation about a "lukewarm" church. Surely, a minister is a part of the church. He should be a vital part.

Another group carries a pet peeve. Each one seems to have one. One such man who talked to me in confidence has since left the ministry because of an insufficient amount of character! These men seemed to want to attach their weakness to the college or to attack the college on account of it. Often it was a personal weakness which the school was honest enough to recognize, but which the man was not wise enough to overcome. They could pause and see that weakness added to weakness is like zero added to zero. It still makes zero. To turn on the college is adding weakness of statesmanship to weakness of personal habit, ability, or outlook. They remind one of the two women who fell out with each-other. They quit going to church. Unwilling to make the necessary amends, they "took it out" on the Lord. Often it was a personality difference. With such a small vision, they wonder why they don't get along! Telescopes reversed give a reversed view. One might well study the fifth chapter of Isaiah and conscientiously ponder the story of the sour grapes. To you who do read it, I beg you to note that from the original Hebrew the translation can be made to read "stink grapes."

The third group confuse issues. They are reformers. They find far more preaching material in giving labels to other folks than they find in God's Holy Word. Yet, and mysterious indeed it appears, this group is always talking about others for not preaching the Word of God. They have the college teachers labelled "modernists." This is a misunderstood term. I can say this, for I am known to be among the orthodox or fundamental group. No one ever has doubted this fact or accused me otherwise. Certainly not to let me know about it! But too often this term "modernist" is a convenient tool to discount every person who does not agree with you or who has more sense than you have. Some think the college ought to be disbanded and everything given to a particular mission or to them. We may well remember that when the Christian College ceases to be Christian, it ceases to have a right to existence. When it ceases to exist, the life-line of missions at home and abroad has been cut. The one thing fundamental to missions is the missionary, and the Christian College stands for the great purpose, among others, of producing missionaries, preachers, and men and women who will be missionaries in local churches teaching Sunday School classes, leading societies, and winning men and women to loyalty and faith to our Lord and Savior Jesus Christ. When one of the greatest missionaries settled his estate he sent the bulk of it to a Christian college. His reason for doing this was that he felt she would be true to her trust and seek to make every man a trained missionary of Jesus Christ, a soul-winner. He realized that the great work he had started in China needed men more than money. Any man with a clear head and conscience will give some money, but it takes a higher man to give his life. He must come out of the Christian college.

Of course, all isn't negative. A fourth group is made up of men and women who carry on bravely and sincerely. I see it in their fine spirit of sacrifice; I feel it in their enthusiasm; and it bears fruit in their wisdom used in operating Elon College. Most of the laymen that I have

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INVEST IN CHRISTIAN HIGHER EDUCATION.

A Vice-President of the United States once described the work of a church college as contributing a "stream of Christian citizenship which has been like a fountain of crystal water to purify the otherwise muddy stream of our national life." Years ago President Dwight of Yale said: "The man who can convince Christian people of the close connection between the maintenance of Christian colleges and the prosperity and growth of the church will be a benefactor of the race."

Our Church has ever expressed its belief in an intelligent faith, an educated leadership and an enlightened people. At two of the greatest crises of the world's history men of broadest education—Moses and Paul—were called to the leadership of God's people. Christ recognized and illustrated this truth. He called the "Twelve to be with him" and they remained in the "College of the Apostles," under the Master Teacher of the ages during his earthly ministry. America and the world must be inspired and guided by Christian leaders. We cannot have these in sufficient numbers without Christian higher education. We will not have the Christian higher education demanded by the Church without the Christian college. We will not have the Christian college in the post-war world without a more substantial investment.

Elon College, backed by a history of noble service, and full of promise for the future, needs a more sympathetic and intelligent interest on the part of our people and larger gifts for equipment, endowment and personnel. What better investment can be made of money and energy and prayer than in this institution and in the lives of our own young people who want to serve the home, the church, the state, the nation and the world?

Bishop W. W. Peele has placed Christian higher education in its proper perspective in the following paragraphs:

"The church is in the field of education because of its obligations and responsibility. The church never can forsake the educational field so long as it places primary emphasis upon 'the relation of life to God.'

"The church and the state are not competitors in the field of education, but rather, they are complements of one another. . . .

"The church's largest contribution to education—like her supreme ministry to human life—is her gospel, with its interpretation of existence and its inspiration to live worthily. It is all-important that her gospel should supply the presuppositions of all education, . . . and create the spiritual atmosphere which pervades every institution of true learning."

WHAT PRICE CHRISTIAN EDUCATION?

Many people wonder why Roman Catholics go to all the trouble and expense of maintaining a separate school system in this country. They have to train teachers; they have to support their own schools and the public schools. Why do they do this? Do they have money to burn?

Catholics obviously keep up their own schools because they believe that is the best way of preserving their faith and religious practice. They presumably consider their religion so important for this life and the next that they are willing to dig into their pocketbooks in order to erect buildings, supply equipment and material, and pay teachers for an educational system based on the Catholic way of life. The teachers themselves evidently consider the Catholic educational system so important that they are willing to work for a salary that would cause secular teachers to frown in disgust. On this one thing they insist—a school system that educates the young for this life and the next, a school system which bases its education on God and their conception of revealed truth.

Our Church has affirmed its faith in Christian higher education. Courageous leaders have implemented that faith in the establishment and maintenance of a college. Loyal and generous members have matched their faith with their gifts. Now we come to a crisis period. The exegencies of the times call for additional resources. Do we believe that Christian higher education is essential in the post-war world? Then we must dig into our pocketbooks. We must adequately support and endow Elon College.

IT CAN BE DONE.

There are many legitimate ways of raising money. If we raise the million dollar endowment for Elon, resort to various methods of fund raising will be necessary. The editor was invited to the Donor Luncheon of the Richmond Hadassah, which was held recently in the John Marshall Hotel. This organization is dedicated to the program of helping distressed men, women and children of war-torn Europe to a new way of life, hope and health in Palestine. Support of the Rothschild-Hadassah University Hospital is a primary objective.

There were two types of donors. First, those who paid the minimum of $10 a plate for the luncheon. Second, the "Patronesses" who gave at least double the minimum amount. More than sixty patronesses were present. After all expenses were paid, the Hadassah sent $3,000 to Palestine.

How did they get so many people to attend such an expensive luncheon? someone may ask. First, audacious plans were made which attracted attention. Second, Mrs. W. C. Lowdermilk of Washington was the guest speaker. Third, the luncheon appealed to humanitarian and religious motives. Fourth, a strong committee made carefully formulated plans and executed them with rare proficiency.

R. L. H.

What the Church Expects of Elon College

By Rev. William T. Scott, '24.

Elon College was created by and for the Church. Therefore any program of the college should be closely related to the great purpose and need of the Church. The function of the Church is to win people to faith in Jesus Christ and the acceptance of Him as their personal saviour; to train people so that their lives will be enriched and dedicated to the service of God and man; to extend the individual and corporate Chrisian life into society so that the Christian spirit may be felt and practiced. The function of education fostered by the Church should lead to the discovery and application of truth. "To think is the symbol of manhood; to think clearly, creatively, is the mark of the superior man." To think clearly, altruistically, and to dedicate those thoughts to Christian ends, is the mark of the Christian man. Here is the hope of the World!

The Christian College exists to help the Church fulfill a religious mission, which can be accomplished only when people are educated (trained) in "knowledge, in skills, in habits, in interests, in beliefs," and who can be committed to take an active part in the Church, and through the Church to serve society. This is a Christian mission just as truly as any missionary action of the Church—be it in China, in Virginia, or in North Carolina. The Christian college, therefore, is essentially an instrument of the Christian movement. It must seek as its primary service to prepare young men and young women to become lay and professional leaders in this movement, both in the churches and in community life. The best test of the value of a college is to what extent that institution helps to fit young men and young women for the practical duties of life. A Christian college diploma should be a certificate of Christian character as well as of scholarship!

The churches expect Elon, therefore, to be the inspiration and leader of progress in religious thinking and dedication. There must be such a close relationship with the churches that there will cease to be a "leak at the top," as Dean Matthews put it a while ago. Often we ask the question, "Why is it that young people who are leaders at home go away Our brightest young men and young to college and when they return they are not interested in the Church? women go to college and it is expected that they will return eager for leadership in the Christian venture. To our sorrow, large numbers return to us uninterested. Something happens to their religion while at college! (These statements are not made in condemnation of Elon but as a general fact, and it will be seen later on that at our own college we have a chance and a responsibility to correct part of the truth as it might apply to Elon.)

Freshmen enter college with a simple faith. When they graduate, many of them have lost that faith and no adequate philosophy takes its place. We may account for some of this, *and the fault is not all with the colleges.* The church back at home must take its share of the blame and try to correct it. The student leaving home for college finds a different atmosphere existing at the college from that which he has experienced at home. Too many of our local churches have been afraid of truth and have kept their youth "in the dark" on great social and religious issues, and when liberation comes there is little foundation for courageous and clear thinking to match the scientific and fearless investigations of the college classroom. Perhaps over half of these young people have been active leaders in the church and larger community interests back at home. They participated in worship, Sunday School, Boy Scouts, etc. During college they sit and listen and are ministered unto. "Four years of religious inactivity are hard to overcome, for the laws of atrophy are universal laws." Then there are other factors, of course, such as competitive pressure of curricular and extra-curricular activities. Highly educated professors of science, literature, sociology, etc. are anxious for students to take their courses and join some departmental club. Religious activities are often unguided, leadership opportunities are few, and religion ceases to become particularly thrilling. The Church back at home does not keep in touch with these youth, and they simply act as any who are neglected or who neglect the religious side and loyalties of life. The result is that these same fine young people who went away from us are not "equipped in knowledge, in skills, in habits, in desire to undertake leadership." The average pastor knows all too well how difficult it is even to get high school and elementary public school teachers to teach a Sunday School class!

The Church has a right to expect that Elon working with the churches can and will correct these difficulties—as far as they exist—and somehow help the Church to receive these young people back dedicated to the responsibilities of Christan leadership. These matters are within the reach of our correction at Elon, for Elon is ours and we can help determine its policies. That is a big reason why we ought to support Elon by sending our youth there and by making substantial financial gifts to it.

As to the program which the churches expect of Elon College, an article printed in Volume V, No. 7 of "The Journal of Christian Education" published some years ago by the Department of Christian Education of the General Christian Convention expresses the opportunity and obligation of the Christian college to the churches far better than the writer could hope to do, and he quotes it:

"Denominational colleges are fast realizing that they cannot justify their existence unless they do more than independent and tax supported institutons. If they are simply to duplicate the work of these institutions, they have no excuse for being . . . The next step for the colleges in religious education is three-fold in its content: First, *The Curriculum.* The Church college cannot be satisfied with merely providing a religious atmosphere for instruction in what we call, for lack of a better term, the secular branches. These branches must be taught and the atmosphere in which they are taught must be religious, which is to say that Christian teachers must be employed as faculty members, this does not meet the full obligation that rests upon the curriculum of the Church college. Its curriculum must include specific instruction in Bible and religious education so that the Church may have trained leaders for its pulpits and for its pews. These leaders must know religion as experience and be able to interpret experience in spiritual terms. They must know religion as a working rule and they must know also that it is an enrichment of civilization past and present. Religion must be thought of in our Christian colleges as a quality of every course in the curriculum and not as a quantity of information to be transmitted.

"So long as there shall be need

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CONTRIBUTIONS

SUFFOLK LETTER.

The Ladies Aid society of Berea, Nansemond, church served a free turkey supper to the men of the Sunday School and church Wednesday, February 4, at 7:30 P. M. Dr. Frank H. Lewis delivered an after-dinner address, although it might be called an after-supper address, on the topic: "A New Day." The speaker made a very fine impression upon the audience of about one hundred men and women. His wit and humor drove home his salient points in the address with good effect. It was an excellent address and the people who heard him want him to speak again at an early date.

The supper was also "well received" by the men. The people of Berea are expert in preparing and serving a good meal. And the good women were delighted to have the privilege of planning for such a feast of good food and fine fellowship. The men should prepare and serve a supper for the women. A good old-fashioned fish fry might be acceptable sometime during the spring.

These social meetings have great value in a church membership. Food tastes better, the digestive organs function more perfectly and the spiritual nature is inspired by a season of good fellowship around a table. Fasting has great value for the soul, under some conditions, but it is not quite as pleasant as eating when one is hungry. The church has not used its opportunity, as well as it might have done, in the social contacts among its members and friends. The kingdom of God is not founded upon eating, but it is strengthened by the fellowship of cheerful, good natured people.

In these days of food-rationing, it is difficult for church people to provide food for extensive social functions. But much can be done to cultivate a spirit of goodwill among people in our churches. That can be done without serving elaborate meals. The point is that some effort should be made to cultivate good fellowship where it is needed. It is needed very much. So many people are easily disturbed. The war has gotten upon the nerves of many people. Misunderstandings arise very easily, and these sometimes develop into something worse.

There is a way out of these unpleasant conditions. People who differ can keep and cultivate friendship, if they will be wise and prudent. The church should offer a sincere fellowship, based upon the fundamental principles of the Christian faith. Envy, jealousy and hate cannot hold individuals or communities together. These attitudes create opposition and plant dangerous seeds of destructive division. United we stand and divided we fall. A warm handclasp, a sunny smile, a cheerful word and a spirit of kindness will go a long way toward keeping the home fires burning on the altar of any church. Berea church has long been noted for its loyalty, its spirit of friendliness and its respect for spiritual worship and righteous living. There are no divisions in that church. The people work together and cooperate with each other and with the pastor. They are gracious with their hospitality, liberal in their giving and devoted in their love of the church.

It may seem unnecessary to suggest a major movement in the interest of Christian unity and good will. But vacant church pews are a silent testimony that something is wrong. All that has been said about the cultivation of good will between the races, should be said concerning the attitudes within many groups in our churches. Racial relations never will be greatly improved until each race learns how to live with others, of its own color, in a Christian way. The white race is having more trouble, at the present, with itself than with any other race. Christianity should improve relations among all people—even of the same race—as well as other races.

I. W. Johnson.

ELON SERVES THE CHURCH.

The one big reason for the continued existence of Elon College is the fact that it is a church institution. It was founded by the church and has been supported and guided by the church through the years. Without the church it never would have been, and without the church's support it never could continue to exist.

In appreciation of the church's initiative and continued assistance, the college's administrations through the years have been most cooperative and have sought diligently to see that the college serves the church. The stronger the college, the more effective service it will be able to render the church.

The college serves the church: first, by providing a campus to which her young people may come and feel that it is their own. They are not merely students in college, but they are students in their own college—the college that they have helped to build and keep going. There is a pride in a feeling of ownership. You want it to be the best and you are anxious to help make it so. You minimize its faults and magnify its virtues. The sense of ownership does not make you selfish but altruistic. You want to share its privileges and advantages with others. You want your friends to come with you that they may share the rare privileges that are yours.

The college serves the church: second, by holding high Christian ideals, adding faith to faith, as knowledge is added to knowledge, training the heart equally as the mind is trained, keeping the freedom of religion alive that all who will may follow God through Christ and possess Him through faith.

If ever in the history of our country the Christian college was needed, that time is now. If ever in the history of civilization college students needed the moral restraint and spiritual strength that the Christian religion affords, that time is now. If ever in the history of the church it needed its colleges with inclusive curriculums, thorough training and sound scholarship administered by dynamic, aggressive, Christian personalities, that time is now. The Christian college finds joy in rendering such service.

The college serves the church: third, by sending trained workers for local churches back to their own communities, by sending men whom God has called to the gospel ministry out into the churches as pastors or on to the seminary for further training that their ministry may be fuller and more powerful. Have you ever made a survey of your Sunday School and church to see just how much of Elon College you have in your membership? Has your pastor ever attended Elon College as a student? Have church officials, Sunday school superintendents, teachers or young people's workers been trained at Elon College? It would be well to make such a survey. Try it sometime. You might be happily surprised.

The college serves the church: fourth, by providing our people with an opportunity to invest their life's savings in such a way as to bless hu-

manity. Can you think of any finer way of serving than when you come to the end of the way to take yourself (what you earn is a part of yourself) and laying it on the altar of Elon College, with your final request that it be used forever to assist the opening of doors of information to inquisitive minds and vaults of spiritual values to inquiring souls? In this way, you will never die, but live on and on and on, with ever increasing power. There is no need for "thy money to perish with thee." You may take it and make it live, and in making it live, you too shall live.

L. E. Smith.

WHAT ELON COLLEGE EXPECTS OF THE CONGREGATIONAL CHRISTIAN CHURCH.

Since the Southern Christian Convention founded Elon College, it is natural that the college would in turn look to the church for some assistance. It is true that Elon College was founded to render a certain service to the church. It is impossible for Elon to render this service without the full cooperation of the Congregational Christian Church.

Elon College has a right to expect financial aid from the church. No one acquainted with higher education believes that those attending institutions of higher learning should pay the total cost.

Liberal donations have been made to church schools throughout our history, and these gifts have enabled the institutions to turn back well trained individuals to work in the church and the community. It is necessary for Elon to have this financial aid from the church, if she is to maintain buildings, laboratories, a curriculum and a faculty that will give our people the advantages they deserve. Money invested in the training of Christian character will repay many times over during the life of an individual.

Elon College has a right to expect the young people of the Congregational Christian Church as students. If Elon College is not all we wish it were, we certainly cannot aid that condition by withdrawing our support. By supporting Elon College, we can correct the mistakes and enable our college to render a greater service to our church. Elon College is very much in need of students. The ministers and leaders in our church can influence a goodly number of our high school seniors to enroll at Elon between now and September, 1945. Yes, Elon College deserves the support of the Congregational Christian Church, insofar as money is concerned, as well as having the young people of our church trained on the Elon campus.

George D. Calclaugh.

CAN WE ESTIMATE WHAT ELON HAS MEANT TO THE CHURCH?

Very few of us can estimate what Elon College has meant to the churches of the Southern Convention. For one thing it gave a deep sense of mission and achievement to the great men and women who founded it more than fifty years ago. Establishing Elon College made them into bigger, braver leaders, and thus sent our church forward under their inspired leadership. They had something to do, and did it. Since that day Elon has inspired many workers to throw in the full measure of their strength into the college and its constituency. Also Elon has been serving only as a well beloved church college could serve in training hundreds of students for places of leadership in the churches of the Convention and beyond. We can all be proud of Elon College and let us, for heaven's sake, only do and say those things which will help it.

John G. Truitt.

CORRELATION OF MAJORS IN RELIGION AND ENGLISH.

The advantage in having related majors in the departments of Religion and English has long since been recognized by leaders in Christian Education. At Elon, a specific curricular arrangement has been set up to permit students preparing for Christian service to gain this advantage.

In this schedule, the regular freshman and sophomore English requirements are met. This means careful work in grammar and composition, and in the survey history of English literature. In the study of literature, emphasis is placed upon the classics in human thought—the humanities, broadening and strengthening—one who seeks to be a Christian leader.

In his junior year, however, the student begins specialization in several branches of the English field. He takes a course in Children's Literature, which is especially beneficial in training him for future work with children. He takes a practical course in Journalism, for ability to prepare material for press and radio will become increasingly important to the leader in religious education, and to the leaders and the workers within the church. Modern techniques may be simple, but they must be correct to gain approval, and to secure space in newspapers or time on the radio.

A third course taken in his junior year is Dramatics, in which the student is given training in use of the voice as well as actual practice in the staging of plays. This training is invaluable for one who expects to work with young people.

In his senior year the student specializes in Public Speaking and Debating. From this practice and training in standing before an audience, the student develops freedom and poise which are essential to one who will be in a position of leadership. This series of specialties in the field of English correlates perfectly with courses in Religion to prepare, adequately, a worker in Christian Education.

Charles McClure.

SPECIAL WORK IN ART.

The Department of Fine Arts welcomes an opportunity to place before our people some of the advantages our courses offer to students not majoring in Fine Arts. The Elementary and Industrial Art Courses, required in the preparation of teachers in most states, offer a wide range of subjects including all the Fine Arts taught in the grades. These two courses, more than any other, are especially important for workers in Christian Education. As they direct the activities of children and young people, they are constantly aware of the need for skills in elementary and industrial drawing. The function of these courses is not that of producing professional artists, but rather to train young people in the basic skills which are so necessary in the teaching of children.

We offer also a course in Art Appreciation which appeals to all cultured students. Many of our ministerial students and others who are preparing for religious work take this course for the help it offers in Sunday School, Boy Scout and Girl Scout, or any work among young people. They seem amused at their own ability to make things, and I think all young men and women who take these courses derive genuine pleasure from them. They never tire of the work, and cuts from classes are one thing the art instructor does not have to worry about.

We also offer a Commercial Art course, consisting of lettering, poster making and advertising layout. This course appeals strongly to young men

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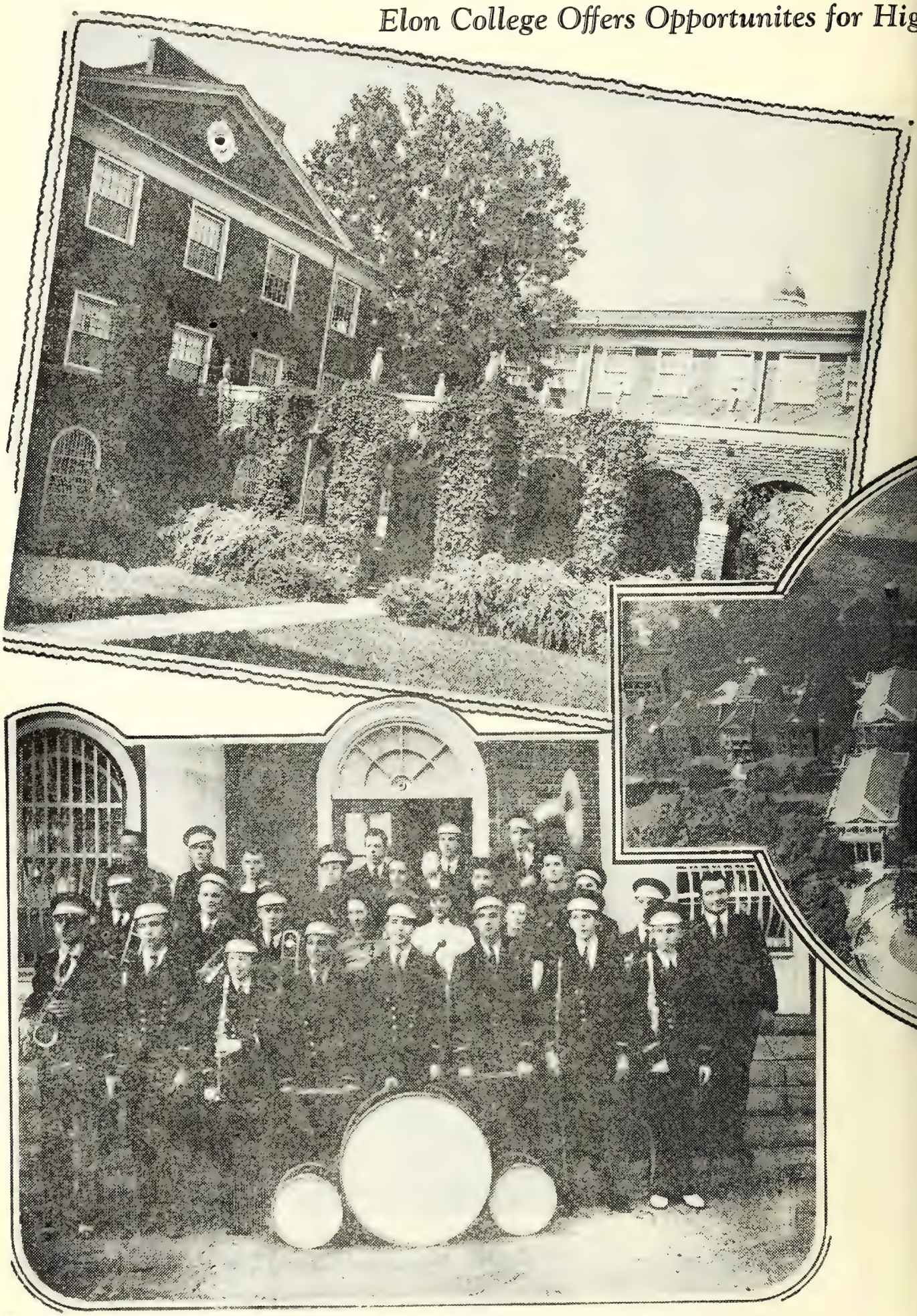
Elon College Offers Opportunites for High



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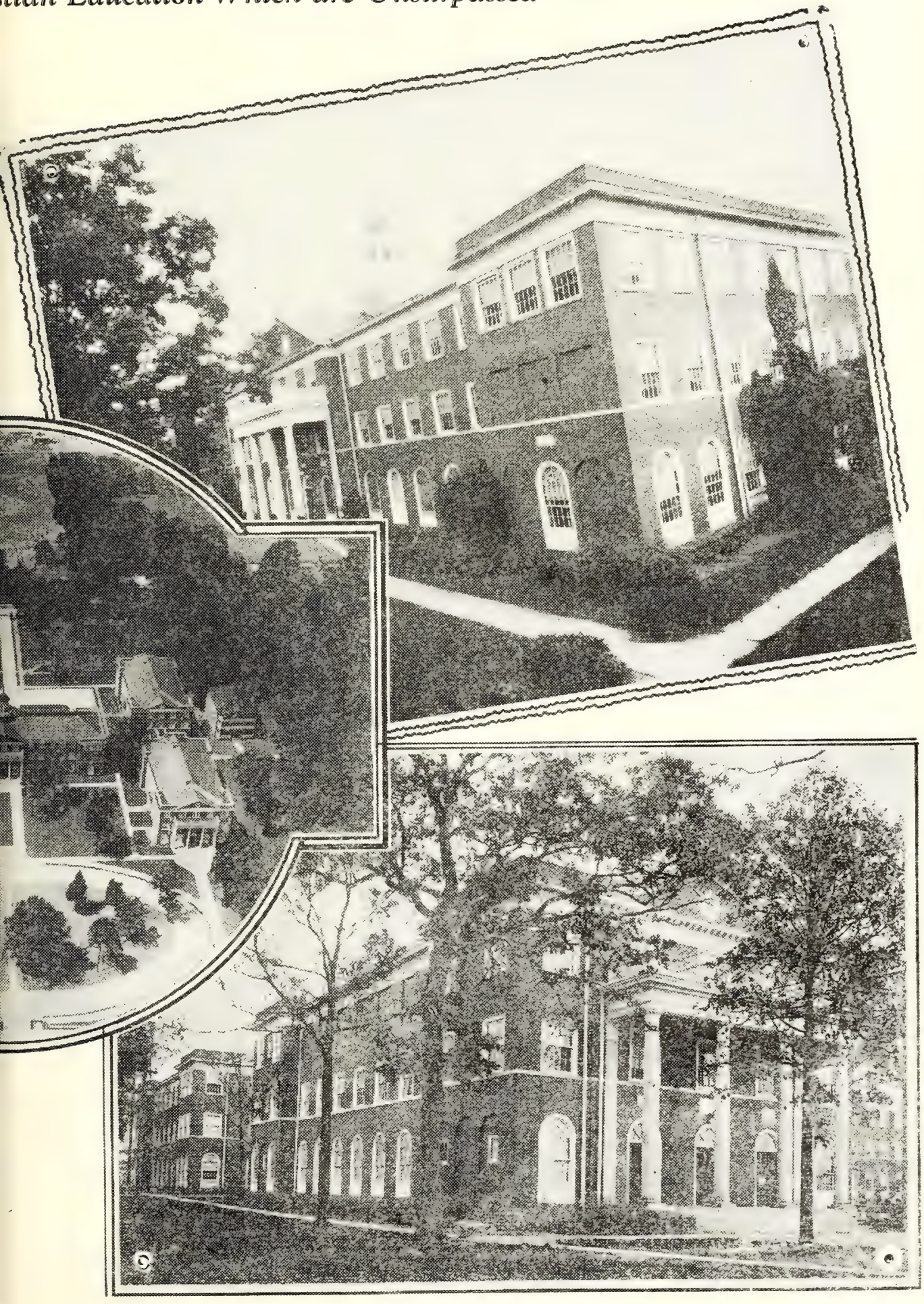


Missions
The World for Christ

THANK OFFERING FOR ELON COLLEGE.

Each year the women of the Southern Convention have a special thank offering in November. It is an offering which does not count on the local society's apportionment. It is over and above the gifts we are asked to give each year. It is a special gift showing our love and devotion.

For several years we have been following the plan of choosing a home project one year for our thank offering and a foreign project the next. Last year our gifts went to a schhool in Foochow, China, where Mr. and Mrs. Guy Thelin teach. This year the Woman's Board unanimously agreed to use our thank offering for a school in our own country, our Elon College. The enthusiastic response from the local societies has justified the action of the board. In former years our thank offering has been approximately $1,000.00; our offering this year will exceed $2,500.00. Much credit should be given the Thank Offering Committee—Mrs. John G. Truitt, Mrs. O. N. Paris and Mrs. William T. Scott—for their fine work, and the conference officers who worked so splendidly with their conference groups. But the contribution which Elon College has made to the lives of individuals and to the churches in this area is the secret of the success of this thank offering. Many a woman working in our churches and women's societies today received inspiration for Christian living at Elon, and was glad to make an offering of real gratitude. What the women have done proves that when people put their hands and hearts to a task, it can be done!

MRS. WILLIAM E. WISSEMAN.

As soon as we lay ourselves entirely at God's feet we have enough light given us to guide our steps, as the foot soldier who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.

—*George Eliot.*

MISSIONARY OFFERINGS
WEEK ENDING FEBRUARY 15, 1945.

Sunday Schools.

Shady Grove, Tray, N. C.	$ 3.00
First, Greensboro, N. C.	8.47
Winchester, Va.	8.25
Mt. Gilead, Louisburg, N. C. ..	3.00
Mt. Carmel, Walters, Va.	5.94
Bethel, Elkton, Va.	6.00
New Hope, Harrisonburg, Va. .	2.75
Total for the week	$ 37.41
Previously acknowledged	13,456.10
Total since Sept. 1, 1944 ..	$ 13,493.51

Gratefully,
MATTIE COX PARKER,
Secretary.

ELON OVER THE GLOBE.

(Continued from page 2.)

Hook that he met a young flight officer, "Red" Warren, who went to Elon.

Air Cadet Royall Spence was getting everything adjusted, just about ready to step into the high altitude chamber, when the officer in charge suddenly stopped preparations and hit him on the back. "Royall Spence, Gee! It's great to see you!" It was Floyd West, former Elon man.

Did anybody hear the boy broadcasting from a rest camp in Belgium one Sunday afternoon not long ago? Seems he was telling about a dance the night before. And the music for the dance, furnished by an all G. I. orchestra, was under the direction of Jimmy Hamerick, Elon, '41. And I just think of the many times North Dorm has vibrated from Jimmy's mellow trumpet notes.

Harvey Hook, who started out with the present senior class, but accepted Uncle Sam's "invite" in his sophomore year, was on a troop ship in the middle of the Atlantic. Suddenly, right there in the middle of the breaking waves, Harvey tapped the next chap up the line on the shoulder. "Say, you're Henry Kimery from Elon!" And right he was.

Maybe some of you saw those Jap knives, helmets, the battle flag and field glasses Lt. Howard Culbreth, '42, brought back from the Orient. And he has some mighty interesting stories to tell with the things. He, for you who don't know, is the tall, good-looking naval officer who has been to all the basketball games recently. He will spend three months teaching and then back to the Orient.

Brevitt Hook, another Elonite, told us in one of his letters that he happened to be talking to the co-pilot on his plane and they were discussing the different places they had received training. Strange as it may seem, the pilot said to Brevitt, "One of the best places I've hit was a small school down in North Carolina where I was an Air Student. That place was tops. The profs were swell and there was an atmosphere there that I liked. But you've probably never heard of it."

And with that conversation, I'll close.

JEANNE HOOK.

P. S.: In case you couldn't figure it out, the school was Elon, and not High Point.

—*From Maroon and Gold.*

SPECIAL WORK IN MUSIC.

Young people taking the course in Christian Education suggested herewith can prove themselves especially valuable to a church with which they are connected if they will include such music courses as sight singing, fundamentals of music, public school methods, and church music.

In taking these courses the student becomes familiar with music so that he is the more able to teach songs to little children in Sunday school, and to lead group singing successfully. He develops the correct psychological approach, causing every individual to feel that he can sing and wants to sing.

Music and worship are so closely correlated that one can not exist without the other. The theological schools are making sure that their graduates do not leave without a reasonably good idea of appreciation of music and what it can do to make a worship service vital. Through his study of the best music, such as hymns, anthems and oratorios, the religious worker can help to raise the standard of music used in worship services. The minister who has as his assistant one who can assist in the various musical enterprises of the church considers himself fortunate.

IRVING D. BARTLEY.

Prosperity is a great teacher, adversity is a greater.
Possession pampers the mind; privation trains and strengthens it.

—*W. Hazlitt.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

SHE TALKS NICELY AND QUIETLY.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Something a seven-year old child said recently to a small group of his mother's friends brought home to me how much the tone of voice influences children.

Jimmy had mentioned his school and his teacher. Playfully, I imitated a severe voice (having been a teacher I felt it all right to be a bit facetious) and said, "Jimmy, does your teacher talk like that?"

"No, she doesn't, Aunt Helen," he replied, not particularly amused.

Miss Watts, a second grade teacher, asked, "Well, how does she talk, Jimmy?"

"Nicely and quietly," Jimmy replied.

This answer reminded me of a similar incident. I had heard another child of about Jimmy's age say, "Do you know, Mommie, when we miss our words in school Miss Potter never scolds us."

The mother replied, "Well, that's fine, Bobby. What does she say?"

"Oh, she just talks regular," Bobby replied.

"Nicely and quietly" and "regular"! So that's what children like. Well, we've known it all the time, haven't we?

Children respect, love and admire a serene, well poised parent or teacher who has a calm, soothing, controlled voice. If we mothers and teachers desire the confidence of the children, we shall do well to learn to control our facial expressions and the tones of our voices.

Well do I remember in my school-teaching days that when I maintained a "nice, quiet voice" how much easier it was to control the children than when I permitted myself to become upset, and to raise my voice unpleasantly.

Famous teacher of the art of expression stresses the value of words spoken in *Friendly Tone.*

I often talk over the telephone with a mother of four children, the eldest of whom is six. Although the mother has a large house to care for as well as a large family and has only a part-time maid, I have yet, in the many times she has stopped our conversation to straighten out some little dissention among the youngsters, to hear her voice anything but affectionate and calm. Time and again I have heard the sound of tears turn to laughter in a few moments' time, as the mother turned the children's attention to something other than the trifling disagreement that was causing the trouble.

If we remember at all times to talk "nicely and quietly", to be regular", when we are with children, we shall be rewarded with the knowledge that we are helping to build calm emotional reactions that will not be easily stampeded when boys and girls are finally faced with adolescent problems. As we know, the better the mental and emotional health, the easier and simpler the solution of all life's difficulties, large and small.

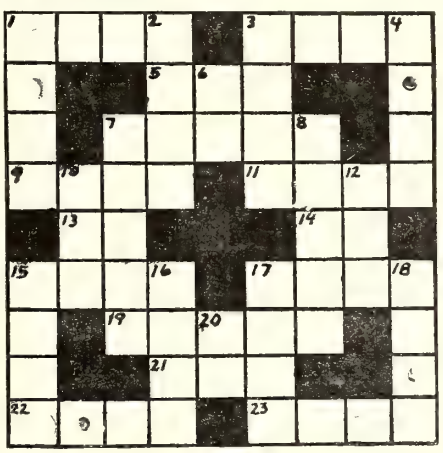
CROSSWORD PUZZLE.

Across:

1. This season in our Church Calendar.
3. To drop from an erect posture.
5. A period of time.
7. The windy month.
9. Two things of a kind.
11. One of two.
13. Piedmont College. (Abbr.)
14. Personal Pronoun.
15. To feel dread.
17. Book of New Testament.
19. Descendant of Saul. (I Chr. 8:38)
21. Title of respect.
22. To cut with a sickle.
23. Parts of the body from shoulders to hands.

Down:

1. To jump; to vault.
2. Watery drop from the eye.
3. The countenance.
4. Jacob's wife. (Genesis, 29)
6. Railroad. (Abbr.)
7. A minor prophet.
8. Prime minister of Ahasuerus. (Esther)
10. To mimic.
12. Christian Endeavor Room. (Abbr.)
15. Cloudless.
16. To rub with a rough instrument.
17. Naomi so called herself. (Ruth 1:20)



18. To embrace.
20. Nickel. (Abbr.)

Answers to Last Week's Puzzle

Across: 1. Mary; 3. Pond; 5. W. I. L.; 7. Scrub; 9. Idea; 11. Meat; 13. Av.; 14. Tm.; 15. Crew; 17. Otic; 19. Nancy; 21. Rot; 22. Noon; 23. Amen.

Down: 1. Magi; 2. Y. W. C. A.; 3. Plum; 4. Dent; 6. Ir.; 7. Seven; 8. Betty; 10. D. A. R.; 12. Ami; 15. Coin; 16. Warn; 17. Octa; 18. Corn; 20. No.

SPECIAL WORK IN COMMERCIAL SUBJECTS.

The young woman who wishes to prepare for a career in Christian Education will find as she studies this vocation that its usual requirements are both interesting and varied. Her position in the church organization is that of an assistant to the pastor, and her work will be closely related to his. Thus it frequently becomes her duty to help with correspondence, records, reports, arranging of programs, and even the preparation of sermons.

These responsibilities can be assumed easily and efficiently by one who has had thorough training in shorthand, typewriting, and office practice. Courses in these subjects prepare the student to take letters, reports or sermons as dictation from the minister and to transcribe them accurately. Other types of office work are made familiar through practice in working out actual problems. Stencils are prepared; instruction and actual practice are given in the use of the mimeograph, dictaphone, calculator, gelatin duplicator, check writer, and other office machines; and various forms and blanks are studied and analyzed. Both card indexes and letter files receive careful attention.

The student majoring in Christian Education at Elon College will register for these secretarial subjects as a regular part of her four-year program. This is a special advantage, for the Elon College Commercial department maintains a high standard of excellence and has established a sound reputation among business men in this region.

VIOLET HOFFMAN.

Oh! friend, never strike sail to a fear! Come into port greatly, or sail with God the seas . . . He has not learned the lesson of life who does not every day surmount a fear.

—*R. W. Emerson.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS TEACHES FORGIVENESS.

Lesson IX—March 4, 1945.

Memory Verse: *"For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.*

Lesson: Matthew 18:20; 22:1-33.

Devotional Reading: Psalm 32:1-7.

Missing the Point

The editor of Tarbell's Teacher's Guide has this note at the beginning of the exposition of the lesson. "Our Lesson Committee, possibly thinking our special topic of Forgiveness not sufficient to hold adults for the entire lesson period, suggests, 'A study of some of the parables and teachings of Jesus to see what He taught concerning the essential attitudes for members of the Kingdom.' It seems to the writer of these notes that the Lesson Committee missed the point by a mile. If there is anything in the world which Folks need to know, any lesson which they need to learn, it is concerning forgiveness. In every class of adults which meets there will be men and women who harbor resentments, hold grudges, desire revenge, refuse to forgive, cherish anger. There needs to be some clear teaching and some plain speaking on this subject. To be sure, the truth is to be spoken in love, but it needs to be spoken."

The Price of Resentments

The refusal to forgive, the practice of harboring resentments, the cherishing of revenge, is a serious and costly thing. We often think of what such a spirit does to the person against whom it is held; we overlook the tragic and terrific penalty which it exacts from the person who holds it. In his stimulating little book, "Abundant Living," E. Stanley Jones tells in brief some of the strange and startling and sobering effects of resentments and anger in the life of the person who holds them or hides them. He tells how actual tests have shown the harmful effect of anger and resentment on the intestinal tract, of how they cause ulcers, and even arthritis, of how they release actual poisons into the system and the blood stream, of how they cause mental breakdowns and spiritual anemia. He gives causes, authenticated by reliable physicians and psychologists which seem almost fantastic, but which show how tragic and terrific are the results of what in essence is the unwillingness or the inability to forgive. It makes interesting—and disturbing—reading.

The Cure for Resentments

Dr. Jones goes on to discuss ways of dealing with resentments. They must not be (1) suppressed into forgetfulness as if we did not have them; (2) neither must they be expressed; (3) nor is there any relief to be found in running away from the circumstances which give rise to resentments; (4) they should not be nursed—all of these methods are like trying to heal over a boil, and to heal over a boil is dangerous—it may drive deadly poisons into the system.

Resentments must be dealt with in other ways. The first and ultimate thing to do with resentments is to give them up, to forgive freely and fully all wrongs done us. We must forgive even as Christ forgave. That is difficult, but it is basic. Anything less than forgiveness will never heal the disease, which is deadly. Dr. Jones insists upon this. Then he makes several further suggestions: (1) Remember that at the basis of most resentments is a touchy, unsurrendered self. (2) Raise the question with yourself as to whether your resentments aren't rooted in imaginary slights, insults and wrongs. (3) Every time you call to mind the name of the person against whom you are tempted to hold a resentment, breathe a prayer for him. (4) Say everything good you can about the person or persons with whom you are unfriendly. (5) When you do have to speak about the faults of a person, don't say, "I don't like that person," but rather say, "I don't like certain things in that person, and they are these." (6) Remember that fastening upon other people's faults is usually a self-defense mechanism. (7) Love and admire folks for what they may become. (8) Get in the habit of settling dsagreements at once. (9) See if there isn't a reason in the other person for the things you resent in him. (10) Go out resolved to do positive good to the person against whom you have the resentment. (11) Be inwardly too glad and too great to be the enemy of any man. To act on these suggestions demands a lot of grace and courage. But drastic things demand drastic action. Resentments, anger, grudges, unforgiving spirit are dangerous things, and they demand drastic treatment.

A Lesson in Forgiveness

Jesus told a story, one of his inimitable stories to show how inconsistent we sometimes are in ths matter of forgiveness. It was a story of a man who was unpayably in debt to his master, and who through the grace and generosity of his master was freely and fully forgiven his debt. Thereupon this man went out and demanded the full penalty of a man who owed him only a trifling sum. Freely forgiven by his master, he in turn refused to forgive one who was his debtor. The inconsistency and unfairness of it all is there for all to see. Thus it is with us. Freely forgiven by God if we sincerely confess and repent, we refuse to forgive those who in comparison have wronged us only so slightly.

If We Forgive Not

Get this straight: if we do not forgive, we cannot be forgiven. For forgiveness depends basically on a certain attitude or spirit. Unless a man has the spirit which prompts him to forgive others, he does not have the spirit which makes it possible for God to forgive him. One must keep the avenues of his spirit open to men if he is to keep them open to God. Life's perpendicular relationships depend upon life's horizontal relationship. Barriers between us and men become barriers between us and God. Keep thy heart with all diligence. "Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." This is sound medical advice, as well as religious truth.

A NEW CURRICULUM FOR CHRISTIAN EDUCATION WORKERS.

Designed to prepare young people for professional work in the field of Christian Education, a new curriculum has been arranged. The four-year course will include major emphasis in the fields of Religion and English, with special work in Music, Art, Children's Literature, Dramatics, Journalism and Commercial subjects. This course is outlined to meet the general requirements of a liberal arts curriculum, but with

(Continued on page 13.)

FROM PULPIT TO PEW.

(Continued from page 3.)

met are all out for Elon. And I am sure the vast majority of her ministers are all out for Elon. I speak these things listed above to denounce if I may, the pernicious pulpit gossip wherever he may be found. I speak to commend true Christian statesmanship wherever it may be found.

Now you may say that I am looking at the matter from a biased view. But I feel Elon should have voices crying in the wildernesses of today. I cannot help but feel that no college with as many ministers to back her as Elon should ever be short of students, supplies or funds. We should so back our institutions, each denomination, that they might be just as big and effective and vital as we can make them, with our human weaknesses. Then let us couple our efforts to the help we get from above and go even further. After all, the thing that the preacher can supply is not a great amount of money. He will want to have a worthy part with his money, but should he give all of his salary he still would not be in the class of the biggest monetary givers. I am living on an average preacher's salary, and I know that the amount left for outside things, after giving my tithe, is pitifully small. But God has given us something finer and better. He has given us the ear of the layman and often his heart. He has given us a voice and an influence. I can give more love, more influence, more light for Elon than a layman can. I believe if the minister will give these things to the layman, that he will supply that which the minister cannot supply. Every layman should be taught in every Congregational Christian Church to fall in love with his college by his pastor. May I make the following suggestions:

1. Every preacher needs to be a John the Baptist, with his "voice" crying out to every young person in every Congregational Christian Church, pointing them to the Lamb of God that taketh away the sins of the world. But then, and next, he should realize that as soon as one follows Christ he is to seek the "more abundant" life. The preacher should know and proclaim the school of his denomination. Extol her virtues. Win her a place in the heart and love of every member of your church. You owe this to your church. A young Christian must grow. Where could one grow better than in a Christian college? This is part of the answer the church has to offer for the seekers of the "more abundant" life.

Recognize her weaknesses, but do not attack her for them. Seek to improve her. Make all criticism constructive and to the right persons. They will appreciate it. I, too, have seen glaring weaknesses at Elon, but not as many as I have seen on the campus of a large state school. No, not nearly so many. Remember that just because a rat gets in the barn, we are not to burn the barn down. That is the procedure of a fool. Intelligent men go to work and kill the rat.

As a Baptist preacher, I feel that if every family does not grow to love their college, then ,with them, I am just that much of a failure. One of my girls attends a state school for the technical course she gets, but she says, "I still love *our* schools *and* what they stand for."

2. I intimated above that I do not have much of this world's goods, but I do serve men and women who have money. They want to know in many cases where they can give some money to a worthy cause. What better cause than your Christian college? Elon must not suffer here. Oh, brother minister, here we might turn dead money into living men and women.

3. Then Elon can be boosted as the greatest asset that the Congregational Christian Church has here in North Carolina. I advance the following obvious reasons:

(1) She has, and she does, and she will provide the high type of denominational leadership needed in the pulpit and in the pew.

(2) She has an ideal location in the Piedmont section of North Carolina. Probably she has the best location of any college in the entire state, between the two busy towns of Greensboro and Burlington. She is accessible by bus and train from all points. Even the climate makes for a good location.

(3) She has rendered a great service to more than just the Congregational Christian Church. Alamance County, where she is located, recognizes this. That is why, in the center of the campus, we have the Alamance Building.

4. Realize that the greatest need of any institution is our love. Treasure the privilege of loving her into her highest usefulness. When you fail to truly love her and present her to the average man in every church, you stab her at the place where it hurts most. Also, at the one place where you might help her. You cannot hurt as you criticize schools of other groups nor as you neglect them. You advertise them and stir their preachers to action. You are expected to love and foster the development of your own college.

Allow me to close with a story I heard recently. The speaker quoted Job 1:14, "The oxen were plowing and the asses feeding beside them." Then he told how he was riding down the highway and saw a mule in a pasture. Due to the beauty of the day, he drove along slowly and watched the mule as he kicked up his heels and brayed at the passing car. "Now," he observed, "isn't that just like an old mule." Then he heard another "Hee-haw" from over behind the barn. He said, "Well, there's another one." But, he tells us, the road took a sudden turn and went so he could see on the other side of the barn. To his surprise, it was not a mule. It was a jackass. But from the bray you couldn't tell whether it was a mule or a jackass. He pointed out that we live in a time of grazing asses and braying jackasses. Need I point out the thing I am getting at? It is simply that we might tell the difference beteween a true preacher and a false prophet by what he loves, how he works, and what he works at. From the sound of the braying, you can hardly differentiate.

Let Elon not be put on the carpet of criticism, but let her be enthroned in hearts with love. Let us cease to major on minor faults and let us major on the great task she has before her. Let us not dwell on that which will draw us down, but let us emphasize the things that will lift us up.

A NEW CURRICULUM.

(Continued from Page 12.)

these special emphases it provides preparation for the young man or young woman who intends doing work with young people in the church.

Studies in the field of Religion include courses in the Old Testament and New Testament, Philosophy of Religion, and Materials and Methods for Religious Education. The latter course is designed to cover the specific principles of Religious Education and the techniques involved in working with various age groups in the church. In addition to the liberal arts courses in Modern Languages, Science, Psychology, History and Sociology, special work is offered in fields related to Christian Education. The following articles describe some of these features.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Easter comes but once each year. The children always look forward to a good chicken dinner and eggs which we plan to give them.

The girls always look forward to having a new Easter dress to wear to Sunday school and church on that day. The good women of our churches these many years have made all the girls happy on Easter Sunday morning by sending new Easter dresses so all could have one.

The little boys like to dress up, too, and little Easter suits make them happy. On Easter Sunday morning when they all start out to Sunday school, all dressed up in their new suits they look so happy one can't help feeling proud of them.

We always like to get the dresses at least a week before Easter so the matrons will have time to fit them on the girls who are to get certain dresses. I know the good women of our church will want to have at least this part in our work this year. We are short on dresses of all sizes and ages, especially for girls ten years and up.

Our little folks are enjoying playing on the lawn now since the weather has been clear and warm for a few days. The First Church in Norfolk sent us money at Thanksgiving to buy play ground equipment for them, and a good part of it has been invested in balls, bats and all kinds of play ground equipment. Saturday, February 10, was the first day they had out. The day was clear, warm and pleasant and we had already bought their balls and bats and they had one day of pleasure. There had been no weather for weeks that they could play on the outside. It has been too cold and wet to be on the ground.

A little boy full of energy must spend it some way. When he stays in the house all the time, you guess how his room will look by the end of the day.

If we had a play room somewhere on our ground where they could work at something as well as play it would be wonderful for them as well as for the matrons.

That was why we wanted to build the Little Chapel on our grounds with a basement in which they could have a recreation room. In such a place, the children could entertain themselves.

We wanted the Little Chapel in order that the children could be given more religious training, especially the little tots too young to stay for church on Sunday mornings. Every worker here will tell you that it would be an untold blessing to us, in our work. Then, we wanted to build an office room at the rear end which would not detract from its appearance in the least. In other words, it would be a three-in-one building, to take care of these three needs.

Having an office in one of the buildings where the children are, as we have had all these years, is very trying indeed. We have many interruptions throughout the day, answer many useless questions when it is not necessary. We listen to the noise of children, the radio and the little girls practicing their music lessons on the piano. We have to listen to all of it and do our work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 22, 1945.

Sunday School Monthly Offerings

Amount brought forward		$1,898.50
Eastern North Carolina Conference:		
Beulah	$ 2.90	
Catawba Springs	21.15	
		24.05
Eastern Virginia Conference:		
Mt. Carmel		10.76
N. C. and Va. Conference:		
Greensboro, First		19.26
Western N. C. Conference:		
Pleasant Ridge		12.43
Virginia Valley Conference:		
Bethel	$ 6.00	
Bethlehem	4.63	
New Hope	3.96	
		14.59
Total for the week		$ 81.09
Grand total		$1,979.59

No one is so insignificant as to be sure his example does no harm.

If we are happy we must hold the lamp of our happiness so that its beams will fall upon the shadowed hearts around us.

If one touch of nature makes the whole world kin, methinks that sweet and wonderful thing, sympathy, is not less powerful. What frozen barriers, what ice of centuries, it can melt in a moment.

—*C. Reade.*

Physical strength is measured by what one can cerry; spiritual by what one can bear.

—*Ivan Panin.*

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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Subscriptions will be placed in the order received.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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WHAT THE CHURCH EXPECTS OF ELON COLLEGE.

(Continued from page 5.)

for a spiritual interpretation of the facts of history, of science and of life, just so long will there be need for Christian education, with its ability to transform the powers of a man and to refashion them, so that every act and thought and aspiration of those who are truly educated will reflect the beautiful principles which we have learned to call Christian.

"Secondly, *Laboratory Facilities.* The denominational colleges cannot content themselves in the future with courses in Bible and religious education as meeting fully their obligation for moral leaders for the Church and Kingdom. If it is necessary to have laboratory facilities in chemistry and other natural sciences, in domestic science and art, in psychology, and in the field of general education, it is likewise necessary to have similar facilities in the field of Christian education. So the day is dawning, when these colleges will call upon their constituencies to provide them ample faculty and facilities for laboratory work in Christian Education."

Elon College has the distinction of being the first college in America to erect on its campus a laboratory of religious education in which students may be given definite training and experience as superintendents and teachers in Sunday Schools and workers in other Church auxiliaries. Because of financial difficulties, this ideal begun so nobly more than 20 years ago, has had to be curtailed in recent years, to the detriment of our churches of the Convention. We now have an excellent opportunity of reviving and extending it by underwriting the *Staley-Atkinson-Newman for* $100,000.00. With these facilities and funds, Elon College can and will contribute more largely to our churches both in professional and lay leaders.

In the functioning of this department of Christian Education at Elon, it does not seem too much to expect that the college would offer classroom courses in religion and seminar courses to advanced students. These seminar groups could, under the direction of the professor in charge, go on deputation teams to groups of churches for a week for the purpose of conducting leadership training courses to the great help of all concerned.

The department should also offer special counsel and direction, giving college credit to accredited students who pursue this type of service, Vacation Bible Schools, etc., during the summer vacation. Special guidance should be given to advanced ministerial college students who might serve as student pastors or to young men and young women who serve as student assistants in churches. This department should be closely related to the department of music, sociology, etc., and it should be an under-girding influence for the entire student life.

To continue the article in "The Journal of Christian Education," "The third item in the next step for the Christian college in religious education is found in the realm of *Vocational Guidance.* Vocational guidance in the Church college cannot safely be separated from religious motivation. The work in the department of Bible and Religious education must be integrated with the vocational guidance of students in colleges. Religion is acknowledged to be the integrating force, the unifying influence for all the interests, purposes and ideals of life. Consequently it will be disastrous for the Church colleges if they should leave the matter of vocational guidance of their students to outside agencies, or if they unfortunately separate their institutional efforts along this line from their work in Bible and Religious Education."

SPECIAL WORK IN ART.

(Continued from page 7.)

as does a drawing class for medical, dental and engineering students.

We have a large number of students painting in every known medium as well as china painting. Some of our students become professionals and acquire moderate fame. We exhibit our students' work at the state exhibits and occasionally take first prizes. Beyond the training of young people to instruct in these basic arts, it is the primary aim of our department to give pleasure and happiness in the classes, and to aid students in appreciating the finer things of life.

LILA CLARE NEWMAN.

May the dread look, at our last trial,
When open spread, be like the dial.
May Heaven forbear to mark therein
The hours made dark by deede of sin;
Those only in that record write
Which virtue, like the sun, makes bright.

—*Sundial at Atley Hall, Cheshire.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

The Christian College

The Christian religion is both life and light. Personality is the medium of expression of vital religion. If Christianity is to be effective, it must be expressed intelligently. Man at his best is trained in the fundamentals of general education and in the techniques of the arts and sciences, including the science of God.

The Christian College is founded to insure the inclusion of spiritual content in the program of secular education and to see that religion is taught in the college curriculum.

In the Christian college the students are exposed to religion whether they do anything about it or not. Christ's challenging declaration, "And I, if I be lifted up, will draw all men unto me," is always before us. It is not our business to draw men to Christ but to lift Christ up that they will be drawn to Him. We lift Him up in the classroom by reverencing truth. We lift Him up on the playgrounds by sympathetic consideration and evident fairness. We lift Him up in worship by according Him the first place and trusting Him with our all. We lift Him up in our lives by crucifying the flesh and enthroning Him in our hearts.

The Christian college is the exponent of Christianity. It seeks not only to engender Christian belief but to enable man to give an intelligent reason for the faith that he possesses. It is ill-content with make-believe but seeks the confidence of assurance in complete understanding of both man and God.

The Church must look to the Christian college for the solution of many of its problems today. A divinely called and a divinely inspired ministry with the Christian college as a means of enlightenment is the hope of the Church and of the world.

God forbid that the Christian college with its dictum should pass from the field of higher education.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMAND, VA., THURSDAY, MARCH 1, 1945. NUMBER 9.

Elon College Library 3X

A Battle Prayer

Dear Lord, we take a prayerful pause;
Bodies alert — lest we lose the cause
For which we fight.

Thy Will be done: Yet for earthly peace,
For religious freedom — lest they cease
We needs must fight.

Be with those, Lord, who, from their heart
Loved, yet sacrificed a part
To this sad fight.

Add cheer to hearts of broken men.
Give them faith that they again
May rise to fight.

Encamp those men on Heaven's Mall
Who paid supremely in the call
To join the fight.

Bless us with Thy Presence, Lord:
We, who yet Life's pathway trod,
Who still must fight.

In those that err, if it be Thy Will,
Faith and Goodness please instill,
And end this fight.

Temper victories won through Thee,
Bless the world that it may see
No other fight. Amen.

—Corporal I. E. Peaslee, U. S. M. C.

NEWS AND VIEWS

Rev. G. C. Crutchfield now lives at his former home on Route 4, Burlington, North Carolina. He serves our church in High Point every Sunday.

News of the marriage of Miss Edna L. Fulcher, for some time connected with the work of THE CHRISTIAN SUN, is carried elsewhere in this issue. We who remain on the job wish for her and Mr. Cobb a lifetime of happy usefulness.

Superintendent Lester spoke at the Lenten services in our Southern Pines church on Wednesday night of this week. The Church of Wide Fellowship is doing fine work under the skillful leadership of Rev. Tucker G. Humphries.

Rev. Roy D. Coulter, formerly pastor of our churches near New Market, Virginia, has recently been released from the Navy, where he has served as a chief petty officer on board ship in the Pacific. He is now visiting his parents at Riverside, Alabama. He is available for pastoral service. Those interested should write to him at New Market, Virginia, or to Superintendent Lester at Elon College, N. C.

Installation services were held for Rev. Arnold Slater as pastor of the Pilgrim Congregational Church, of Chattanooga, Tennessee, on Sunday, February 18. Associate Superintendent David W. Shepherd presided over a most impressive program. Dr. W. James Campbell, president of the Atlanta Theological Foundation of the Vanderbilt School of Religion, preached the installation sermon and delivered the charge.

NORTH CAROLINA CHURCH LEADERS PROTEST RULING.

Officers of the North Carolina Council of Churches and other church leaders are protesting discrimination on the part of the Office of Defense Transportation in allowing the Southeastern Basketball Tournament to be held in Raleigh February 22-24 while the previously scheduled convocation of churches, to have been held in Charlotte after Easter, has been cancelled. The convocation was to have been one of the most significant religious programs ever planned for the state, and was to have included ten prominent religious leaders who were to have discussed problems vitally concerned with the war and the peace.

Washington ODT officials, in response to the protest, declared: "The committee appointed to pass on applications to hold conventions did not, at this time, think it advisable to include athletic events in the catagory of conventions. Its thought was that, inasmuch as these affairs draw only from a small range, those affairs might help the travel situation by keeping the public at home." The church leaders do not agree that these regional and national athletic events will keep people at home. They point out that approximately 3,000 people were involved in the current basketball tournament.

The protest was not over the holding of the basketball tournament, but because of the fact that the ODT has set itself up as judge of what is important, and has given athletics a priority.

"No greater tribute can be paid to our men in the service than to place in full honor their names where they can be seen by all men."

THE YALTA CONFERENCE.

John Foster Dulles, chairman of the Commission on a Just and Durable Peace, has expressed his personal view that the Yalta Conference opened a new era signalized by the abandonment by the United States of its traditional aloofness and the collaboration accepted by the Soviet Union on matters that it had the power to settle itself.

"These are two momentous precedents," said Mr. Dulles. "If they had not occurred, the future would have been dark. Now that they have occurred, we can proceed hopefully with plans to broaden the base of international collaboration and make it permanent."

Mr. Dulles, who presided last month at the Cleveland Church Conference which endorsed the Dumbarton Oaks Proposals and proposed nine amendments, said, "We can feel profound satisfaction that our government, at the Crimea conference, realized the hope expressed at Cleveland."

The churchmen called upon the government to "get down into the arena and battle for its ideals even if under conditions such that partial and temporary defeat is inevitable."

Mr. Dulles made clear that the statement constituted his personal ap-

(Continued on page 15.)

Bless Our Sons Today

By WARREN S. ARCHIBALD

God of our fathers, bless our sons today;
Be Thou their guide upon the unknown way;
Shield them and save them by Thy mighty hand
In peril of the sea, the air, and land.

May Thy blest vision of a better world
Through all their valor and their faith unfurled,
Be as a banner over land and sea
To lead all nations into love for Thee.

O, bring through them that Kingdom of our Lord,
Seen by all saints and by all saints adored;
Until all peoples find in Thee the way
Into the light of the eternal day.

Then shall Thy reign of righteousness and peace
Begin in majesty and never cease;
Then shall we see the glory of Thy face
In every man, in every land and race.

THE HOLY CITY OF ASSISI.

By C. B. RIDDLE.

Many returning soldiers doubtless will tell of ancient towns they saw in Italy, but no place is likely to receive more comment than Assisi, one of the most spiritual strongholds in the world. This ancient place of some 20,000 inhabitants is known as the town of saints, having won that unique distinction because its "bad boy" turned out to be one of the most religious men of Europe.

St. Francis, the town's most widely known native son, and once the town's "bad boy," was born in 1182. Son of a wealthy silk and wool merchant, until he was nineteen years of age he led a gay and wild life. But in 1201, when fighting in a campaign against the province of Perugia, he was taken prisoner, and while in captivity fell seriously ill. During this illness he became remorseful over the wildness of his youth, and from that time until he died on October 4, 1226, his life was completely dedicated to his spiritual mission. His spirit, as though he were living, dominates Assisi's religious life. Possibly no place in the world has been so completely influenced by one man.

There is scarcely a more medieval city in Italy in aspect than Assisi, and its quaintness is intensified by the burrows that run in a perfect labyrinth beneath the level of the twisty, narrow, shut-in streets, hiding places into which, before the city was fortified, frightened citizens could enter at the sign of an approaching enemy.

The origin of Assisi is traced back to the early days of Rome, but there are very few remains of the monuments of that period. The most important is the Temple of Minerva, with a magnificent hexastyle facade in a perfect state of preservation. That so little remains of the early days of Assisi is explained by the fact that in 545 the town was taken and destroyed by Totila, and its restoration was never fully completed.

In the Middle Ages, down to the beginning of the twelfth century, Assisi formed part of the Dutchy of Spoleto, but also during this period practically nothing was done toward its betterment. Internal strife and continuous wars against Perugia, to the domination of which Assisi had never wanted to submit, allowed no time for its people to concentrate on beautifying their city. Immediate protection and not preservation of the city was foremost and necessary.

The struggle with its powerful neighbor continued for centuries. Among the most important battles waged was that of 1184, which ended with a truce after the victory of the Perugians over the militia of Assisi and with the destruction of the Rocca castles. Then came the occupations of 1319 and 1321.

Feudal lords, tyrants and dictators followed one another in rapid succession. During this period of alternating strife and tranquility the aspect of the city was improved, though a topographer of the time, in a report to the government of the Papal States, described it as a heap of ruins, looking more like the remains of a city than a complete one.

Assisi's famous Franciscan monastery was built in the thirteenth century. After its suppression in 1886 it was used as a college for the orphans of the school teachers of Italy, but several years ago it was restored to the religious body which built it. The two churches of St. Francis, built one above the other, also date back to the thirteenth century, and in them are found the immortal frescoes of Giotto, one of Italy's famous artists who died in 1337. It was the glorification of St. Francis that inspired the genius, who gave his mighty vision play in the amazingly strong and beautiful church—the first Gothic church in Italy.

Other churches and cathedrals are clustered about the quaint old city, nearly all dating back to the period in which St. Francis lived and breathed into a village a torch of religious life which has lived and enlarged through the centuries. Indeed, a bad boy can become a good man.

Only the Divine Society, founded by Christ, One, Holy, Catholic, in which there is neither Jew nor Greek, bond nor free, male nor female, but in which all are one, will be able to bring the nations into unity.

—*Selected.*

There are three sorts of men in the world—the "wills," the "won'ts," and the "can'ts." The former effect everything, the others oppose everything, and the latter fail in everything.

—*Selected.*

A Mothers Prayer

Dear God, they took my sons away
To war beyond the sea,
If it should be Thy will, dear Lord,
Please send them back to me.

I know that there are mothers, Lord,
Far worthier than I
Whose sons will ne'er come home again,
They went "out there" to die.

Grant them a special blessing, Lord,
Those boys so brave and true;
Keep those who never will come back
In heaven close to You.

And now give me the strength, dear Lord,
To say, "Thy will be done,"
No matter what the future brings,
Till this grim war is done.

Then when the fighting ends, dear Lord,
And weapons they release,
Let each man kneel in humble prayer
For long-enduring peace.

—Luella Oleson Goode.

G. I. JOE RETURNS.

Church plans for services on V Day are essential, but incidental in the total sphere of responsibility. The prolonged tempo of demobilization demands long-ranged planning and sustained effort to meet all emerging problems in the spirit of Christ. The majority of churches have maintained contact with service personnel through correspondence, sustained them in prayer, entertained local servicemen and evidenced concern for a just and enduring peace. The war is not over, and the church still has much to do to minister to the spiritual needs of those in the armed forces. But the problem of those returning is already upon us. At least eleven million men and women are in the military service of the United States, and nearly a hundred thousand of them are returning now each month.

In what condition are these men returning? What has happened to them? One observer has said, "The strong usually have become stronger, and the weak weaker." Hidden weaknesses have been revealed. Young, carefree youth have become suddenly adults, and to such, home and community relationships may appear childish. To these persons life has suddenly been given deep perspective and acquired new meaning. The multiplicity of strains they have endured have left their mark. The strain to mind and morals, to nerves and muscles, have had their effect on the spirit and are often evidenced in a changed personality. Then there are the physically sick and injured, those who must be hospitalized for a greater or lesser period of time, and some who will be chronically ill all or most of their lives, who will be institutionalized and cared for in veterans' institutions. The mentally and emotionally ill are returning in great numbers. The wounded and physically handicapped are making their appearance already in civilian life. There are many, to be sure, who will never return.

What are some of the problems which these returning citizens must face? Dr. Frederick L. Fagley says, "The indoctrination courses often take a year under skilled instructors. The 'return journey' to civilian life may take even longer." The man who has been thoroughly conditioned for combat duty cannot be automatically conditioned for civilian life. Emotional attachments with close comrades in the "valley of the shadow" must be severed and a new autonomy established.

One of the major areas of adjustment is in the field of employment. The demobilized are thrust suddenly from a closely-knit, cooperative unit into a competitive society. Few are qualified for the old job, even if the old jobs are available. This problem assumes vast proportions on the national scale. Demobilization may witness a 90 per cent closing of defense jobs and the necessity for 57 million jobs in America to avert post-war unemployment. A job is a simple necessity, both a way of earning a living and a source of human dignity, yet there are many haunted today by the fear that this simple necessity may be denied them. "There are no calories in confetti," said Speaker of the House Sam Rayburn. He was making the point that the veterans of World War II must receive more than adulation. And so they must. "They can't eat medals," is a sobering realization. Said Hiram Motherwell, "To demobilize armies unless you can offer them immediate employment is about the toughest assignment known to practical politics."

What can the church do? It can face its own inadequacies, examine and improve its program, present a solid and united front. The wife of a serviceman remarked that the boys found God "out there" without the church, and they may do likewise at home. Roy Burkhart is concerned lest the Legion, the fraternal and civic organizations make elaborate preparation for the returning personnel, while the church goes nonchalantly along with its traditional program.

A chaplain in the Aleutians warns: "The church at home will have to stand inspection when the boys get back. Their attitude will be one of good-will and devotion, but the program must be sound and progressive and the preacher must carry on in the same realistic, tolerant spirit as did his chaplain."

Dr. James W. Fifield writes: "The church in America must have a housecleaning if it expects to satisfy returning soldiers and minister adequately to their spiritual needs. They demand that the church unite people instead of dividing them and that it acquire a universal perspective. They who have lived dangerously want the church to be bold, to take risks and to face the future rather than the past."

The church can study and distribute available literature on this problem, develop its social and recreational program, cultivate a healthy-minded religion, listen for and to those in distress, appreciate and use the ability of returning men, continue its ministry of teaching and intercession for all classes and conditions of men.

Dr. Boynton Merrill has put the task of the church in its true perspective. "The church," says he, "stands now on the threshold of strange, difficult, perhaps even terrible days. The war will end and the world will stagger back from its orgy of hate, destruction and never-before-equalled brutality, sick with exhaustion, drunk with victory, full of grief, depleated in youth and wisdom. We face the prospect of a moral debacle which will make the shameful 'nineteen twenties' seem tame. Men have been treated like expendable things too long and on too vast a scale for there not to be a fearful reaction of headlong self-assertion. There is grave danger that the liberty they have won may, overnight, again become an unbridled license. If to unbridled license we add political hypocrisy on a world scale and, also, add wide-spread economic confusion, then will the days ahead be days in which the Christian Church will be desperately needed. She will have to stand in the midst of the flood with her feet on the

solid rock of the eternal love and goodness of God. She will have to stand with her hands outstretched in understanding pity. In an all-embracing welcome she will have to push past creed, class and color. She will have to look ahead through her eyes full of unconquerable hope in God and of faith in man. All this, and more, she will have to do in a time that might otherwise be almost hopeless. Above all, the Christian Church must be ready to offer herself as a refuge; not a refuge of cowardly retreat from the world, not an ivory tower of sure, safe withdrawal, but a place of spiritual refuge and renewal where men may shelter their souls for an hour and then, strengthened and made sure of God, may move out to live with confidence."

R. L. H.

A Chaplain's View from the Front

By William Barrow Pugh, D. D.

In my visit to the various theatres of war, I have found the most unusual army I have ever seen. A few days ago I watched an unusual mess line. The guards, American soldiers, were at the head of the line. They were in the same line, to receive the same food as the prisoners of war. An Italian chaplain, himself a prisoner of war stationed there to minister to his own countrymen, noting my interest, turned to me with a comment in Latin which literally translated means, "You cannot wrestle with a people like that!" What a commentary upon the spirit of the American fighting men! There they were, giving an unmistakable demonstration of the fact that if the victory of democracy is going to be a blessing, it must lead to a gospel of peace and good-will.

For almost a month I have been travelling through various theatres of operation, seeing our American soldiers in every phase of the war. I have seen them with absolute recklessness and invincible determination setting forth on their bombing expeditions. I have seen them shortly after they have completed their missions. I have watched members of the ground forces, the mechanics, the technicians, and the truck drivers, without whose exacting work there could not be the effective bombing which is taking place today. I have witnessed the careful and deliberate way in which the various units are preparing for the land attacks which lie ahead. I have seen men charged with highly specialized tasks giving unmistakable evidence of their ability to handle the arduous work which is theirs. I have seen men in the hospitals slowly recovering from the wounds of battle, girded to bear their sufferings by the grim determination, and hope, that the healing ministry given by faithful doctors and tireless nurses will soon enable them to take their places in the ranks again with their comrades. I have seen men tenderly laying the remains of a fallen comrade in the ground as taps sounded its solemn requiem. I have seen these Army men in all stages of their work and in all branches of their service. I am very certain that many are asking, What are they thinking?

For one thing, they are thinking of home. Home, wherever it is in the United States, still remains to them the most sacred place in this whole wide world. Home is where their thoughts and hopes and loves are. Mothers, fathers, sisters, brothers, wives, sweethearts of America, you are constantly in the hearts of your men. Through the heroic efforts of our efficient transport service, your letters are now arriving much more quickly than a few months ago. And how those letters are appreciated! Try to include snapshots when you possibly can. I wish you could have seen the joy of that farmer lad from Ohio when he opened a letter and found a snapshot of his father and mother standing with milk pails in their hands. Or the pride of that young husband as he saw the picture of his sturdy son celebrating his first birthday. Many of the men have special wallets for their pictures, and when they begin to show them you have to see every single one. Make this a commandment: Keep writing to your men. Remember the little gossipy items, the cheerful news, the

(Continued on page 13.)

THE CHURCH AND RETURNING VETERANS.

There are certain known facts about the returning service man which we ought to consider:

1. The majority will be more mature and will return neither mentally nor physically scarred.

2. There are, of course, those physically or mentally sick and injured. Some will recover, others will be handicapped—some may be chronically ill for life.

What is the Church's responsibility to them?

1. It can be a fellowship which offers sympathetically and sincerely a sense of belonging.

2. It can offer personal counselling to the ex-service man and to his family.

3. It can see that the best Chaplain service available is offered all hospitals and institutions working with returned men.

4. It can take seriously its responsibility to teach understandingly of European peoples and a real tolerance of other races.

5. It can help the returned man to re-establish old social contacts and to re-establish himself in his family.

6. The Church should see to it that it is included and takes its rightful place in all community planning for ex-service men and women.

7. It should take a forthright stand on employment, education and counselling.

8. It should be sure above all that nothing it does is a duplication of the service offered by an established Government or Community Agency.

—Forward.

CONTRIBUTIONS

SUFFOLK LETTER.

The kitchen stove has a prominent place in civilization. Wood has been the most widely used fuel for this invention. Coal has been substituted for wood, in modern times, where it is available. Gas is a later addition to the list of fuels. The latest is electricity. Civilization may set aside the cook stove, but it has a strong hold upon human life, and it will not pass away in this generation.

The wood burning cook stove made an indelible impression upon the memory of the writer. It was my part of the chores, in my boyhood days, to make the fire in the cook stove, and see that the wood box was not empty. Any one who has not made many fires, in a wood-burning cook stove, has missed some of the salient features of a good education. One of the requirements for graduation, in a standard college, should be efficiency in making fires in a kitchen stove, using wet wood as a fuel! Before I was twelve years old, I firmly made up my mind that some day there would be a shelter on the premises for storing dry wood. That high ideal was realized before I was sixteen years of age. After that dream became a reality the problem of keeping the wood dry was solved.

But the troubles of making fires were not ended. The wood must be cut the right length and split into small pieces. And it must be carried to the kitchen and put in the wood box. By the way, that wood box was a mystery. It was hard to fill and it would not stay full. With all my efforts, I was frequently called, with that familiar order, "Bring in some stove wood!" These words seem to ring in my ears to this day, and I am often inclined to go involuntarily to the wood shed to bring in wood for that exasperating wood box in the kitchen. One wonders how and why so much wood is burned in the kitchen stove! There is some joy in being relieved of a part of that life-long task in these recent years. But a wood box by a kitchen stove has a definite effect on my nervous system to this day. It is wonderful to have an electric stove as a substitute, for there is no need of a wood box to suggest trouble when one wants to rest.

But after all, the cook stove—and the wood box by its side—should be regarded with sincere affection and gratitude. What other invention has contributed so much to human health, happiness and character? So dear to my heart is the stove of my childhood! What wonderful food has been cooked in that stove! The skill of womanhood — wife, mother, sister — has made it a blessing. Uncrowned queens have stood by it and watched the prepared foods respond to their artistic touch and made ready to be served to the waiting family. Faithful women, who use their skill and strength by a hot cook stove, to feed hungry members of the family, deserve perpetual thanks. And the boys and men who keep the wood box filled with dry wood should rejoice to have a small share in the task of feeding the world.

It takes a lot of fuel to supply the demand for three meals a day. It is a great work and it cannot be neglected. Feeding the souls of men is a greater task. Preachers, teachers, parents and young people in every walk of life face this opportunity. The task is never finished. Giving has no end. The church treasury, like the wood box by the cook stove, seems to need constant re-filling. This should become a constant joy. Providing the means for a growing church, to feed a hungry world should challenge us to do our best. Keep the wood box full!

I. W. Johnson.

FINDINGS OF A PARSON.

Here is a poem, Mr. Editor, which to me is so packed full of inspiration that I cannot forget it. I do not know the author. I wish someone could tell me who wrote it:

The Lord had a job for me,
But I had so much to do,
I said: "You get somebody else—
Or wait till I get through."

I don't know how the Lord came out
Though he seemed to get along,
But I felt kinda sneakin' like,
'Cause I know I done him wrong.

One day I needed the Lord—
Needed him myself—needed him
right away.
And he never answered me at all,
But I could hear him say,

Down in my accusin heart,
"Nigger, I'se got too much to do.
You get somebody else,
Or wait till I get through."

Now when the Lord, he have a job
for me
I never tries to shirk.
I drops whatever I have on hand
And does the good Lord's work.

And my affairs can run along
Or wait till I get through.
Nobody else can do the job
That God's marked out for you.

F. W. Murtfeldt.

WHEN THE LIGHTS GO ON AGAIN.

"When the lights go on again all over the world!" Then men will be free again to pursue the desires and designs of their own hearts.

They will be able to worship again at an altar where there will be no sound of falling bombs; they will be able to make their living, not by using a rifle or a bayonet to stamp out a life—but rather by moulding a pattern or design of the future—by raising a family of their own and thereby giving to the earth instead of taking away.

They will be building a new world for their children and their children's children. You and I are at the age when we are sometimes prone to forget most of the sacrifices our parents made for us and when we fail to appreciate fully all the hardships that have been endured for our benefit. . . .

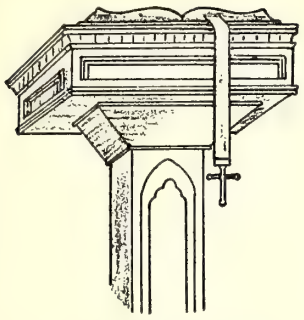
No higher honor can be given a man than to know that he is "valued as a friend and trusted as a comrade." Throughout the morning years of our life, we plod onward and upward, little realizing or caring about the true nature of our existence. . . .

As the eve of life approaches, we must prepare ourselves for what lies ahead, so we look toward the west, which is the symbol of the setting sun, and we find there that the night of life is but the herald of the everlasting day and that having fellowship with Him and holding strong our faith and belief we will at last have found our "Shangri-La."

—Stacy B. Douglass.

The hidden danger of drinking lies in the small quantity of alcohol in the blood which is needed to lessen reasoning power and impair efficiency in performing muscular acts. The normal person has only .005 per cent of alcohol in the body. When that percentage doubles, or goes up to .010 per cent, the individual is not up to par mentally or physically. Some states have a law which classifies as a "drunken driver" any motorist whose blood contains 0.15 per cent or more of alcohol.

—William D. McNally, M. D.



THE SEVEN BATHS.

A SERMON BY THE EDITOR.

"Now Naaman, captain of the host of the King of Syria, was a great man . . . but he was a leper."—II Kings 5:1.

SCRIPTURE: II Kings 5:1-14.

Naaman was great, but unclean, sick, helpless. Something drastic was needed. He wanted to *bathe* in the rivers of Damascus (earthly power and activity). The prophet prescribed the Jordan (to flow), a river of Israel (to prevail by the power of the Lord). To bathe in the Jordan is to have the cleansing and healing power of God flow through one's life. That power is available today.

Naaman (modern civilization) is still unclean, leprous. Crowded hospitals attest that fact. But why the seven baths? No surface cleansing will suffice. The malady is deep-seated. The therapeutic value of multiple baths must be sought.

Dr. Glenn Clark has suggested seven baths for our contemporary Naaman. The findings of study, observation and experience will be utilized in this elaborated prescription.

1. *The External Bath.* On peril of being repudiated by my Carolina Kinsmen, I recommend it! If you doubt the wisdom of this, watch the physician scrub before an operation. Cleanliness is as much the mark of a good surgeon as godliness is the mark of a good clergyman. A minister acquaintance found relief from a rheumatic condition by taking steam baths. Poisons were eliminated and health restored.

2. *The Inner Bath.* The inner cleansing is accomplished by copious drinks of water. Warm water, plus lemon juice, is strongly recommended. An old friend of mine made sport of those who went on the "water wagon." He is dead now! By taking and retaining poison in his body, he gradually committed suicide. A man may not murder because his intestines are manufacturing alcohol, but he would have a better chance to do good and be good if he were taught to eliminate the poison from his body.

3. *The Blood Bath.* No, this is not Hitler's kind of blood bath. We purpose the *extension,* not the *extinction,* of life. How may the blood be cleansed, by soap and water? No, by three ways. (1) Diet. Toxic poisons may be eliminated by a pure fruit fast. Healthy people have rich blood composed of sixteen mineral or chemical elements. Sick people have denatured blood, mucus-ridden blood. (2) Exercise. C. Ward Crampton, M. D., says: "Nothing will cleanse the muscles of stagnant material so well as muscular contraction. Contraction makes more blood come into the muscles and increases nutrition." The wise person does not wash clothes by simply pouring in soap and water, but by vigorous washing and wringing. Exercise therefore cleans out the muscle tissue by a similar method. Dr. Crampton insists that we need the effects of exercise on the *internal organs,* "for it is only by exercise that we can strengthen the heart, lungs, stomach, liver, intestines and endocrine organs. Pills will not do it, neither will massage, nor yet faith, for 'faith without work is dead.'" Auto-massage and trunk exercises (bending, twisting, churning) are prescribed for their valuable effects upon every part of the structure of the internal organs. Exercise squeezes the blood from them and creates a suction which supplies new blood. "This abolishes the malnutrition occasioned by sluggishness. It removes the cinders, ashes and waste of organic activity and brings in new, fresh, revivifying supplies. An organ half dead from neglect takes courage and renews its life. Other organs in the abdomen get the same stimulation, the kidneys, the suprarenal glands, the pancreas, with all their functions essential to life and health," concludes Dr. Crampton. Another writer adds: "He need not fear what microbes can do to him whose body is well nourished by pure, rich blood." (3) *Fresh* Air. This brings us to our next bath.

4. *The Lung Bath.* It has been said that a powerful diaphragm is worth ten pairs of biceps. But many of us are the unhappy victims of lazy and shallow breathing. One writer claims that all people suffering from asthma or hay fever are shallow breathers. No furnace can burn without oxygen, with the damper closed. Neither can the human furnace burn up the fats, create heat and energy, without an abundance of oxygen. Physical training teachers tell us that there are over seventeen useful varieties of breathing exercises. The lungs, through the air taken in, oxygenate and purify the blood. Consequently, deep breathers are freer from colds than any other class. Therefore go out often into the woods, fields and mountains and breathe in God's fresh air. In this way you will eliminate poison in the blood, for the blood is thrown on the lungs as a screen to be purified. Breathe deeply, for it cleanses the blood, aids digestion and gives energy for living and overcoming disease.

5. *The Emotional Bath.* To drain out the poison from the emotions is just as important as to drain out the poison from the body. Dirty emotions require a hard scrubbing. Fear, hatred, jealousy, bitterness, suspicion, worry—these should be recognized as poison to human personality, and should therefore be washed away. How? By penance and repentance, by forgiveness and confidence, by the acceptance of God's free grace and love. Pray God to wash away every stain—now!

6. *The Mental Bath.*. Think of the Master Mind. "Let this mind (this healthy mind) be in you which was also in Christ Jesus." Let Dr. Paul prescribe: "Whatsoever things are true, honest, just, pure, lovely, and of good report . . . think on these things." Again, "Be ye transformed by the renewing of your minds." Free the mind of all marks of the gutter. An active, balanced and disciplined mind is one of the greatest sources of health a person can have.

7. *The Soul Bath.* The sub-conscious mind is a peculiar receptacle for all sorts of impressions; and the wise man will be on the alert to wash from his basement all the harmful accumulations of the years. Failures, hurts, disappointments, faithlessness, self-pity, and other kindred feelings, lead to a diseased body, an impaired mind, and an unhealthy soul. When the subconscious mind has dumped upon it for years all these things, it becomes surcharged with incompetence. The sick soul requires skillful treatment. The physician of the soul should be consulted. The springs of personality must be cleansed. The seed thoughts of kindness, forgiveness and faith must be planted in the seed-bed of the sub-conscious. "Why art thou cast down, O my soul? . . . Hope thou in God," and again, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Health is an old English way of spelling *wholeness.* And wholeness

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War Prisoners Have Rights

By Rev. John R. Scotford, D. D.

The treatment accorded to captured soldiers during the present conflict is one of the hopeful omens pointing toward the achievement of permanent peace.

"What do the churches need to know about the war prisoner situation?" we asked Tracy Strong, general secretary of the World's Committee of the Y. M. C. A., under whose auspices the War Prisoners Aid Committee is at work in many lands.

"It needs to be known by Christian people that an agreement made in days of peace for the handling of prisoners of war is being observed faithfully in the midst of the world's greatest conflict," he replied. "If foes can follow a common procedure when they capture each other's soldiers, possibly they can get together in regard to other matters. This gives us a substantial 'point of reference' for future developments.

"In 1929, representatives of forty-seven nations signed the Geneva Convention governing the treatment of war prisoners. Japan did not ratify the Convention, but it has announced its intention of abiding by its spirit. The fact that it is reporting the names of prisoners to the International Red Cross and that it is permitting visitation of prison camps by neutrals leads us to believe that this is being done. Russia was not represented at Geneva.

"The Geneva Convention places the captured soldier in a special category quite different from ordinary civilians or those held in concentration camps. He is granted certain rights both as a person and as a soldier. Prisoners are allowed to manage their own affairs. They are not regarded as criminals but as soldiers out of luck. Their officers are treated with the respect due their rank and receive full pay while interned. Both officers and men are permitted to receive parcels from home through their national Red Cross societies and the International Red Cross.

"Military men of all nations are taking pride in their care of enemy prisoners. This is one of the finest aspects of the military tradition. The result is to create an atmosphere of mutual respect. Prisoners can hardly be expected to love their captors, but one of the unexpected by-products of the present conflict is that millions of men will come home with words of appreciation for the fairness and efficiency of the enemy. The Italians are particulary enthusiastic about the treatment which they have had from the British and Americans."

"What can you say for the role of religion in prison camps?" we asked.

"It is surprisingly important and much appreciated by the people in authority. For this there are several reasons. Many military men are sincerely religious. They also realize that there is a close relation between faith and the spirit which leads men to face death with bravery. But in a prison camp religion is needed for yet another reason. The lack of privacy and the fearful monotony tend to drag men down to the level of animals; religious worship lifts them above their surroundings and makes them sons of God once more. It is one of the great aids to morale.

"Nowhere are chaplains more appreciated than among prisoners of war. Having religious leaders and medical men of their own race and tongue is a great comfort. Every prison camp needs a good assortment of chaplains. If they are British, that means representatives of the Church of England, the Church of Scotland, and the Roman Catholic Church. Fortunately—for the prisoners—a good many chaplains were

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When One Meets Injured Men---

1. Treat the maimed person as the normal person he always has been and continues to be—the loss of an arm or a jaw or an ear or a leg may change the appearance of a man, but personality and character are not necessarily changed. If you are disturbed by the disfigurement, discipline yourself so that your disturbance is not apparent. Do not let horror or sorrow appear on your face or in your voice or manner. It is up to you to make him realize—without talking about it—that you feel about him exactly as always, and that his disfigurement is unimportant compared with your affection or friendship. The only difference could be an even increased respect for him.

2. Don't ask questions or give advice. The man who has been disabled or disfigured may want to talk about himself or he may not. Respect his wishes. Do not mention the disfigurement unless he does. Don't talk about the war or about subjects related to his injury. Don't pry or hint.

3. Be casual and realistic—not overcheery—the man you are visiting may feel depressed. It is his right to feel so. It is an offense to his dignity and his common sense to go into a routine of transparent "cheeriness." The express intent of cheering up is seldom convincing or effective. Nor is it usually convincing or beneficial to try to minimize the crippling effect of maiming. By facing the reality of a man's disability yourself, you can help him face it.

4. Don't wait on the injured man too much. Even though a disabled soldier or sailor be surrounded with sympathy, waited on hand and foot by nurses and given countless attentions, he may still despair. He may still view himself as a martyr—an attitude which brings little happiness to him and no benefit to anybody else. If his faith in his ability to do things is restored, the rest of the treatment is easy.

—Released by the Surgeon General of the U. S. Army.

News of Elon College

By President L. E. Smith.

ELON BOARD OF TRUSTEES MEETS.

The Board of Trustees of Elon College met in regular session on Tuesday, February 13, at 10:00 a. m. The charter provides for thirty-six members. At present there are thirty-five members of the Board. The Executive Committee will be asked to fill the one vacancy from the Convention nominees prior to the annual meeting of the Board in May. In spite of inclement weather, there were twenty members present in person and six by proxy, making a total of twenty-six votes cast when a record vote was required.

Among other important matters discussed and voted, the need for an enlarged program of Christian Education and additional teaching force for this department was thoroughly and seriously considered. All were agreed that the time is here for the College to relate itself more completely to the needs of the local church and to seek to help meet those needs. The following resolution was unanimously voted: "That we seek to employ a person capable of instructing in Christian Education and rural church work—the salary to be determined by the Committee on Faculty and Budget."

The Board also considered in detail the immediate needs of the College as regards student living conditions. Present dormitories should be modernized and reconditioned. The oldest dormitory on the campus, East Dormitory, was built in 1890. This dormitory is now occupied by girls, and is perhaps in the best condition of any dormitory that we have. West Dormitory was built in 1905. The inside arrangements should be completely changed. The requirements of girls in college today differ widely from forty years ago. The other dormitories on the campus, North and Ladies Hall, should be changed so as to meet the usual requirements for student living conditions on the average college campus. We face the necessity of new dormitories for both young men and young women.

In addition to living conditions, facilities must be provided for the feeding of students. The dining room was destroyed by fire in January, 1942. Since then the social halls in the Christian Education Building have been used as dining rooms. The present arrangements are quite satisfactory, but permanent facilities must be provided at the earliest possible moment. The following resolution was unanimously voted: "That at the proper time the churches of the Southern Convention be asked to furnish material and cost of labor for the erection of a dining room for the College. Each church could be asked for so many bricks and to pay for the laying of the same. A plaque should be provided for the names of all churches contributing and placed in a conspicuous place in the dining room." This would afford an opportunity for each church in the Convention to have a definite part in the erection of this important building on the Elon campus and for a perpetual reminder to all who came and went of each church's particular part in the erection of this building.

The Board also recognized, as we all do, that for the required program of physical education to be conducted, an adequate gymnasium must be provided. The young women's gymnasium was a part of the college dining room that was destroyed by fire in 1942. The young men's gymnasium is the first floor of North Dormitory. When this combination building was erected, it was considered a very fine arrangement, but today it is manifestly out of date. It is proposed that a memorial building be erected to meet this need. The following resolution was unanimously voted: "That one gymnasium be erected for both young men and young women, and that this building be known as a memorial to all Elon men and women who served in World Wars I and II; and that funds be solicited on this basis." It is hoped that this resolution may be put into effect at an early date.

The improvements and additions enumerated are a part of the expansion program announced for Elon College. Money secured for these purposes will be a part of the *"Million Dollar Campaign."* It is the purpose of the campaign committee to launch a program to raise $1,000,000 for Elon College just as soon as the organization can be completed. Unanimous approval was given to the campaign to raise the $1,000,000 for Elon College, and it was voted to employ a financial director for the campaign for an indefinite period of time whose business it would be to complete the organization, give publicity to the undertaking, direct the organization in detail and carry the appeals of the College beyond the borders of our own Convention.

Unanimity, enthusiasm and hopeful expectation characterized the meeting. It was regarded by many as one of the most forward-looking and constructive meetings of the Board in recent years.

CONFERENCE APPORTIONMENTS.

Strange things do happen. Sometimes they help and sometimes they hinder. We are now in the closing days of the College Period—that period in which the Sunday schools and churches are asked by the Convention to give consideration to Elon College. Last year was a very good year for church finances. According to reports, financial support to all departments of the Convention exceeded by good sums the amount apportioned, save Elon College. The reports are not all in yet, but it is evident that the College will lack several hundred dollars of receiving its apportionment. The College is supposed to receive on a basis of $1,000 a month, plus. Four months of the conference year have already gone. Our receipts to date total a little more than $1,000. The ministers are asked to acquaint their people with the program, the purpose and the needs of the College and to receive offerings for its support. All contributions are credited on conference apportionments. The College's financial needs become acute at this particular season of the year. The strange thing is that not a single contribution for the College from any church or Sunday school in the Convention reached the Convention office this week, the items reported below having been received the previous week. I am sure this is only a coincidence, and that next week we shall have reports from many churches and that the total contributions will reach a sizeable amount. The College does need you help badly and will appreciate your thoughtfulness and contribution.

Previously reported		$1,163.72
Churches.		
Eastern N. C. Conference:		
Mt. Auburn	$ 16.50	
Eastern Va. Conference:		
Holland	50.00	
Sunday School.		
Va. Valley Conference:		
Mt. Lebanon	14.00	
		80.50
Grand total		$1,244.22

Missions
The World for Christ

VETERAN MISSIONARY DIES.

Miss Caroline E. Frost, for forty years a missionary among the Bantus of South Africa, died on the morning of February 11, in the Waltham, Massachusetts, Hospital. Miss Frost, who had served under the American Board since 1901, retired from active service in 1941 and had been residing at the Walker Missionary Home, Auburndale, Massachusetts.

She was born in Hollis, New Hampshire, January 3, 1870, and was a graduate of Mount Holyoke College, class of 1894. Her first assignment in Africa was at Umzumbe. Later, she became a member of the staff of Adams College, Adams, Natal, where her influence upon young Bantu life has been memorialized in the "Caroline Frost Dormitory" built in recognition of her services. Adams College is the largest and most advanced institution in Natal for native higher education, drawing students from every province in the Union of South Africa and from Southern Rhodesia.

PLAN YOUR POSTWAR WORLD NOW.

Quite obviously, this desperate war in which we find ourselves must be won before every other consideration. Victory will give us the only chance for the kind of future we desire.

But we must realize that winning the war is not the end of the job; it is only the first step. Victory will give us no absolute guarantee that we shall have the world of peace, security and liberty we hope for.

We must think and plan and agitate and work now for the kind of world we want after victory has been won.

If we, as servicemen, have something definitely worth while to say on postwar issues—not for selfish purpose, but for the common good of the nation—we should say it, and say it now. But, asks someone, have we a chance to express our views? That, it would seem, depends more on us than on anyone else.

Certainly we, above all others, have the right to express significant opinion as to what shall come out of a struggle in which we are not only ready to risk but to give up our lives. Unquestionably it is society's moral obligation to give us the chance to speak out and then to seriously consider those views in setting up the postwar world.

In meeting our responsibility, we must find the means of publicly and unitedly expressing our views as service men. . . . It is our future, as much as that of our prolific speakers in civilian life—even though we have less chance of being here to live in that future—that is at stake. Further, we are the ones who make that future possible.

Let us vow renewed determination to make it the best future of which we are capable!

—Cpl. L. B. Hitchcock in The Link.

THE HOME CHURCH AND THE SOLDIER.

By Harland M. Frost,
Executive Secretary of the Christian Commission for Camp and Defense Communities.

The number one item of any church program for men in uniform is the obvious one of demonstrating that the home church follows them with its prayers and its interest. The chief medium is the United States mail bag; and the driving motive which gets the letters into the mail bag is the Christian interest in the worth of each individual man.

Army and navy chaplains, men in uniform, those in the last war, USO workers, pastors in communities near training camps—all testify that such interest shown by the home church is a steadying, sustaining resource.

Recently, after the writer had completed a public address on this subject, a man in the audience walked up to him, mentioned the name of a fellow townsman, and said: "You know, that man wrote me every single week I was away in the army during the last war. I'll never forget what that meant to me."

Many churches today are carrying on this ministry by mail in a way that glows with warmth and vitality; others, however, are working at it intermittently or not at all. . . .

Christian friendship energetically expressed by the home church brings a triple reward:

First.—It helps men to retain their sense of individual worth as children of God. The chaplains are rendering significant service, but unremitting interest from the home church is still important in maintaining inner integrity.

Second.—This constant interest of the home church reminds men that the Christian community called the church is a valuable resource for keeping life at its higher levels.

Third.—It strengthens the hand of the chaplain and the pastor in the camp community. A chaplain at a Virginia camp told recently of dropping into a religious church service, there to find a half-dozen army men whom he knew for their religious interest. "Every one of the six had from one to two buddies with him," he said, "That's the way it works."

How does a given church go about carrying forward such a ministry. Following are the high points of a typical program that many churches have used to advantage:

First, the project is of sufficient importance to warrant the naming of a special committee, including the pastor and representatives of the major departments of church life, especially young people's groups.

Before the man leaves for service, it is important to arrange a pastoral interview with the man and his family, for a discussion of problems to be faced and the values of spiritual anchors. Literature concerning the selective service process is helpful. Three pamphlets, "Is Your Number Up," "Attention to Your Health," and "Training Through Recreation," are very good for this purpose. They are published by the National Committee on Education and Defense, and may be obtained from the Bureau of Publication, Teachers College, Columbia University, New York City.

When a man leaves, the procedure being widely used calls for:

One.—Announcement of the fact in bulletin or calendar, and in public service.

Two.—Gift of an inscribed New Testament and identification card. This card gives the man's church affiliation, and lists the phases of church service in which he has been active, and commends him to any chaplain or pastor. Cards are available from the General Commission on Army and Navy Chaplains, Washington, D. C.

Three.—A letter from the pastor, sent to the chaplain at the reception

(Continued from page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

On Ash Wednesday I was visiting in a minister's home. We were talking about observing Lent. The minister told of a teacher in his church school who had come to him and asked him if there were not something of a positive nature that her pupils could do to keep the season of Lent. At his suggestion, the teacher decided to let her pupils make, purchase and send items which the boys and girls at the Christian Ohphanage could use.

Later in the evening the minister's wife told me that she hoped to interest the other members of the church school and church family in doing something to help the Missionary group carry out its Friendly Service Project for the year during Lent.

This, to me, is a splendid way of keeping Lent. The very time of year suggests growth and new life. The weeping willow tree which I can see through my study window, a few weeks ago looked brown and lifeless; now its delicate new growth of pale green sways in the breeze. A short time ago, there was no sign of jonquil foliage on our lawn; Saturday afternoon I brought in three yellowish buds which we watched open into three yellow cups and saucers in the warmth of our study.

We, too, could do things of a positive nature during this time of year which would help us to grow out of our dead old habits into new useful lives. If we would be like Jesus, then we should, as boys and girls, strive to grow in "wisdom and stature and in favor with God and man" as He did.

He forgot himself in trying to help all those about Him who needed help. Let us not only do without those things which hurt our lives and make them ugly, but let us also *do* those helpful, kindly acts for others which will help us to grow.

Sincerely,

DOROTHY TODD.

FIRST STEPS IN SOCIAL ADAPTATIONS.

By EDITH BRANDIS.

Issued by the National Kindergarten Association.

There are many methods used by parents to help the young children acquire good manners. Two that differ greatly are the one that seeks to control behavior by insistence on the following of definite "rules," and the other, by providing loving guidance and furnishing the needed example.

Perfection is an adult concept and is not applicable to the behavior of children. The important aim of parent and child should be to have the child gain a little day by day. It is his willingness to try that is important.

Mrs. Merrit lifted Kim-Boy from his bed, led him to the bathroom where she helped him prepare for breakfast, and then placed him in his high chair near a sunny window.

She brought his cereal in a yellow bowl, and as she set it on his chair tray, she bowed and smiled and said, "Thank you!" Kim-Boy gave her a bright look and did exactly as she did—bowed, smiled, and said in his baby language, "Sank you!" Thus he took his first lesson in social adaptation.

But it was not for long that Mrs. Merrit needed to say "Thank you" to her little boy when she brought him his meals. Soon Kim-Boy said it without a reminder. In the meanwhile, his mother had been careful to say "Thank you" when her son had handed her anything, and he had heard his father and mother say it to each other.

From the beginning, Mrs. Merrit had been careful that Kim-Boy should never have anything but a pleasurable feeling in connection with the words, "Thank you." If he forgot to say them no mention was made of the fact, though an outsider might have noticed that father and mother seemed to have many more occasions than usual to say it to each other, and both of them needed to have Kim-Boy pass them very many things for which he was properly thanked.

However, so much satisfaction followed the repitition of these words of courtesy by Kim-Boy that the habit of saying them was easily formed. Other habits of speech necessary for good manners were learned in much the same way.

The fundamentals of courtesy—kindness of heart and sincere appreciation—were at the same time being gradually developed. In the beginning Kim-Boy saw no relation between "Thank you" and the feeling of kindness he had toward the grocer's boy who delivered the good things to eat, but as time went on, the two ideas blended very beautifully. As the Merrit home was one where appreciation and its audible expression flowed spontaneously, the child could absorb his earliest needed lessons without too much use of his budding reasoning ability.

Flat contradiction, his mother knew, is one thing no child should ever hear. If facts were in dispute,

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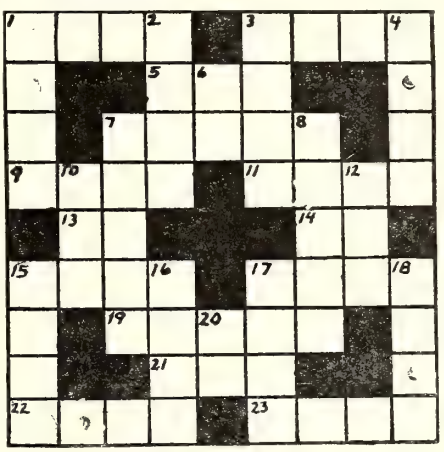
CROSSWORD PUZZLE.

ACROSS:

1. Hard; compact; solid.
3. That part of the heavens where the sun is seen to rise.
5. To chew and swallow, as food.
7. You strike it to light a fire.
9. A vehicle mounted on runners for traveling over snow or ice.
11. The seventh plague. (Ex. 9: 18-29.)
13. Impersonal pronoun.
14. Bill of Lading. (abbr.)
15. Level; even; smooth.
17. To prepare land for seed.
19. Opposite of dark.
21. To make the noise of a cow.
22. Extreme border; brink.
23. Driver of cart which bore the Ark, who was slain. (I Chr. 13: 7-11.)

DOWN:

1. Oils; lards.
2. A meadow.
3. To engrave with tools.
4. Labor oppressive to mind or body.
6. Prep. meaning on the point of.
7. Substance used in making coins.
8. Unusual way of doing things.
10. Nickname for Lily.
12. Sick.
15. Flame.
16. Measure of duration.
17. Pronoun, second person singular of I.



18. Molten, volcanic rock.
20. To depart; proceed; move on.

Answers to Last Week's Puzzle.

ACROSS: 1. Lent; 3. Fall; 5. Era; 7. March; 9. Pair; 11. Each; 13. P. C.; 14. Me; 15. Fear; 17. Mark; 19. Hanan; 21. Sir; 22. Reap; 23. Arms.

DOWN: 1. Leap; 2. Tear; 3. Face; 4. Leah; 6. R. R.; 7. Micah; 8. Haman; 10. Ape; 12. C. E. R.; 15. Fair.; 16. Rasp; 17. Mara; 18. Kiss; 20. Ni.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE COST OF DISCIPLESHIP.

Lesson X—March 11, 1945.

Memory Verse: *"If any man would come after me, let him deny himself and take up his cross and follow me."*—Matthew 16:24.

Lesson: Matthew 19.

Devotional Reading: James 2:14-23.

His Good Character.

This "rich, young ruler" had a good name. He was well-born, well-bred, well-favored. He had wealth, education, attractive personality, social position, political power, moral idealism. He had lived a clean life. He had eagerness to learn the secret of eternal life. Nowhere in the Scriptures do we find a finer personality, a more attractive person, a more promising character. No wonder that when Jesus looked upon him, He loved him.

A Great Question.

"What good thing shall I do, that I may have eternal life?" He wanted to learn the secret of a richer, fuller life. Rather strange that this young man, of all young men, should not have found the secret of life—he seemed to have everything he needed to give him life, a rich abundant life. Read again the things listed above and see if you do not think that he ought to have been happy, that he really could have said, "This is the life." But like many another man, he had learned that a "man's life does not consist in the abundance of the things he possesses," that there is a difference between having a living and making a life.

A Great Lack.

"All these things have I observed from my youth up, what lack I yet?" What did he lack? If you look carefully at the commandments which Jesus mentioned, you will notice that they were the commandments that concerned a man's relations with his fellowman. The man's horizontal relationships were all right. There was nothing between him and his fellowmen. But there was something between him and his God. That was his fatal lack—he loved gold more than he loved God. There was an unsurrendered area of his life. He was trying to serve God and mammon.

A Great Demand.

"If thou wouldst be perfect, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." That was asking a great deal, indeed it was asking everything. It was a searching, sobering demand. Indeed it seems as if it was asking too much of the young man. But if Christ had asked anything less, He would have asked too little. At the basis of discipleship, then, and now, was self-denial, that is the dedication of self to Christ. In the young man's case there was only one thing to do—he must get rid of the thing that was keeping him from God. Jesus was asking for a "singleness of purpose" that lies at the heart of discipleship. It is not always, or even usually, necessary for a man to give up everything he has, to sell his property and give away his money. But it is necessary for him to give up himself, to surrender himself to Christ, if he is to be a disciple. There must be no reservation, no unsurrendered area of life, no mental reservations. Ultimately God wants all of us or He won't have any of us. Christian discipleship is a searching, exacting thing.

A Great Chance.

The young man stood at the open door of a great opportunity. There is no telling what might have happened, what he might have become, if he had given himself to Christ. There is no telling what he might have done either. A consecration that was willing to give up everything would have released a flood of power through his life that would have made him strong in and for his Lord. With his ability and his ambition, he could have become one of the world's immortals indeed.

A Great Refusal.

"But when the young man heard that saying, he went away sorrowful; for he was one that had great possessions." A great minister has a sermon based on this scripture, which is entitled "The Great Refusal." It might just as well be called "A Great Tragedy." When this young man turned away from Jesus, he became a member of that large group of men who belong to the society of "The Men Who Might Have Been." He passed into oblivion. He had just as much when he turned away from Jesus as he had when he came to him, but he had an empty heart and an empty life.

Margaret Slattery in an article in *The Home Department Magazine* lists some of the things the young man lost by refusing to accept the invitation of Jesus to become his disciple. He went away from *opportunity*, from *friendship*, from *sacrifice*, from *service*. He also went away from *honor*. The succeeding centuries have looked at him with keen disappointment because of what he might have become and might have done, if he had taken the right fork as he stood at the crossroads of life.

A Great Handicap.

"How hardly shall they that have great riches enter into the kingdom of heaven?" We think that riches are a help in everything. Jesus frankly said that they are often a hindrance. They constitute subtle temptations to self-sufficiency, to dull a man's spiritual sensitiveness, to establish false values, to erect barriers between a man and his fellowmen, to become the object of worship, to possess the man instead of the man possessing them. Riches in themselves are not evil; but the love of money is the root of all evil, all kinds of evil. Beware of covetousness — that warning is for those who are rich, but it is also for all who unlawfully desire or lust after riches.

IN SUPPORT OF CHILD SERVICE.

For the support of its child services in America and overseas, the Save the Children Federation, Inc., received in 1944 contributions of $407,521.56 in cash, $166.190.24 in commodities converted into cash, and other commodities to the value of $1,341.597.58—making total cash and commodity contributions of $1,915,309.38—according to the annual report of the federation made public recently at the annual meeting in New York.

In connection with its domestic work, which includes a variety of services for children in the disadvantaged areas of several Southern and Southwestern states, the Federation in 1944 disbursed $256,903.70 in cash (including general administration costs and production) and distributed commodities valued at $773,801.08. Materials distributed included clothing, often to make school attendance possible, books, desks, seeds, and layettes for babies in underprivileged families, while through 647 school "sponsorships" aid was given in improving school environment and for the promotion of health, recreation, and nutrition programs. Presents were distributed at Christmas time to some 25,000 children.

(Continued on page 13.)

A CHAPLAIN'S VIEW FROM THE FRONT.

(Continued from page 5.)

pleasant things, forgetting as much as possible the bitter or tragic element and, above all, send a few pictures.

But the big thing which these men are thinking is the gigantic task which has brought them over here. I have never seen men so determined that a task be completely and successfully accomplished. There is no boasting, there is no bragging, but just that quiet dogged determination that every obstacle be overcome, and every barrier be swept aside, that stands between them and final victory. You never saw such team work. Every man, every outfit, every branch of the service is working as one unit, ready to give everything it has. As the enemy is being struck, you may be very sure that he is thoroughly aware that he is being struck hard—by one solid impact of determined manhood, ready to give everything it has for the final and inevitable victory. Is it any wonder that in such an atmosphere of united endeavor, the men are asking me very pointed questions about you folks back home?

These questions have sometimes been a bit embarrassing. They want to know whether you are doing your duty—by saving your tires, by saving gasoline, by observing the ration rules, by being faithful to your work in all things great and small—which will mean victory in the present struggle. They know it is not easy to be heroic in peaceful civilian surroundings, and to get the feel of contributing to national victory while at home, in factories, mines and shops, but they also know that the whole outcome of the present struggle stands or falls with you—upon what you do, and how much you accomplish. They are confident that you will not let them down.

They are attending church, however, somewhat better than they did at home. On the whole there is a rich and abiding faith in Almighty God in the heart of the average soldier here, and the generals themselves, many of them devout churchmen, are striving by precept and example to encourage in every way faithful church attendance.

There is no clearer, more pressing call in the world today that that—the call to keep step with these gallant men of yours as they seek on a foreign soil to accomplish, at any cost, at any sacrifice, the great and worthy purposes to which they have dedicated their lives.

PRISONERS HAVE RIGHTS.

(Continued from page 8.)

captured at Dunkirk. Although chaplains and doctors may be exchanged, the practice is to let them remain with their men because of the good that they can do. The Americans who have been captured by the Germans suffer from a scarcity of chaplains. This is because many of them are fliers, and chaplains are not shot down out of the skies!"

"How about the religious needs of the prisoners who have been brought to this country?"

"That is being met in three ways as in other countries. First, there are the chaplains who are captured along with their men. These are distributed in the camps. American chaplains, under the direction of the Chief of Chaplains of the United States Army, help these men perform their functions. Then civilian clergy occasionally are allowed to hold services in the camps. The Roman Catholics have been able to avail themselves of this opportunity because the Mass is said in Latin. The Protestants confront the difficulty of holding the service in the language of the worshippers. A third step has been taken in the bringing to this country under the auspices of the Chaplaincy Commission of the World Council of Churches a Lutheran minister from Sweden, who will visit the prison camps. As a neutral, he may be able to achieve some things which others cannot do."

"What can you say about the American soldiers who have been captured?"

"Of course that is not a happy experience. With characteristic thoroughness and forethought, the Germans instructed their soldiers as to their rights as prisoners and as to the procedures to follow if captured. Our army has done little preparatory instruction in the rights and duties of a prisoner of war. Most of our soldiers have been quite unprepared for such problems. The first six weeks are hard. Yet our national resiliency soon comes into play. The camps become organized. Men discover that there are many things that they can do. The packages and letters from home are a godsend. The food parcels sent through the American Red Cross are essential morale builders as well as preservers of health. Games get organized; classes are started. Musical instruments and some books are sent in by the War Prisoners' Aid Committee.

"One significant story has come out of Germany. Some of our soldiers are imprisoned in a camp near a glass factory. The men were given bits of broken colored glass which they fitted together into a mosaic picturing Christ calling the multitude, which was installed as part of an altar.

"The lot of the prisoners is unpleasant but not hopeless. Men find ways in which to improve their time. They learn to get on together helpfully.

"Each camp elects a head prisoner who represents the men in their dealings with the commandant. This position requires much skill in the management of men. The head prisoner must win and keep the loyalty of his fellows and at the same time secure the goodwill and cooperation of the military officer who is in charge of the camp. When I find a head prisoner who is getting on well both with his fellow captives and his captors, I say to myself, 'There is a man with a future! There is a man preparing to be an international statesman, a builder of peace!' "

SUPPORT OF CHILD SERVICE.

(Continued from page 12.)

The organization made cash disbursements of $301,589.76 (including general administrative costs and production) and distributed commodities, largely clothing, valued at $319,-509.50, in connection with its overseas program centered on relief work for child war victims, carried on through sister organizations in Great Britain and on the continent of Europe. Shipments of used clothing were made to the Swedish Save the Children Fund; to Netherlands in cooperation with the Queen Wilhelmina Fund, to Egypt for Yugoslav children in the Middle East, to the Jamaica Save the Children Fund, and to Puerto Rico.

In addition 130,000 pounds of clothing were secured for war relief organizations serving various countries in Europe and 5,000 pairs of shoes were sent to the Middle East at a cost of $7,409.00, contributed by the Crotian Fraternal Union.

The entire program, domestic and overseas, was carried out at a cost for general administration, production and public relations representing 9.6 per cent of total cash and commodity income. Much of the work is done by volunteers, as individuals and groups, and both American and overseas programs are executed through affiliating or cooperating organizations in the field where the service is given.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Board of Trustees had its annual meeting in the office of the Christian Orphanage on February 20, 1945. They had a quorum present and heard the report of the Superintendent as to the activities of the orphanage during the year 1944. The report showed that the farm had had a good year and showed a nice profit over expenses under the management of Mr. L. W. Wagoner.

The dairy showed a nice profit above expenses after furnishing the children with 7,200 gallons of milk to drink. We have a herd of fifty head of cattle and milk thirty cows. The dairy is under the direction of Mr. Garner Hilliard. Mr. Hilliard was reared in the Christian Orphanage.

At the business meeting, the Board transacted the regular routine of business that usually comes before them. The Board was happy to welcome a new member, Mr. Loren P. Waldo, Jr., of Holland, Virginia, who had been elected to fill out the unexpired term of Mr. A. L. Jolly, deceased.

During the year the Christian Orphanage handled ninety children. It gave 27,272 days of care. There were 117 days of illness and only 21 children were ill one or more days. If a child is confined to its room one or more days, it is considered a day of illness. We were fortunate in having no deaths during the year.

Enrolled in the orphanage during the year were 9 children between the ages of three and six years; 38 between six and twelve years, and 43 between twelve and eighteen years of age. In the last named group the majority were children between the ages of twelve and fifteen.

We have had many calls to take children between the ages of six months and three years. Our age limit is from three to twelve years. We cannot handle children under three. To do this we would have to make special arrangements and hire a matron just to handle them. This would be quite an expense to the orphanage. We do sometimes take a child over twelve because they can wait on themselves, however we never take a child under three years. If the orphanage were able to have a building for little tots less than three years of age, built for that purpose, then we could handle that age children. But we have no such arrangements now.

The orphanage cannot always take children when an application is made. Many times we are full to the limit in that age group. They have to wait until we have a vacancy. I am sorry that some do not understand and think that we should take them as soon as an application is made. We only wish we could take all who apply where the need is great for us to take them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 1, 1945.

Amount brought forward	$1,979.59
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Plymouth	17.60
N. C. and Va. Conference:	
Durham	22.44
Western N. C. Conference	
Parks Cross Roads	16.00
Va. Valley Conference:	
Leakesville	9.06
Total for the Week	$ 65.10
Grand total	$2,044.69

"The Home Church and the Soldier, printed in this issue, is taken from *Church Management*. It is one of the many excellent articles which appear in this magazine.

HOME CHURCH AND SOLDIER.

(Continued from page 10.)

center or other unit to which the man is going and a similar letter to a pastor in a near-by community.

From this point on the heart of the matter lies in organized provision for letters every week. They must be as personal and newsy as possible. Some will come from the minister, but not all. Groups within the church can take turns. In one church the Service Men's Committee has a member for each man in the armed services. Each month the committee members draw from a hat the name of the absentee with whom they are to correspond each week of that month.

The address list of men in service is of paramount importance. . . . The army frowns on the posting of names and addresses too openly, therefore many pastors keep lists in the office, but post the names and announce that letters to these men will be forwarded to the proper address.

Another excellent means of keeping in contact with absentee men is in sending regularly church bulletins, mimeographed news notes, and occasional gifts of devotional literature or books. . . .

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

COBB-FULCHER.

On December 28, in the First Congregational Christian Church, Norfolk, Virginia, Watson Barrett Cobb and Edna Leone Fulcher were married. The service was read by the Reverends C. H. Davis and H. S. Hardcastle. The groom had as his best man his brother, Howard Cobb, while the bride was attended by Miss Irene Askins. The double ring ceremony was used. The decorations were simple, but very effective, the central feature being an improvised altar. Mrs. Paul Sieloff played the organ during the ceremony and Mr. Sieloff sang "O Perfect Love" at the close. A reception was given by the groom's family.

Mr. Cobb is in the service of his country and is stationed in Philadelphia. Mrs. Cobb is in our denominational headquarters in New York City.

H. S. HARDCASTLE.

THE YALTA CONFERENCE.

(Continued from page 2.)

praisal of the Yalta conference in the light of the Cleveland church conference and had not been submitted to members of the Commission, agency of the Federal Council of Churches. It was issued for the consideration of the church people, many of whom had sought his opinion.

The Crimea decisions "do not stand up very well" compared with the Atlantic Charter, "the moral standard upon which leaders of the United Nations have themselves agreed," Mr. Dulles said, pointing out that the principle of no aggrandizement, territorial or otherwise, had been abandoned. Two conclusions can be drawn from these discrepancies, in his opinion:

"One conclusion is the the Atlantic Charter is not perfect preachment. It reflects too much a static rather than a dynamic concept of the world which we pointed out more than three years ago."

A second conclusion is, that "decisions taken in the heat of war will inevitably fall short of high principles. It is because this is so that we must keep open the possibility of revising such decisions in the light of truer insights. The Cleveland Church Conference said: 'If we accept provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal.'"

Dulles said the Crimea decisions dramatize the need of getting the right kind of world organization at the United Nations meeting at San Francisco on April 25.

"It must be an organization," he added, "which in addition to having power to prevent aggression, must also seek to correct in the future the inevitable mistakes of the past. That is not clearly assured by the Dumbarton Oaks Proposals as they now stand. Fortunately, these proposals are still 'tentative.' But they will soon be crystalized. It is, therefore, urgent that our people study and come to understand these proposals and exert their influence to the end that the world organization which will come out of them will be a world organization which seeks a peace which is just, and which, because it is just, can be durable."

THE SEVEN BATHS.

(Continued from page 7.)

is merely a modern, scientific way of spelling *Holiness*.

Naaman is sick unto leprosy, but practical holiness is within reach. He may be whole again if he has the courage and humility to bathe seven times in the Jordan.

This is the way of health. Walk ye in it!

FOR THE CHILDREN.

(Continued from page 11.)

the elders in the family always referred to fact sources — maps, books of reference, the daily paper. Brought up in such a family, children understand how to authenticate facts, when necessary, without specific teaching. It was the custom in Kim-Boy's home, moreover, for quick, easy apology to be made for any breach of courtesy. So ready apology, even to the extent of assuming blame, became natural to the child.

When Kim-Boy left the house, even for the back yard, he was noticed, told "Good bye" and made to feel loved and wanted. He was greeted on his return, and interest was shown in his small adventures while out of his mother's sight.

It was Mrs. Merrit's purpose to help her son to form such habits early. Taught politeness at the period when most of it could be done by example, she knew it would save much teaching by precept, which may be, and often is, unpleasant to the child, who is likely to feel himself under criticism—even condemnation. She knew that the child whose good manners are spontaneous, because their development was begun early and they have become a part of his nature, is thrice armored against any later influences of undesirable examples.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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If You Have Been Overseas

By Sgt. DOUGLAS BLAKELY, Schick General Hospital Clinton, Iowa.

While you were overseas, you learned many new things. Perhaps one of the truest facts you learned is this: You know now that the United States of America is the most powerful country in the world. You are immensely proud to be a citizen in the greatest and most powerful nation on earth.

But hand-in-hand with this fact, you are wondering how the United States will receive you when you return to civilian life. If you are not yet out of the Army or Navy, you will want to know how soon you can expect to be released. Will the servicemen be forgotten again? Will there be jobs?

First of all, remember that it costs the Government millions of dollars a day to keep you in service. This money comes from the taxpayers. The taxpayers supply the votes. That is why legislation is now being rushed by our Government to supply the best and fastest means and methods to discharge you from the service. Transportation to your induction center will be supplied.

For the first few months there will be wild enthusiasm on the part of civilians, because you come home. This will die out. You want it to. You have no desire to be made a fuss over. You want to settle back into the comfortable, anonymous groove of civilian life as soon as possible.

On the other hand, even though personal enthusiasm may die out, there has been legislation enacted to see that every possible step has been taken to insure your future. There will be jobs. All companies, factories and firms are forced by law to give you back your old job, provided you apply for it within forty days of your discharge. And of the 1,500,000 servicemen already discharged, there is no case yet on record of a company's refusing to rehire a serviceman.

If you wish to complete your college education, the G. I. Bill of Rights will take care of your tuition fees. They will loan you $2,000 to build a home or start a business. You can have twenty years to pay it back. The interest rate is small. Remember that World War I Veterans fought over twenty years to pass these laws which are beneficial to you.

You are probably aware that in some cases the civilian attitude toward the serviceman is one of bewilderment and perhaps mistrust. To speak plainly, they don't know that there's a war going on. This is all very true. The people at home cannot understand war, because no book or moving picture has yet been produced which can convey to them the sights and sounds and smells of war, and the awful loneliness of it. Don't expect them to understand. You will have to be tolerant of their attitude even though to them you have merely been on a foreign sightseeing tour. This will be one of your greatest problems and you will have to work it out for yourself.

Your period of adjustment to civilian life should begin as soon as possible. Regardless of the fact that you have been overseas, remember that basically you are still a civilian in uniform. You are not a professional soldier. So, instead of taking a long vacation, . . . it will be wiser to go back to work as soon as possible. Submerge yourself in a job, in your church, and in outside activities. You are a civilian. Act like one.

Occasionally you will feel an urge to be the old soldier again; you will want to blow off steam. Civilians will not appreciate this nor understand it. For that reason, it will be wise to join a Veteran's organization. Such an organization will be of benefit to you in many ways.

Above all, remember that this is your problem. There are offices and organizations set up to help you—use them. But in the last analysis, it is you, G. I. Joe, who alone can help yourself to become a civilian again.

Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII.. RICHMAND, VA., THURSDAY, MARCH 8, 1945. NUMBER 10.

Attention! Forward!! March!!!

By H. S. HARDCASTLE, President,

The Mission Board of the Southern Convention.

When the Duke of Wellington was asked by a young minister whether he believed in missions, the Duke replied, "Look at your marching orders." He was referring to what is known as THE GREAT COMMISSION, "Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit: teaching them to observe all things whatsoever I have commanded you . . . "—Matthew 28: 19, 20. That commission has never been countermanded. Neither has it been compromised. It is still an absolute command of the Captain of our salvation. Even the exigencies of war have not affected it.

The missionary enterprise must go on, not only unabated, but accelerated. Today, more than ever, your gifts to missions are needed for three vital and strategic phases of missionary policies and programs: MAINTAINENCE, REPLACEMENTS, EXPANSION. Present plans and programs must be maintained in the face of, and in spite of increasing costs due to war conditions. Missionary money does not go nearly so far on some mission fields as formerly because of the high costs of living and rates of exchange. Even more money is needed to maintain the work at present levels. Furthermore, large sums of money are needed for replacements. In some fields, notably in China, missionary property has been damaged, confiscated, and even destroyed on a large scale. Huge sums of money will be needed to replace this property and its equipment, so that the work will be put back on a par with pre-war missionary work. And finally money is needed for expansion. In a sense we have been playing at this greatest of all enterprises. Now that the war has taught us to think in global terms, missionary leaders are projecting long-range and world-wide programs for the Church of Christ. Our own American Board is seeking earnestly for recruits for new work in many fields as soon as the war is over. New projects will be undertaken. New fields will be entered. All of this will take money, lots of money. The present war has shown us that unbelievably large sums of money are available for critical issues. Dare we Christians withhold our money from this, the most critical of all issues! We must go forward with our Lord. But to do this we must dig deep in our purses for Him. Attention! Forward!! March!!!

NEWS AND VIEWS

Missions Period started March 1.

We commend for your reading the article on Post-War Missions in Japan by Dr. Iglehart, which is printed in this issue.

Supt. and Mrs. F. C. Lester were visitors in Richmond last week, where Mr. Lester attended a Board meeting of the Virginia Council of Churches.

The managing editor spent a pleasant hour at the home of Dr. John G. Truitt, chairman of the Board of Publications, in Suffolk last Sunday afternoon.

Rev. A. Greig Ritchie preached at Damascus Church on February 25. The service was well attended. Plans for painting the church are under consideration.

Mrs. Mattie Cox Parker, the Convention treasurer, was absent from her office last week because of the serious illness of her sister and brother-in-law. We wish for them a speedy return to health.

On Sunday evening, February 25, a musical program was held at the First Church, Lynchburg, Va., and the audience was asked to suggest "old favorites" which the choir and congregation sang together. In addition, the choir sang special numbers, including "The Jericho Road" and "Jesus Hold My Hand." The pastor read a negro sermon by Roark Bradford. It was an innovation from the regular program, and the attendance was the largest at a night service since the Anniversary on January 7.

A Union World Day of Prayer Service was held at the Chapel Hill Congregational Christian Church on February 16. Mrs. Grady Leonard, president of the Missionary Society of the United Church was chairman of the planning committee. Among the churches participating were the Episcopal, Presbyterian, Methodist, Baptist and the Society of Friends, and representatives from the Pre-Flight School at the University. Also friends from the Jewish Synagogue attended and rendered a beautiful prayer of Peace. At least one hundred people were present for the service.

BAY VIEW CHURCH TO OBSERVE TWENTY-FIFTH ANNIVERSARY.

On Sunday, March 11, 1945, the Bay View Congregational Christian Church, formerly the Ocean View Church, will observe its Twenty-fifth Anniversary. The church began as a Community Sunday School on March 10, 1920, and about two years later became a part of the Christian Denomination with Rev. T. Fred Wright as its first official pastor. During its 25 years, the church has had the following pastors: T. Fred Wright, November, 1922, to November, 1923; W. H. Fentress, November, 1923, to November, 1828; D. M. Spence, November, 1929, to November, 1930; J. H. Warren, November, 1930, to June, 1933; Joe French, July, 1933, to March 1, 1941; and J. Everette Neese since May, 1941.

During the intervening years, the church built a Sunday School addition so as to provide better Christian educational advantages. The remaining church debt of $1,000 was paid off during Mr. French's pastorate.

Very soon after Mr. Neese became pastor, the church membership gave consideration to renovating their church building, but this idea soon gave way to the possibility of a new church structure in a new locality. Thus, with the assistance of the Mission Board, the church purchased an entire block of property on Bay View Boulevard, Norfolk, and began plans for the construction of a new church. When the WPB denied the church a rating on a substantial educational unit, the only alternative was to construct a smaller structure and begin our work in the community as soon as possible. Thus, even with limited facilities, the church, in its new location, has added 39 new members; has paid, with the assistance of the Mission Board, $1,700 on the $4,900 church debt; and has almost $2,000 on hand to use in paying off the church debt. The Sunday school enrollment has increased over 100 per cent, and the Woman's Fellowship has also enjoyed a substantial increase in membership, which is resulting in the formation of three circles within the fellowship.

The financial increase has been in proportion to the increase in members and interest. The church is looking forward to a most enjoyable Silver Anniversary Service. Mr. L. R. Bartholomew, the only active charter member of the church, and the only member who was present on March 10, 1920, when the Community Sunday School was organized, is chairman of the anniversary program. Rev. T. Fred Wright, the first pastor, will speak at the eleven o'clock worship service, and Dr. F. C. Lester, Superintendent of the Southern Convention, will bring the evening message at eight o'clock.

All friends and former members of the church are invited to worship with us on our Twenty-fifth Anniversary.

REPORTER.

MORO MORALE.

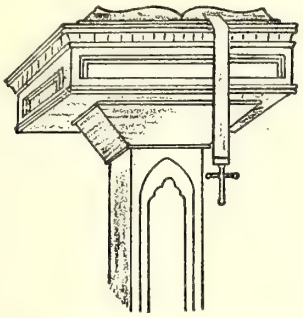
Dr. Frank C. Laubach, whose dramatic story of the Philippines and the Moro people of Mindanao has been widely heard, has received a thrilling letter from a young Moro Christian friend who is now fighting on Mindanao in the guerrila forces cooperating with the United States Army. Dr. Laubach says of the writer of this letter: "He is a product of our Moro boys' dormitory at Dansalan in the Province of Lanao. Fifteen years ago, like all the other Moros, he was a bitter hater of Christianity. Four years ago, after two years in the Lanao dormitory, he was baptized."

Here are extracts from the letter:

"It is a privilege to fight for our country. . . . Death is more honorable to me than to be enslaved by the Japs. What is life when principles and ideals are at stake? . . . This war will decide the future of our Christian civilization and democratic way of life. We Filipinos will always fight whenever Christianity and democracy are challenged. . . . We fight for Christianity. Some people advance the theory that being Christians we cannot shed blood. Christianity is bathed in the blood of martyrs. We will shed our blood willingly. We have to use brute force against a more brutal enemy, but I won't doubt that we will still remain true to our faith and win. *Please join us in praying for the liberation of our country,* for the freedom of the oppressed, for the feeding of the hungry, for the clothing of the naked, for a speedy peace, and for our soldiers to fight and at the same time remain true Christians."

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.

—*F. W. Robertson.*



ENLISTMENT FOR SERVICE.

A SERMON.

By Rev. R. L. Jackson.

A.—*The Need*—

Mr. Charles Wells tells of meeting an old missionary in a bomb shelter in China during an air raid. The missionary had seen his hospital, the work of thirty-four years, wiped out by bombs. He was brokenhearted. He said to Mr. Wells, "Would God ask any man to go back to a place like that?"

Mr. Wells often wondered if the missionary ever did go back, and some years later on another trip to China he went to see. He was led past a new hospital to a flower covered grave.

"The winds of hate and the storms of war could not root out the seeds that love had planted. Verily some things endure."

It seems to me that this story is a symbol of the whole missionary enterprise after the war. The past few years have been destructive ones for Christian missionary work. Schools, hospitals and churches have been destroyed. Sometimes doubt creeps into our minds and we say, "Would God ask us to go back to places like that?" Yet we know that we must go back—to rebuild, to restore—to work. The seeds have been planted over there—we must help them to grow. "The winds of hate and the storms of war could not root out the seeds that love has planted. Verily some things endure."

At the end of this war, there must go from all Christendom more Christian missionaries—to every land on the face of the earth. They must be strong hearted and well prepared. They must be young, vigorous, and willing to face hardships of every description. Above all, the love of Christ must be in their hearts.

One of the greatest areas of need will be China. China has suffered more in this conflict than perhaps any other people. Both enemy and allied bombs have ravaged her cities. Her people have been scattered and destroyed. America is sending her armies to free China from the invader. Now we must send others to bind up her wounds and rehabilitate her people, to rebuild her homes, schools and churches. There is a great need for Christian workers in China.

Furthermore, the present government is giving every encouragement for Christian missionaries to come. President Chiang Kai-Shek, a professing Christian, said recently, "After the war we want Christian missionaries to come not as guests, but as comrades, working together for the revival of the Chinese people and the peace of the world. The task of material rehabilitation and reconstruction will be taken by the Chinese government and relief agencies. The spiritual rehabilitation and construction will fall upon the church."

B.—*The Call*—

When I made a decision to enter the Christian ministry, I promised God that I would go where I was needed most, wherever He would send me. I promised Him that I would try to use my life to the greatest advantage for the Kingdom of God. I believe that God's spirit leads those who are committed unto Him today, even as it did in Bible times. In the stillness of worship and silence, He speaks to those who listen.

Early last spring, Dr. F. C. Lester spoke to us about the great need of Christian missionaries after the war. It was his hope that the Southern Convention would support a mission project in the Shaowu area of China. He wondered if we would be interested in serving in that way.

His suggestion fell on deaf ears. I told him that I was sorry, but I didn't think we had the qualifications for missionaries. But the idea was like a little seed planted in warm, moist earth. It continued to grow there, even though I tried to dislodge it from my mind. Mr. Storrs, a missionary from Shaowu, whom many of you remember, told us about the work there and the need for someone to carry on. Later, Dr. Shepherd spoke to us at the Southern Convention. But the suggestion that we go still fell on deaf ears.

During a meeting of the General Council at Grand Rapids last summer, several missionaries were commissioned by the American Board. I attended that service. All the returned missionaries sat in a body. It was an ordinary service, but about half way through I looked over at the missionaries, and one face stood out from all the rest. It was that of Mr. Storrs. All the light of the place seemed to focus on his face until it shone with a radiance not of this earth. A lump came into my throat. I remembered how he had given his life to Shaowu, and now he was too old to return. Someone else was needed to carry on his work. I felt the call of God upon my heart. I tried to say "No." I looked away from him, but every time I looked back in that direction, he was the only one I could see. I could feel the blood coming up into my face. It seemed that my heart would burst. Finally I could hold back no longer: I said to God what Isaiah had said in another experience in the temple two thousand and six hundred years ago, "Here am I, send me." A new sense of peace came to me. I knew I had made the decision God wanted.

All summer long the idea stayed with me. Again and again I would fight it. I didn't feel qualified. After returning from conference this year, at which time the conviction came to me again, I sent in a preliminary application to the American Board for the Shaowu Mission, China. I received a favorable reply with a formal application. We were required to write pages—our autobiography, our beliefs, and our faith. Much of our Christmas holiday was spent in this task. Last Saturday, we received a telegram from the American Board which had been meeting in Cleveland that week, stating, "Very glad to report Board appoints you to Shaowu Mission."

C.—*Our Task*—

Shaowu is an inland city in the eastern province of Fukien. In this area there are over a million people. The Mission Boards of the various denominations have wisely divided up the areas of the world among them so that there will be no duplication of effort. Our church is the only denomination working here. There are already over thirty congregations in existence. These must be strengthened and more must be organized. That is our task. It is a difficult, but an important one.

In order for us to be prepared to do the work required of us, the Board will send us to school again in the fall. We shall have to learn the Chinese language. We want also to take courses in agriculture (it is a rural mission field) and in Chinese history and religion. Shaowu is at present occupied by the Japanese, and we will not be permitted to enter until they leave, but we must be ready to go at once.

(Continued on page 6.)

THE COST OF A MISSION.

Our economy-conscious thinking, schooled in pre-war, low-priced luxury, is bewildered by the fabulous cost of the present war. The cost of one bomber mission over Germany would enable Mr. Average American, under normal circumstances, to buy a new car and travel extensively for twelve months. After prolonged eye-blinking, we are now beginning to realize the cost of a real mission.

Having painfully learned the cost of DESTRUCTION, we must now learn the cost of RECONSTRUCTION. Our Christian mission to China, to Africa, to India, to the Philippines, will be costly. But it will be an investment in LIFE rather than in DEATH.

The General Conference of the Methodist Church has accepted this cost of a mission at its face value. The "Crusade for Christ," already in progress, has as its objective the raising of $25,000,000 for the rehabilitation of mission stations, schools and hospitals, in the devastated areas as soon as peace returns.

In commenting on "The Crusade for Christ," Dr. Roy L. Smith, editor of The Christian Advocate, says, "The wounds that have been inflicted by a $3,000,000,000,000 war will never be healed by a Church that operates on a mite-box basis. If the sacrifice of hundreds of thousands of American boys and girls is not to be wasted, then the Church must be prepared to make unparalleled sacrifices in the days immediately ahead."

Dr. George W. Shepherd, missionary to Shaowu, China, since 1923, says, "The American Board has an invitation from the Chinese Church at Shaowu to send out seven American missionaries just as soon as possible. Shall we send them these seven missionaries, or not? Remember it will cost good money if our answer is 'Yes.'

"You know, of course, that in the new China, the Chinese Church is beginning to take over the leadership and some of the expense. We have traveled a long way since the first missionaries began their work in these lonely outposts. But the Chinese Church still needs our help and its task is larger than can possibly be undertaken with our present slender resources.

"In addition, buildings must be reconstructed, capable Chinese sent away to schools in China and America for specialized training, and the Chinese Church undergirded in meeting the increased demands of the present and of the post-war period as well. Our program in these days of war is much curtailed, but the Chinese Church and the American Board are drawing upon a peace-time strategy, the greatest in the history of the church.

This means missions, with all the spiritual power and unselfish giving of time, money, energy, and talents which is a part of the world missions enterprise of our churches. This means also the encouragement, the prayers, and the generous giving of those at home."

Calvary reminds us of the cost of God's redemptive mission. God so loved that He gave his best and his all. We who are the recipients of his love in all of its fullness are now privileged to channel that love into strategic missions.

Let the cost be no deterrant to our giving, but a revelation of the importance of the mission, and a call to heroic service in the name of Him who "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

THE MAN AND THE MISSION.

There is no mission without the man. "The word was made flesh, and dwelt among us." Every real word must be incarnate; every mission must have its emissary. The man and the mission are inseparable.

The logical and essential conclusion of all our missionary preaching and giving is the missioning of a man in whom our message becomes articulate. There can be no real Christian mission by remote control. The inescapable question is, "How shall they hear without a preacher?"

The decision of Rev. and Mrs. R. L. Jackson to go as missionaries to China marks the happy conclusion of all our hopes, prayers and effort. It gives a channel for our devotion, a living witness to our Christian faith.

In an age of vast indifference to the call of the Master, it is heartening to know that his Spirit has still its ancient power "The Master cometh and calleth for thee," is ever prophecy as well as history. The duty-accepting response, "Here am I, send me," has been heard again and again throughout the Christian centuries. Its repetition on the lips of dedicated youth is the strongest tonic to a faltering missionary zeal.

Mr. Jackson has had excellent training for mission work. He was born in Rosedale, Ohio, and educated at Ohio State University (Bachelor of Science in Business Administration), Yale Divinity (B. D.), and Union Theological Seminary Summer School. He has been in business and was assistant minister at the Madison, Connecticut Congregational Church for a time, before coming to Waverly, Virginia, where he has had experience in town and country churches.

Originally he had planned to become a lawyer, and was preparing for law school at Ohio State University, but in 1937 he felt that he should devote his life to the Christian ministry and made plans for theological training.

Mrs. Jackson (Dorothy Potter) is the daughter of Mr. and Mrs. Louis A. Potter of Washington, D. C. She was in born in Washington, and attended Wilson Teachers College and Union Theological Seminary as well as Teachers College, Columbia University. She has taught in Washington and in Waverly. In 1939 she was sent as a delegate to the World Youth Conference in Amsterdam.

The Jacksons will serve in the Shaowu Mission of the American Board in China. Shaowu is an inland city in the Province of Fukien, and the Jacksons will go into a strictly rural field. Before they take up their work, however, they will study the Chinese language, Chinese history and Chinese religions.

"Dick" and Dorothy are the adopted children of the Southern Convention, but they are now esteemed members of the family. We are humbled by their decision, their consecration, their faith. Our prayers shall go with them as they go to practice what we profess.

R. L. H.

Difficulties Confronting the Immediate Post-War Missions in Japan

By Charles Wheeler Iglehart,
Professor of Missions, Union Theological Seminary, New York.

We would approach this study with an assertion of the conviction that there will be a worthy future for the Japan Christian movement, and that there will again be from America a Christian mission to Japan. This faith, however, must be held in the face of present facts, experiences and trends all but overwhelming in their intensity. . . . Missions in Japan were disrupted and severed, not by intention or desire, but by the glacial movement of events outside of the church. When resumed, they will be shaped again quite as much by these as by our deliberate planning. Let us then first take the wider sweep of view.

I. *The World Setting.*

1. *A War* is marking in blood the chasm yawning between us and Japan. The conflict in Europe is cruel enough, but in Asia it has sunk to sub-human depths of ferocity. Race antagonisms lie behind it. We are now creating a generation of American and Japanese youth seared with the brand of mutual hate and contempt. That lost ground will have to be regained.

2. *The Victory.* There is to be, we are told, a Draconian peace. Invasion, bombing of cities, and unconditional surrender are to lead to it. Then, we understand, will come a millitary occupation, and the "re-education" of the entire Japanese people. . . . So it will not be the old Japan to which we shall return.

3. *The Post-War Order in Asia.* . . . In the Pacific all the explosive elements except Japan will remain. A nascent China, Asiatic Russia, emerging India and other rising nationalities will make likely a condition of continuing struggle. There is little or no indication that any of the Western Empires intends to abandon its position or relinquish its hold in the Asiatic world.

4. *World War III* is already taken for granted by many responsible leaders. There is the strong possibility that the post-war period will be a short intermission between wars, marked by emergency decisions, abnormal national actions and reactions and the inability of private bodies such as missionary or church agencies autonomously to determine policies. We do not say that the present indications necessarily will be confirmed by events. We eagerly hope for a change in the barometer, but present signals are omnious.

II. *Post-War Japan.*

If the people of Japan do face the kind of world situation we have sketched, it is likely that they will go through the following stages of destruction and reconstruction:

1. *Occupation by Allied Forces and Authorities.* This is best understood as a continuing phase of war, and will be so viewed by the Japanese people. Alien coercion is a negative thing, and the ends of constructive civil administration can scarcely be served by it. Japan has learned that in China. It leads to resentment, duplicity, mutual suspicion, outlawry, reprisals and bloodshed. Eventually it has to be given up. We see no likelihood of a successful enforcing of our will upon the Japanese people within their own country and in the field of civil administration, education, direction of thought life or other spiritual areas. When the last Allied serviceman has left the first steps toward recovery will yet have to be taken.

2. *Chaos and Revolution.* After martial law is lifted, the real test will come. If the physical destruction and the national disintegration goes as far as we are told it must be made to go the people will be without ordered life. No one can tell how long this may last, but it will be a period of confusion and chaos.

3. *Recovery of Ordered Living* will certainly come in time, but not by planning and blueprints. It may be the strong-arm seizure of power by some leader, a *de facto* nucleus of authority that commends itself by its deeds in a time of crisis. After twenty five years in Russia and thirty-three in China a dictatorship is as far as people in revolution have been able to get. We cannot expect more in a defeated Japan for years to come.

The particular type of autonomous government cannot be predicted. . . . But it will probably be strong and ruthless. It will essay to control every aspect of the life of all the people. It is likely to have much to say about religion as organized in society, and particularly about the admission, activities and functions of foreigners, especially in the field of thought.

We cannot expect that in defeat and despair the Japanese people will abandon their spiritual outlook, naive and anomalous as it may appear to us to be. The common man in Japan shares with his brothers throughout Asia an intimate grass-roots religion of veneration of nature and ancestral spirits. But with him it is tied up through myth and legend with the cosmogony of his land and people, and interwoven with the imperial line in such a way as to have maintained its vitality even in the face of modern science and education. The fear of war and war itself have in recent years immensely elaborated this system of national belief and practice. In still deeper crisis it may be expected to take on still more absolute functions. Disgrace or harm to the present emperor would probably serve merely to augment the honor of the imperial line. At any rate no foreigner can hope to do the disentangling of this politico-religious element in Japanese life or the eliminating of it, as a punitive result of military victory.

5. *The Factor of National Memory.* In gauging the mind-set of the Japanese people one more element is to be kept in mind. They can never be the same after the experiences they are now going through in the wartime organization of their Asiatic neighbors almost all the way to Australia. If they are to be reduced to the role of a fourth-rate island people, they will still remember that they were the first of the Orient to make the perilous passage from the past to modern living. They will know that their poor estate comes about not by their lack of capacity but by the will of the victors in war. They will not forget these fateful months and years when they have been sitting in the seats of the rulers from the West and giving the Pacific Area the only unitary order it has ever had. They

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

For a number of years, schools and classes in religious education have emphasized forms and methods of worship. The worship service has been exalted in a high degree. Recently it was our privilege to make some observations while attending a worship service. Arriving at the church during the opening prayer, we had an opportunity, unexpectedly, to observe the attitude of the congregation while the minister led the devotional service. To our surprise only a few people bowed their heads or gave any evidence of being in prayer. Apparently more than one half of the congregation sat upright with their eyes open and a number of these were looking around to make detailed observations of each other. Two persons leaned forward with bowed heads and a few slightly bowed their heads in an upright position,

A number of other observations of this kind have been made with similar findings. The conclusions reached from these observations are based upon the conviction that the attitude in prayer is of vital importance. Congregations should be taught to bow their heads or kneel during public prayer. One may pray without bowing the head. But it seems reasonable to expect that one who worships God should be willing to show respect and reverence to God and bow in his presence. Men show respect to their superiors among men. God should have some expression of respect in the posture or the attitude of prayer.

One of the earliest memories of the old country church of our childhood, was seeing older people bow their heads for a brief prayer when they were seated. There were no training schools among the young people then, teaching them how to worship; but someone taught those people that after they united with the church, they should reverently bow their heads in silent prayer as soon as they were seated in the congregation. Members of Episcopal churches continue that part of their worship in these modern times. They usually kneel between the pews for their personal prayer. It is their custom to kneel at their pew during public prayer.

A congregation *should pray* when the prayer service is being led by the minister, or someone in charge. The prayer should be the heart of the worship service. That is not a performance to be heard and seen. Every head should be bowed, even if it is the custom to stand during prayer. Eyes should be closed. The mind and heart should engage in prayer. What has become of the "Amens" in the worship service? They are so rare that a hearty "Amen" during a prayer would almost create a sensation in many of our churches.

The revolt against emotionalism has nearly dried up the fountains of our experience. Formality and ritualism have their place, but they cannot be substituted for personal consecration to God. It was not intended that there should be any substitute for personal worship in personal prayer. It seems to us that our Convention officials should prepare plans to carry a definite appeal to every congregation in the Convention to cultivate a better method of manifesting an interest in public prayer. When the minister calls a congregation to prayer, every person should be persuaded to bow their heads, as a mark of respect to God and the service of the church. Public prayer in a church should not be a solitary performance by one leader, but it should include every person in the congregation, and much depends upon the attitude while in prayer.

I. W. JOHNSON.

ENLISTMENT FOR SERVICE.

(Continued from page 3.)

D.—*Our Resignation*—

I hereby tender my resignation as pastor of the Waverly, Spring Hill and Centerville churches, to go into effect on or before August 31, 1945, the date to be set by action of the church conferences, as they may deem to be in the best interest of the churches.

E.—*A Word of Appreciation*—

This is one of the most difficult decisions I have ever made. You people have been finer to us than I had ever dreamed possible. Almost without exception, you have been generous and cooperative in everything we have sought to do together. Even though we have many differences in beliefs, you have been tolerant and respectful of our faith. Your generosity has warmed our hearts. We shall carry with us always the memory of you, our friends, which will bolster our courage when the going is hard. The ties of love and friendship which are between us will not be severed because we are thousands of miles apart, but will remain forever in our minds and hearts.

Two weeks ago, in talking to Rev. Herbert Council, I suggested to him that his next parish be a rural one. I told him, "I have found fundamental human qualities and characteristics in Waverly I did not know before. The folks there have given me more than I have ever given them." Now I say that to you. You have done more for me than I could ever hope to do for you. I shall owe you an eternal debt of gratitude. It will be hard for us to go away and leave you. Yet, when God needs us elsewhere, we have no other choice. The qualities of Christian character you have displayed to us in your midst will live with us ever, no matter where we are. We shall often look back to our first churches with joy and gratitude that God permitted us to work here with you for these few years.

F.—*What about this Church?*—

My resignation was worded so that it will go into effect at any time prior to August 31. I am presenting it early because I know ministers are difficult to obtain, and it is my earnest desire that a minister be secured before I leave the field. We have made much progress in our work, and I would not like to see it go backward, which is inevitable if a long interim without a pastor results. This church is dear to my heart and I pray for its continued progress.

There is a serious risk involved in handing in a resignation so far in advance, which we must recognize. I am presenting it early as I said before because I want you to start to work early to secure another pastor, and also because I wanted you to hear about it from my lips and not from other sources. The first risk, and it is a psychological one, is that the minister upon announcing his resignation will not do his work as well, but will sit back and give up. I give you my word, and I think you know me well enough to know that as long as I ame here, I will endeavor to do the best I can. The second risk is that the congregation will lapse in their efforts. I hope this will not be the result. I beseech you, each one, to give your church your undivided loyalty during the few remaining months I am with you and beyond. I hope and pray that each of you will endeavor to attend every service and meeting of the church during that time, in order to strengthen our work,

(Continued on page 11.)

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

EXECUTIVE BOARD MEETING.

The Southern Convention has given to its Executive Board and Superintendent the responsibility of correlating and making effective the plans and purposes of the Convention. This is new to us and will take time to perfect.

For the Executive Board meeting on February 8, the Superintendent suggested as part of the agenda reports from all boards and institutions on "Plans for 1945." That was followed by "Problems to be Considered" and proposals for a United Forward Movement.

The Problems and Proposals are given here for the consideration of members of the Convention. The minutes of the meeting soon to appear will tell what actions were taken by the Executive Board.

PROBLEMS TO BE CONSIDERED.

1. Churches Withdrawing from Conferences.
2. Pastorless Churches—35 of them, or one-sixth of our churches, 6 additional being served by men we have dropped.
3. Christian Education—Education for Christian Service:
   - A. College Level—
     - Special courses in regular curriculum.
     - Summer School for church leaders.
     - Scholarships for ministerial and religious education students.
   - B. University Level—
     - Scholarships for students of religion.
     - Divinity House.
   - C. Young People—
     - Summer Camps in three areas.
     - New life in Conference Pilgrim Fellowships.
     - Organization and visitation of students on campuses.
     - Youth organization in each of the churches.
     - Sale of *Pilgrim Highroad and* more help in THE CHRISTIAN SUN.
   - D. Sunday School—
     - Week-end conferences for superintendents.
     - Training courses for teachers—local and community schools.
     - Use of our own literature.
     - Aids to officers and teachers.
4. Million Dollar Campaign for Elon College: What is expected of the churches? of the Convention Office.
5. Need for Expansion Within the Convention: Are there places where we really should build new churches? Have we finished growing? Why?
6. Assistance to Conferences and Sunday School Conventions: Should there be a visiting speaker? If so, what kind? Who?
7. Support of Shaowu Mission Station: Approval has been voted; Rev. and Mrs. R. L. Jackson are accepted candidates. How can we support Shaowu without doing less elsewhere?
8. Additional Workers for the Convention: Both in office and for field work.
9. Convention Superintendent: Is it time to look for a new Superintendent and let the present one go back into the pastorate?
10. The United Forward Movement: Should we launch a campaign to move all our work forward? Methodists have a "Crusade for Christ." What shall we do?

PROPOSALS FOR A FORWARD MOVEMENT.

1. For Comrades of Christ:
   Slogan and Goal—Fifty thousand members by 1950. Carefully selected committees to direct campaign; resurrection of dead churches; restoration of lost members; conservation and enlistment of new members. Start ten new churches by 1950.
2. For Christian Education in Home, Church and School:
   Enlist for daily Bible study in home; careful restudy of Sunday school and other organizations; enlist 500 students for Elon College, most of them our own; support Bible study in public schools; make a fresh study of stewardship that will reach pastors and churches; enlist tithers.
3. For More and Better Churches:
   All churches free from debt—"No church debts"; efficient organization in each church, but not over-organized; growth in each church, indicated by new members and larger gifts; organize new churches where needed.
4. For Christian Givers:
   Church consideration of where money should go; a Million Dollars for our College; $50,000 for Foreign Missions; $50,000 for Home Missions; a Chapel at our Orphanage; a Divinity House at Duke University; ten per cent increase in all other apportionments.
5. For Christian Workers:
   Enlistment of choice young people for The Ministry; Religious Education; Missions.

STANDING COMMITTEES OF THE WESTERN N. C. CONFERENCE.

Executive—Rev. H. V. Cox, Dr. G. O. Lankford, Rev. T. J. Green, Rev. M. A. Pollard, Cyrus Shoffner, Geo. T. Gunter, W. H. Freeman.

Home Missions.—Rev. T. J. Green, Rev. John Q. Pugh, O. D. Lawrence.

Foreign Missions.—Rev. M. A. Pollard, Rev. L. M. Presnell, Rev. R. E. Tally, Joshua Malone, Mrs. Earl Stout.

Christian Education and the Ministry.—Revs. E. Carl Brady, T. J. Green, John Q. Pugh, M. A. Pollard, G. C. Crutchfield.

Religious Literature.—Revs. W. T. Madren, A. L. Lucas, L. M. Presnell, and Arthur Cox and Mrs. Ray Caviness.

Sunday Schools and Pilgrim Fellowship.—Revs. C. C. Thomas, Kenneth Register, W. T. Madren, and Thos. B. Lowe and Geo. T. Gunter.

Evangelism.—Revs. John Q. Pugh, B. H. Lowdermilk, Clay Farrell, and W. G. Lamb and W. E. Browne.

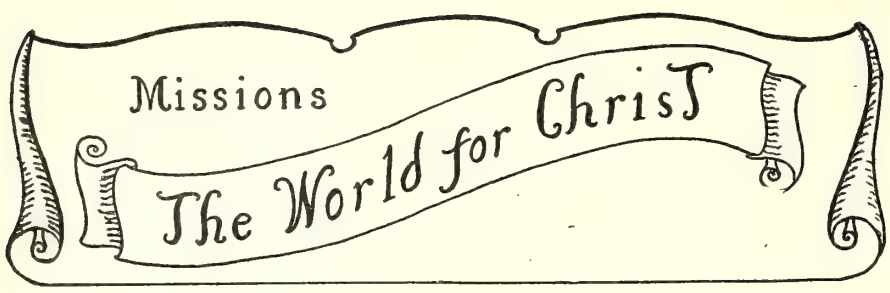
Stewardship and Apportionments.—Revs. B. J. Earp, W. C. Martin, A. L. Lucas, and A. P. Gaster and Cyrus Shoffner.

Superannuation.—Revs. D. R. Moffitt, B. H. Lowdermilk, and B. C. Routh.

Moral Reform.—Revs. Kenneth Register, M. A. Pollard, P. W. Fisher, and Caesar Phillips and Mrs. E. P. Boroughs.

Ministerial and Church Relations.—Revs. G. C. Crutchfield, B. J. Earp, Parker W. Fisher, and E. K. Freeman and Paul E. Coble.

Program.—Revs. H. V. Cox, T. J. Green, and Geo. T. Gunter.



THE JACKSONS APPOINTED TO SHAOWU MISSION.

Reverend Richard L. Jackson and Mrs. Dorothy Potter Jackson of Waverly, Virginia, are our first volunteers to represent the Southern Convention in Shaowu, China. In fact they are the only volunteers of this generation. Last century we sent representatives to Japan, and near the first of this century some of our people went to Puerto Rico. All of those fine people have finished their foreign service, and our Convention has no persons on foreign soil doing church work. We have many in Army and Navy, but none preaching the Gospel.

The Jacksons give us a new chance. Through them we can go to China, probably the greatest nation of the next century.

Dick and Dorothy came to us from Ohio and Washington (D. C.). They have made for themselves a place in our admiration and affection. At Cleveland, Ohio, on January 25, 1945, the American Board of Commissioners for Foreign Missions took action No. 26659, as follows: "Voted, that the papers of Rev. Richard Lewis Jackson and Mrs. Dorothy Potter Jackson be approved, and that they be appointed missionaries of the Board and designated to the Shaowu Mission."

We have heard of Shaowu through Rev. George Shepherd, Rev. and Mrs. C. L. Storrs, and Dr. Walter Judd, all of whom have worked there. Two million people in that area await the Christian message as it is given by the Congregational Christian Church, since no other denomination works in that area. We have had a hospital, schools, and some thirty churches. We now have the buildings and about twenty churches served by four or five native ministers. No missionaries assist the struggling churches, no doctors care for the sick, no American comrades share the burdens of war with Chinese friends.

Tell our friends in China to take courage and keep the faith—the Jacksons are coming, and the Southern Convention will send them!

F. C. L.

MISSIONARY OFFERINGS.

TWO WEEKS ENDING MARCH 1, 1945.

Sunday Schools.

Linville	$	6.81
Leaksville, Luray, Va.		10.33
Newport, Shenandoah, Va.		5.62
Berea (Nans.), Driver, Va.		50.00
Antioch, Harrisonburg, Va.		6.39
Carolina, Burlington, N. C.		4.20
Happy Home, Ruffin, N. C.		4.43
Waverly, Va.		8.00
Bethlehem, Elon College, N. C.		5.00
Pleasant Ridge, Ramseur, N. C.		15.52
Bethlehem (Nans.), Suffolk, Va.		3.24
Ingram, Va.		8.08
Turner's Chapel, Sanford, N. C.		4.44
Concord, Timberville, Va.		3.01
First, Portsmouth, Va.		5.50
Total	$	140.57

Individuals and Churches.

Old Zion, Norfolk, Va.	$	20.00
Morrisville, N. C.		1.30
Isle of Wight, Va.		20.00
Total	$	41.30

Specials.

First, Reidsville, N. C.	$	270.00
Total for two weeks	$	451.87
Previously acknowledged		13,493.51
Total since Sept 1, 1944		$13,945.38

Gratefully,

MATTLE COX PARKER,
Secretary.

THIS IS OUR DAY—THERE MAY NEVER BE ANOTHER.

The following "Flashes from Dr. Walter Judd's Speech" at the Mid-West Regional Meeting in Duluth, Minnesota, are worthy of serious and immediate attention. Dr. Judd is now a Congressman, but was once a doctor at Shaowu, China. He came back to America to arouse us to our duty. He had just returned from a visit to China when he made the speech at Duluth:

"In 1937, when lights began to go out in China, 24,000 churches remained as light-houses."

"If we fail China in this crucial hour, all the colored races of the world will be on our backs."

"China is weak and torn because of her virtues, not her vices."

"We must not try to compare China with America but with her own past, in order to understand her today."

"China's morale was greatly strengthened when we repealed the Exclusion Act."

"China did not try to be a great nation but a great people. Now she is trying to become a great nation too."

"This is our last chance. God is on their side (of the colored races). They will destroy us."

"Atheistic Russia is the only nation which does not discriminate against people of a different color!"

"A far worse hell than ever faced our forefathers faces us here on earth today unless we make of this war-stricken earth One World."

"The Christian church must be the conscience of our nation."

"Only men of faith can find their way through these devious ways. We can be entering into the greatest days of history or into the dark ages."

"We must secure righteousness and justice before we can have world peace. That is the job of the church."

"I resent the word 'benevolence,' for the Christian World Mission is the first task of the church, because the church came into being to perform that task, to proclaim the Gospel."

"Regarding the employment of force for repressing evil, the problem is not 'how not to use it' but 'how to use it rightly.'"

"Americans say the peace is lost. That is frustration and demoralizing. We must have faith and hope."

Collections reached a low mark in the Convention Office during the week of February 16-22. Leaksville in the Virginia Valley sent in $10.33 for Missions; the Orphanage had a little better response from the churches. The other enterprises of the Church received nothing.

SUPERANNUATION.

Previously acknowledged	$1,500.17
Henderson, N. C.	15.00
N. C. and Va. Conference	225.40
Antioch, Windsor, Va.	10.00
Holland, Va.	50.00
Berea, Elon College, N. C.	9.00
Mt. Gilead, Louisburg, N. C.	9.00
First, Portsmouth, Va.	73.30
Oak Grove, Sunbury, N. C.	5.00
First, Norfolk, Va.	52.45
Miss Bruce Walker, R. 3, Carthage, N. C.	2.00
First, Greensboro, N. C.	100.15
First, Burlington, N. C.	87.78
Total, March 1, 1945	$2,139.25

Gratefully,

MATTLE COX PARKER,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

WOMAN'S CONVENTION WILL NOT BE HELD THIS YEAR.

The regular biennial session of the Woman's Convention for North Carolina and Virginia was to have been held in Waverly, Virginia, the early part of May. However, the "powers that be" have turned down the request for a permit in order to hold this convention. Therefore, it will be impossible to have the meeting this spring. As we understand the present regulation, permission must be received from the government to hold a meeting of more than fifty persons, any of whom travel by public conveyance. We further understand that of 224 requests for permits for religious meetings, 242 have been turned down!

It has been decided to call off the North Carolina Rallies this spring, also, since the above mentioned regulation would affect them—and if the government would not permit the Woman's Convention to be held, it is certain that they would not give permission for the Rallies. It is hoped that every church, or group of churches, in North Carolina will be visited by a missionary and an officer of the Woman's Board this spring, in order to help make up for the loss of the Rallies. Information has not been received concerning the Eastern Virginia Rallies, but announcement will be made about them later.

From the fellowship with each other in these meetings we always receive inspiration and faith to carry on at home in a better way. It will be up to us, this spring, to determine to work a little harder than ever in our local societies—to read a little more along missionary lines—to pray a little more—to give a little more—and then when it again becomes possible for us to "meet" we will have "good news" to report from our group.

DEVOTIONAL MATERIALS.

The Southern Convention Woman's Board voted to omit from the packets the mimeographed devotional services based on our Bible study for the year, feeling that they were a duplication of the material found in the regular devotional booklet. At the North Carolina Woman's Board meeting last fall several members asked for the mimeographed services, feeling that the devotional booklet this year did not fill their needs. It so happens that this year it contains no devotional services, as such, and refers to much Presbyterian material to which we do not have ready access. The Board asked the spiritual life superintendent, Mrs. C. C. Fonville, to plan for memeographed services for part of the year.

Miss Angie Crew prepared a program for February, Mrs. O. H. Paris for March, and Mrs. C. H. Rowland for April. These are based on II Corinthians and may be used for the Bible study in your local group. They have been mailed to all presidents of North Carolina societies, and will be sent to any other societies requesting them. Address the Convention Office, Elon College, North Carolina. Other programs are being prepared for the remainder of the year.

YOUNG PEOPLE'S PROJECTS.

It is hoped that every woman's president turned over to the young people of her church—by whatever name the group may be called—the packet telling of the Pilgrim Fellowship missionary projects for this biennium. It is entitled "Your Money—and Your Life."

It is probable that much more interest will be created in raising money for missions in the young people's group in your church, if they know definitely the things for which their money is going. If their money is sent undesignated, half of it is sent to the American Board for division among the foreign mission projects of the Pilgrim Fellowship as listed in the above mentioned packet. However, any project can be chosen by the young people. If specified when the money goes to the treasurer of the woman's board at the end of the quarter, it will be forwarded to the definite person or field indicated. The other half of the young people's money is used for home mission work within the bounds of the Southern Convention.

If you are the leader of the young people's group in your church or an officer in that group and have not seen "Your Money—and Your Life," ask the president of your woman's society about it. She was supposed to receive a copy of it, along with a letter from Mrs. Wisseman concerning other matters, before Christmas. If you cannot locate it, write the Convention Office, Elon College, N. C., and a copy will be secured for you.

NORTH CAROLINA BOOK REVIEWS.

Mrs. J. D. Strader, president of the North Carolina women, has arranged for the following book reviews for any society or group of societies:

..Unfolding Drama in Southeast Asia—Miss Angie Crew, Elon College, N. C.; Rev. Allyn P. Robinson, Jr. United Church, Raleigh, N. C.

The Indian in American Life—Rev. Charles Cecil Thomas, Asheboro, N. C.

Write direct to any of the above, telling them you would like to have them visit your group. Your only obligation will be to pay their traveling expenses.

Mrs. Strader has also "let the cat out of the bag" in regard to two other reviewers—Mrs. W. E. Wisseman has promised to review the book on Southeast Asia for several groups, and Mrs. L. E. Smith of Elon College the study on the American Indian. It may be that you can persuade them to come to your group.

WINDSOR HAVING GOOD YEAR.

The Woman's Missionary Society of the Windsor Christian Church opened the new year's work with much interest being shown by its members. The first Sunday in December, we held our public worship and Thankoffering service. The playlet written by Mrs. R. V. Powell was used by our young people.

On the first Friday in November we observed World Community Day. The missionary societies from the other churches in our town joined with us in observing this day.

Many of our members enjoyed a real treat in hearing Dr. G. E. E. Lindquist in Suffolk when he reviewed our study book on the American Indian.

We are studying II Corinthians in our spiritual life programs. All of the members take part under the splendid leadership of Mrs. J. M. Raby.

We observed the World Day of Prayer on February 16, in connection with the other three churches of this charge, as we do each year.

We pray that with God's help we may finish a profitable year, and through his guidance strive for better things.

MRS. C. E. FULGHAM,
Secretary.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

March is the month of kites! Have you seen one yet this month? Have you ever made a kite? Do you like to fly a kite? Oliver and I saw a white kite high against the blue wall of the sky the other day. We watched it until it became so small that we could hardly see it.

Do you know that the kite works for people? Perhaps the most outstanding kite that was ever used in science was the one used by Benjamin Franklin. Yet, three years before Franklin used his kite, Alexander Wilson of Edinburg, Scotland, fastened thermometers to kites and sent them high into the sky to record the temperature of the clouds! Since his day instruments to measure wind velocities and so many thermometers that they can't be numbered have been sent up in kites.

In the year 1898 the United States set up daily kite ascensions in seventeen weather bureaus. Some of these kites have gone five miles high into the sky and they have helped us to learn much about the conditions of the upper air.

Engineers have often used kites to carry cables across chasms. This was the method used in the beginning of the making of the great suspension bridge at Niagara Falls. Kites have also been used for advertising.

The Army has used kites for signaling, and by using lights they have served the army by night as well as by day.

A kite is one of the first things that a boy wants to make. Boys in school have fun entering kite-making contests to see who can make the prize-winning kite!

Have you ever read the poem, "How the Little Kite Learned to Fly"? I ran across it the other day. The author is unknown. Here it is:

"I never can do it," the little kite said,
As he looked at the others high over his head;
"I know I shall fall if I tried to fly."
"Try," said the big kite; "only try!
Or I fear you never will learn at all."
But the little kite said, "I'm afraid I'll fall."

The big kite nodded: "Ah well, goodby;
I'm off"; and he rose toward the tranquil sky.
Then the little kite's paper stirred at the sight,
And trembling, he shook himself free for flight.
First whirling and frightened, then braver grown,
Up, up he rose through the air alone,
Till the big kite looking down could see
The little one rising steadily.

Then how the little kite thrilled with pride,
As he sailed with the big kite side by side!
While far below he could see the ground,
And the boys like small spots moving around.
They rested high in the quiet air,
And only the birds and the clouds were there.
"Oh, how happy I am!" the little kite cried,
"An all because I was brave, and tried."

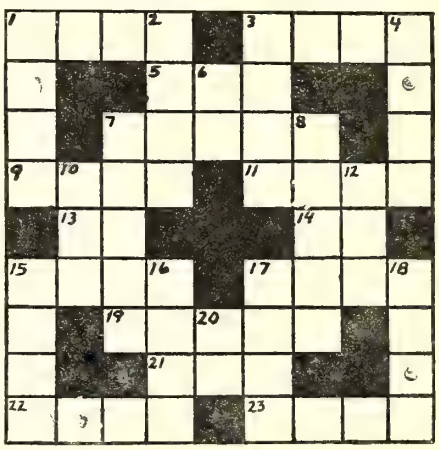
CROSSWORD PUZZLE.

ACROSS:

1. Wicked; morally bad.
3. Direct the eyes to.
5. Hail!
7. Part of a play.
9. A stupefying drug.
11. Soon; straightway.
13. North East. (abbr.)
14. To perform.
15. To have the care of.
17. Past participle of see.
19. Past tense of daze.
21. Central North America. (abbr.)
22. To be without pain.
23. A slender string or cord.

DOWN:

1. Looked at with the eyes.
2. Trimming on a dress.
3. A girl's name.
4. Sharp; piercing.
6. Verb Ending. (abbr.)
7. Velocity; swiftness; quickness.
8. Finished; concluded.
10. A unit.
12. Short song; lyric poem.
15. Boys' March toy.
16. Step.
17. To fasten an envelope.
18. Part of face that runs.
20. Zinc. (abbr.)



Answers to Last Week's Puzzle.

ACROSS: 1. Firm; 3. East; 5. Eat; 7. Match; 9. Sled; 11. Hail; 13. It; 14. Bl.; 15. Flat; 17. Till; 19. Light; 21. Moo; 22. Edge; 23. Uzza.

DOWN: 1. Fats; 2. Mead; 3. Etch; 4. Toil; 6. At; 7. Metal; 8. Habit; 10. Lil; 12. Ill; 15. Fire; 16. Time; 17. Thou; 18. Lava; 20. Go.

NO "MUSTN'T TOUCH IT" IN OUR HOME.

By MARIE MURRAY HUGHES.

Issued by the National Kindergarten Association.

Whenever I hear a child condemned for any trait of character, I inwardly rebel. It's not the child's fault if his behavior is displeasing. Unreservedly, it is a reflection on the influences to which he has been subjected. If faults are found in my own babies, I humbly bow my head, take all the blame, and try to see wherein I have failed.

Who is there who has not at some time or other heard the comment, "How destructive the child is!" or "Such a selfish youngster!" or "He tells the most awful lies!" I have made similar remarks, but having become a mother I take them all back. In defense of childhood, I say no child is inately destructive or selfish or untruthful. If he manifests these faults, he simply has not developed a sense of value or the joy of sharing with others or the fearlessness of truth.

When Michael was born I decided that my home was *not* going to be one of barren table tops, stripped shelves and an overladen mantel. However, when my boy reached the toddling age, his healthy normal curiosity and explorative genius warned me to put the brick-a-brack out of reach until we could talk it over "man to man."

A constant stream of "no-no" and "mustn't touch it" acquainted him with what he might investigate to his heart's content and with what was definitely taboo. He still had not, however, developed a sense of the value of things or the appreciation of their beauty that I wanted him to have.

When he was three years of age, we purchased a curio cabinet. After this, whenever Michael entered the living room his attention was focused on it. My cherished collection of figurines attracted and fascinated him. One day I came upon my Royal Doulton Dickens characters in a parade across the floor. Fortunately, none was broken. This was my opportunity to try to teach him something of their value and their perishable nature, explaining their rarity and exquisite workmanship. Of course, Michael did not understand all I said, but he was impressed.

(Continued on page 11.)

News of Elon College

By PRESIDENT L. E. SMITH.

ELON SUMMER SCHOOL.

For the past fourteen years Elon College has conducted a summer school. The original purpose of the summer school was to provide opportunity for further study on the part of public school teachers. When teacher certificates were issued for the completion of two years' college work or more, many dropped out of college before graduating and took advantage of summer school to earn sufficient credits for their degrees. Students who made unsatisfactory grades in college during the preceding term also would attend summer school to improve their grades. Students making good grades who wanted to complete requirements for graduation within three years would attend summer school.

In January, 1943, the Government requested all colleges and universities to inaugurate what was termed "accelerated programs" which called for regular courses to be taught for twelve months in the year rather than nine. This would enable students to complete requirements for graduation in three years instead of four. This change in college programs throughout the country was requested that young men of college age might receive necessary training for the war effort as quickly as possible. They would, therefore, be ready for army duty one year earlier. A year saved would go a long way towards victory. After the war, the whole question of college curriculums and programs will doubtless come to the front for re-study and re-discussion. It will perhaps require one to three years of a peace time program to determine the value or the lack of value of an all-year-round college curriculum. It may be that authorities in higher education will discover that close application for three full years' continuous study will prove advisable, or they may decide that it is too much strain and advise its discontinuance. Elon College, however, has found the summer school plan beneficial and desirable. Many of our better students who are preparing themselves for specific professions have pursued the shorter plan and have saved one year thereby with good results.

Elon College will, therefore, conduct its usual summer school this year beginning June 4. We will offer our regular college curriculum and will teach all courses where there is sufficient demand. Elon summer school has been growing in popularity and in influence. Plans are in the making to offer extended courses in music, dramatics and art. Announcements regarding these particular fields of study may be made at an early date.

If you are interested in attending summer school at Elon, won't you please write the College at once. If you are teaching and wish to do further study in your particular field, if you are in college now and wish to earn additional credits during the summer months, or if you are a high school graduate, you may enter in June.

CONFERENCE APPORTIONMENTS.

Our report for this week is much better than last, and it is our hope that our report next week will be much better than this. Surely our friends remembered the College and gave their people an opportunity to express their interest. With the close of the College Period, there should be a number of contributions. Whenever a contribution is sent the College is encouraged. It would be wonderful if the majority of our Sunday schools and churches would send in their contributions immediately. At Elon College every dollar contributed helps greatly with our current obligations. We send thanks for the week's contributions.

Previously reported		$1,244.22
Churches.		
Eastern N. C. Conference:		
Fuller's Chapel	$ 30.00	
Good Hope	15.00	
Wake Chapel	200.00	
Eastern Va. Conference:		
Bethlehem (Nans.)	30.00	
N. C. and Va. Conference:		
Burlington	13.00	
Sunday School.		
Eastern Va. Conference:		
Windsor	4.72	
		292.72
Grand total		$1,536.94

ENLISTMENT FOR SERVICE.

(Continued from page 6.)

that when your new minister comes, whoever he may be, the church will be growing stronger each day. With a strong foundation on which to build, your new leader will be able to carry you forward to greater things.

It will be a great source of inspiration to me in the years ahead to know that you good people in these churches are working to build the Kingdom of God here even as I am striving on some foreign field. You will find satisfaction in knowing that something you gave me here is helping me to be a better minister where I am, and that there is a small portion of the work of Jesus Christ in China which has its roots here in this church. There will be a little spot of Waverly over there in China.

Most of you have been very loyal to me since I have been your minister. Some of you will not want me to go. We must remember that the Church of Christ is bigger than any one minister. I thank you for your loyalty. In the days ahead, I hope you may still express it by your continued loyalty to this church. If the church continues to grow and serve, I wll be satisfied, knowing that you are carrying on the work which I shared with you for four years.

I will leave immediately after the service this morning for Centerville. It is my request that the members remain for a called conference, presided over by Mr. Little, to make plans for securing a new minister. May God help you in your decision.

FOR THE CHILDREN.

(Continued from page 10.)

"Have I anything of my own that we can put in the cabinet?" he asked.

"Yes," I replied. "You have your bronzed baby shoes that are very precious. I'll put them in if you will promise you'll guard the cabinet and not let anyone touch your valuable possessions or mine."

Michael immediately assumed a sense of ownership and responsibility that carried over to other objects throughout the house.

I have tried never to be too busy to take any article out of the cabinet when he requested it, and I have even allowed him and now his younger brother—whose bronzed shoes, incidentally, have also been added to the collection—to handle them. Both boys are gradually developing a sense of values, and, I believe, an appreciation of beautiful things.

By this simple method, I hope to have replaced the urge to destroy, if ever it existed, with a growing desire to protect and to preserve.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE LAW OF LIFE.

Lesson XI—March 18, 1945.

Memory Verses: *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."* —Matthew 22:37-39.

Lesson: Matthew 22:34-46; 23-25.

Devotional Reading: James 1:17-27.

He Knew All the Answers.

Folks were always asking Jesus questions. Sometimes they were trick questions designed to trap him, to get him into trouble. Sometimes they were sincere questions, seeking the answer to some personal or philosophical problem. But always Jesus had an answer, not a glib, contemporary answer, but the ultimate, abiding answer. Jesus still knows all the answers. He still has the answers. He is the Answer to all the unanswered questions of humanity.

Which is the Great, or the Greatest Commandment?

The Sadducees had not had much luck in trapping Jesus. That pleased the Pharisees no little. So they decided they would put the Master on the spot by asking another question. It was a poser, a question packed with dynamite. There were not only the laws of the Ten Commandments, there were a large number of other laws, divine and human. Which was the greatest of all these commandments? Which, indeed? What would you have said? What would you say? Jesus answered without hesitation. The first and greatest commandment was that a man should love God with all that he was and had—with heart and soul and mind and strength. That was the first and the great commandment. Love God first, love Him supremely, love Him inclusively. The folks who say they are all right because they treat their fellowmen right, are all right as far as they go, but they do not start in the right place or go far enough. A man's supreme love ought to be for God.

A Second Like Unto It.

"Thou shalt love thy neighbor as thyself," that is a second commandment like unto the first, like unto it, but not on the same plane as it. And Jesus made it clear that the word neighbor was an inclusive word—it embraced all mankind in a sense. One is to love his neighbors, and more, startlingly more, one is even to love his enemies. This strange Galilean, how disturbing He is in his moral and spiritual demands on his followers. Love is the fulfilling of the law.

A Third Commandment Like Unto the Second.

"Thou shalt love thy neighbor as thyself." There is a third commandment—a man is to love himself. It is not wrong for a man to love himself. Jesus himself said that a man ought to love his neighbor as he loves himself. Self-love is not wrong, indeed it is necessary. It is wrong only when it comes before love of God and when it supplants love for one's neighbor. On these three laws hang all the laws and the prophets—love God, love your fellowmen, love yourself.

A Great Canvas.

Here is a great canvas with a picture on it by the Master Artist. It is the scene of the Last Judgment. The Son of Man is sitting on his thone of glory, attended by all his holy angels. Before him are gathered all the nations of the earth. It is a dramatic, breath-taking, heart-quickening, conscience-searching scene. Think of standing before the glorified Son of Man and Son of God. Think of having final judgment passed upon you. It is a solemn and momentous experience. But it is an inexorable an inescapable fact or experience of life. We must all stand before the judgment seat of Christ, to give an account of the deeds done in the flesh.

A Sharp Division.

"And he shall separate them one from the other—the sheep on the right hand and the goats on the left." It is a picture of plain black and white, with no grays, so it seems. Men seem to be sharply divided, there is no intermediary ground. In the final assize, or judgment, in the light of the searching gaze of the One from whom no secrets are hid and to whom all hearts are open, there is a clear cut division, that is ultimately.

The Strange Basis of Judgment.

What startling reversals of standards and judgments there are in heaven in this scene. Not wealth or learning or social standing, or creedal correctness are the basis of judgment. Men are commended or condemned on the basis of the presence or the absence of the humane spirit, on the basis of whether they had shown the spirit of compassion towards those who were in need. And it was not on the basis of so-called big things, but such simple things as giving something to eat to a hungry man, or a cup of cold water to a thirsty man, or making a visit to someone who was sick or in prison. To be sure, in the light of what has been written above, men are not judged simply on the basis of the mere spirit of humanitarianism. But works of mercy will have far more merit than mere words of mouth.

Rewards and Punishments.

Ultimately God does not punish any man. Men punish themselves. God's laws carry within them their own rewards and punishments. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—the universe is built upon the ultimate triumph and reward of righteousness, the rewards of service to others is not in material things, but in the entrance which they give into the world of higher and abiding values. "Depart from me, ye cursed, into eternal fire which is prepared for the devil and his angels—evil is suicidal, self-destructive. To have to live with such a self as would pass unheedingly human want and suffering is, ultimately its own penalty for wrongdoing.

Take Heed Unto Yourselves.

There is undoubtedly something of the Oriental extravagance of speech in these words of Jesus. But there is a serious, sober truth in them that this present age needs.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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POST-WAR MISSIONS IN JAPAN.

(Continued from page 5.)

will be quite unaware of the unethical and indefensible nature of much of their empire's expansion at the expense of China, but will only believe that they, called to the mission of liberating Asia from the "predatory nations of the West," have had to bow to superior force, but have not lost the mandate of the gods to try again. And so long as there is no court before which to take their case, there is every danger that frustration and a desire for revenge may write its story of plotting, secret scheming and underground sabotage all over the Pacific World.

6. *The Unity of Asia.* Japan belongs to the common life of Asia, and notwithstanding her sins against her neighbors, she is essential to their normal future development. This they well know. China does not want Japan destroyed, nor do any of the other countries of the Western and Southwestern Pacific. All these have a deep unity of life and outlook, as well as somewhat comparable economic and industrial development. Thus, if we of the West attempt the complete elimination of Japan we are likely to stimulate a massing of Pan-Asianism which will frustrate rather than promote the ends of our victory. . . . It surely will be in the interests of Christian forces to find some better way. If we would accept God's will for a New Order of political, economic and racial relationships for asia and the world, normal missions could be renewed with Japan very quickly.

III. *The Japanese Christian Movement.*

But if the above proves to be the general direction affairs in the Orient do take—and again we pray that it may not be so—we may venture some predictions regarding the Christian movement in Japan.

1. *It Will Survive.* The greatest shock to its life came in 1940 and early 1941, when the adjustments in financial aid, missionary relationships and leadership and property plant had to be made. They were well done, and since then we hear of no serious threat to the carrying on of the work. Yet,

2. *It Will Be a Casualty of War.* Christians will have shared the fate of their neighbors in the invasion and occupation—to be spared by the enemy would mean their spiritual doom in the esteem of their people. Anyway, with modern war no one can be spared. They will be shell-shocked, starved, homeless and helpless like the rest of society. Furthermore, there are other deeper wounds of war, and already for seven years they have been exposed to them. With no chance to check facts . . . how can independent judgment be maintained or ethical clarity preserved? And can the spirit of love be kept warm and tender, even for the enemy? It would be a miracle indeed if on returning American missionaries were to find all their old friends unchanged!

3. *It Will Be More Japanese Than Ever.* Whatever the Christian numerator, the common denominator will be the experiences of recent years as citizens of Japanese society. Japanese Christians will love their land and people in defeat with a more profound love than ever before. . . . The churches have stood by their communities in time of danger and death, and Christians have at long last really been accepted by their own people. They will not lightly forfeit this new status in public opinion, nor take the risk of being regarded as quislings by a voluntary association with Americans during the armed occupation.

4. *It Will Have Experienced the Closing of a Chapter in Missionary Relationships.* This point deserves elaboration, but suffice it to say that one after another the roots of the traditional and official relation to the churches of America through foreign missionaries were cut by the merciless succession of events just before the war, and now by the war itself. . . .

5. *The Experience of Total Autonomy* in administration, financing, policy making and promotion of work is undoubtedly having its effect on the outlook of the Japanese Christian people. . . . They may hesitate ever to go back to the old ways.

6. *Ecumenical Status Rather Than Missionary Relationships* will probably be the chief concern of the Japanese Christian leaders. . . .

7. *New Kinship with Other Christian Movements May Come.* Within Asia there may be a new interweaving of bonds—with Chinese and Indian Christian bodies—and even outside the Protestant circle a new rapprochement may be found with Roman Catholics. The wartime Axis affiliation is giving strength to this trend, with Italy, Spain, Vichy France and Germany furnishing missionary personnel.

Thus far the Japan side of the picture.

IV. *The American Factors.*

1. *The General Setting* in America will affect missions as well as will that in Japan. After the war, our President says, our world outlook will be "a little more realistic, and a little more cynical." Let us hope he proves to be wrong. But the period after an exhausting war is not usually a time of heightened spiritual mood. How will the public feel toward the Japanese people, especially if an experience of dubious success in a long-drawn-out occupation of Japan follows military victory? A recent poll shows that 37 per cent of the American people oppose even any feeding of Japanese after victory.

2. *The Attitude of the Churches* will have to be taken into account. It will be far in advance of general sentiment toward Japan, but will it be tolerant and generous enough to give cordial support to the Christian mission? . . . The lag in the recovery of Christian attitudes toward Japan cannot now be accurately measured, but there will be a lag in the post-war period and it must be taken into account.

3. *The Position of the Board of Missions* is on the whole encouraging. The fellowship with the Japanese Christians has not been broken, even in the midst of war. Yet on the other side of the ledger is the fact that assistance in the war effort has been given in various ways, and this cannot but militate against a resumption of relations later. . . .

4. *The Position of Japan Missionaries.* Between 1931 and 1941, American Protestant missionaries in Japan almost as one found themselves out of step with Japanese national trends. Gradually they were swept by the war situation out of the inner circles of Japanese life to the periphery, where they stood in silent condemnation till the onrush of approaching war removed them from the scene. Morally, we believe their position was sound. But throughout that fateful decade their reactions were typically those of *American* Christians. When the crisis came, it was as Americans that they returned home to America. By and large the national outlook was not transcended.

5. *The War-Time Record of Former Missionaries* must now enter our calculations as a factor of immense weight. It will be appraised not only by the government and people of Japan, but by those of all other prospective mission "receiving countries" as well. They will note that in time of war the American authorities expect former missionaries to be of substantial service to the war effort all along the line. . . . They will note that in time of war the former missionaries react and take their respective places along the wartime assembly line not

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our shoe problem still exists. We have had so much rainy weather this winter that it has been very hard on shoes. Wet weather is always hard on shoes when they are made of poor leather. The shoes we have had to buy this winter cannot combat the constant rainy weather. Children often come to the office with shoes soaked with water. Then this time of year, too, the winter shoes begin to wear out. We have them repaired as long as it pays to do it. Then we have to buy new shoes. We do make an effort to try and get them to last till Easter.

All the little boys and girls want to go barefooted when the weather turns warm after Easter, but they want new Sunday shoes for Easter Sunday. The girls are looking forward to getting a new dress, which we feel sure the good women will send in for Easter. The matrons have all the fun fitting the dresses, but the superintendent has the fun of buying the Easter shoes. Just think how much fun there is in trying to fit shoes and slippers on eighty children. Some have slim feet, some have fat chubby feet. It takes time and patience. We do try to get comfortable fits. Nothing is more miserable than trying to wear a shoe that does not fit or a number too small. I know. I tried it once when I was in my teens. I tried to wear a number seven shoe on a size eight foot. It didn't work at all.

Two little boys came to make their home with us this week. Their ages were seven and eleven. Their mother is dead and their father deserted them and is now in a distant state. They are nice little fellows, nice looking little boys. I always feel sorry for a little child who loses his mother. The mother always feels so near to a child, She means so much to his life and happiness. We think it is a wonderful investment when the churches and Sunday schools and friends give their money to support a home where unfortunate little children like these can find a real home, care and training. We can invest in stocks and bonds and loose; but when we invest in human life, we seldom lose. Of course, there are always exceptions. All children who go out from the orphanage do not always make good. Ninety-five per cent do make good citizens.

Some of the best homes sometimes have children who do not make good. We feel that taking children from all kinds of environments and from some of the most unfortunate homes, that we do have a good average. We feel encouraged at least. For out of these humble, unfortunate homes we find some of the brightest minds and sweetest dispositions.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 8, 1945.

Amount brought forward		$2,044.69
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 1.25	
Turner's Chapel	2.02	
		3.27
Eastern Va. Conference:		
Bethlehem	$ 8.11	
Cypress Chapel	15.00	
Liberty Spring	1.50	
Mt. Carmel	13.76	
Portsmouth, First	5.76	
Waverly	9.00	
Windsor	24.22	
		77.06
N. C. and Va. Conference:		
Bethel	$ 4.82	
Bethlehem	26.04	
Carolina	2.40	
Greensboro, Palm St.	4.31	
Happy Home	7.88	
Reidsville	13.00	
Union, Va.	20.00	
		78.45
Western N. C. Conference:		
Ether	$ 3.63	
Hank's Chapel	10.38	
Smithwood	3.53	
Union Grove	7.31	
		24.85
Valley Va. Conference:		
Antioch	$ 8.19	
Linville	8.15	
Newport	5.25	
Winchester	7.60	
		29.19
Total for the week		$ 212.82
Total from churches to date ..		$2,257.51

A friend once said to me, "Preacher, you are as near to me as your telephone; call me when you want me." As I think of what he said, I am reminded that we are as near God as our prayer life. We live as we pray, and we should pray as we live.

—*Griffin.*

One of the best football coaches I have ever known stressed two words: block and tackle. In training the college student for the theological seminary something of that same plan should prevail.—*Dr. H. E. Spence.*

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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POST-WAR MISSIONS IN JAPAN.

(Continued from page 13.)

in any unitary pattern . . . but essentially as American Christians, with all the diversity of individual response one would expect from that class. Former Japan missionaries are now serving in the armed services, in intelligence work both at home and abroad, in civilian war work, in training of servicemen and in planning for the occupation. They are also serving as chaplains and medical workers. Others are steadily declining all such service. Still others are giving their witness as pacifists and conscious objectors. . . . This is quite understandable, and perhaps it is as it should be. But if we are not mistaken, we have here a factor of profound bearing upon the future acceptance and control of foreign missionaries throughout the world. We are now writing or erasing our credentials as supranational servants of world Christianity in a world of nations at war.

V. *Some Practical Questions and Dilemmas.*

If we envisage a resumption of missionary relationships within a period of months or even of two or three years after the cessation of hostilities we shall face some practical questions and decisions.

1. *Whom Will the American Government Permit to Go, and When?* . . . Who will decide upon the missionary staff in the case of immediate post-war Japan?

2. *Whom Will the Occupying Authorities Admit, and When?* . . . How many years will it take before there is free coming and going? In the meantime,

3. *Will the Missionary Movement Desire to Resume Work Under the Aegis of American Military Authority?* . . . We wonder whether certain devoted former missionaries who recently said to us, "Well, we're going to be on the first boat that sails!" have really counted the balance of spiritual cost to their work and that of their Japanese brethren. . . .

IV. *The Determining Imponderables.*

1. *The Case of the Devil's Advocate* has thus been made. We have held in view the masses of darkness that now dim our vision of a rapid or casual renewal of the former mission relationship with Japan. We believe that not one of these dangers to the future mission is imaginary. The listing of negative factors has been given somewhat at length because we have felt the need of a correction of the common outlook and emphases now current in planning post-war policies both of state and of church.

But we are far from pessimistic about the ultimate outcome of relationships with the Christians of Japan. The very stars in their courses will fight for a renewal of the fellowship in the Christian family, and finally will prevail.

2. *The Grounds of Confidence.*

a, *The Recoverability of Human Life and Society* is almost beyond measure. All that war can do cannot prevent the resurgence of new life. Crops will grow from bomb-pits and charred cities will rise again. Broken lives and families will come to life once more. Warped minds and spirits can strangely come back to sanity. Torn ties do reknit and the human spirit regains its power of outreach and of intertwining with other human beings. We shall recover from the wounds of this war, and Japan will recover.

b. *Progress in World Order Is Ahead.* Nothing can stop mankind from moving on to a more sane ordering of political, economic and occupational life. The present anarchy and chaos which lies behind our world scene will resolve into a more disciplined and purposeful international life, and this will be more congenial to a world Christian fellowship than any the world has ever known.

c. *The Japanese-Christian Movement is Soundly Christian.* It has a splendid record of quality and accomplishment. It will recover its normal life and program, and when it does it will need and desire and put to work American Christian associates. There will ultimately be full call, we believe, for the resources of financial help and of personnel which we can provide.

d. *American Christians Desire and Will Find Ways of Serving.* We will surely have the goodwill to offer the kind of service and fellowship that is wished and that can be received. This has been the story of eight decades of encouraging mission work in Japan in the past. In the future, too, we shall be versatile and dynamic enough to scrap unusable models; creating new organs and instruments for the "missions of the new day." And high as the spiritual qualifications will be, American youth will rise to meet the challenge.

e. *The More Christlike the New Mission, the More Practicable* it will be. The missionary of the immediate post-war tomorrow must go through a straight and narrow gate, but he can get through if he will. His baggage may have to be as light as that of Jesus. He may have to forego the weight of primary loyalty to Mission Board and Mission, even possibly of citizenship. His habits and outlook may have to be reshaped in ways that we of yesterday's Mission did not achieve. But he can carry with him humility and love. He can take the instruments of compassionate service and loyal comradeship. He can carry his Christian witness in deed if not always in word. Furthermore, if he can be given a charge by American Christians to bear to the defeated, distraught common people of Japan, their reconciling love in Christ there will be plenty of room for that. Shouldn't these things be enough to get along?

It may prove that the stern schoolmaster of war is calling us up to a higher step in mission work and church relationships; to the truly apostolic mission of tomorrow.

—Duke Divinity Bulletin.

An Open Letter to Our Churches

For two days this month I sat and listened to men who knew the story of the physical distress in Europe which is taking the lives of millions. They also know the story of the mental and spiritual agony which is shattering the hopes and reason of other millions. Hundreds of English churches are in ruins. Scores of thousands still sleep nightly in the underground tubes and stations. The amazing heroism of Dutch and French pastors "who would not bend the knee" to the modern Baal is abundantly and movingly documented. A letter from a friend of mine serving in Holland contains these sentences, "Whole families clothed in rags go from pile to pile of debris seeking some remnant of their belongings. . . . It is horrible to see a whole race of people without faith and hope: and these are the liberated ones. It is worse in the North; they have neither food, nor water, nor coal. It is terrible." Yes, the European disaster is now beginning to be seen in its looming awfulness.

We hope that the year 1945 will be a year of military victory. I am convinced that it is going to be a year of crisis in the churches of America, for they are going to be weighed in the scales of human agony, and the validity of the Christian conscience and of our claims to brotherly love are going to be seen for what they really are.

This terrible distress can only be partially told in words. It can only be partially measured in terms of the tons of food and shiploads of clothes needed. Medicines and shelter and blankets by the train-load will not be enough, but they can help.

A year ago the nine great church-sponsored and church directed relief agencies, which have been studied and recommended to the churches by a joint committee of The Federal Council and the Foreign Missions Conference called The Church Committee on Overseas Relief and Reconstruction, asked for a total gift from the churches of America of two and a half million dollars. Last year the churches gave to these proven and experienced agencies less than one and a half million. This year, in spite of the tragic failure of the churches to respond, these agencies ask for the sum of four and one quarter million. This figure looms high only because the lurid flames of a world in agony cast the financial shadow to that height.

Your Chairman is a member of the C. C. O. R. R., and he urges Congregational Christian Churches and pastors to face the fact that our giving to and through our own Committee on War Victims and Services must be tripled unless we are to fail miserably to do our part. Our own denominational commitments, to our chaplains and to special projects which are a peculiar charge on us, are going to need our continuing help. I think when we realize that our great Church of a million members is giving through this official and widely accepted channel only about forty cents per member per year we will agree that this plea for us to give one dollar per member per year is not unreasonable. It is, to my own mind, a shamefully, a disgracefully low figure.

Continents in flame; millions in distress; our boys dying; the world perishing for want of the pity which Christ taught us to show! And your Chairman asks this strong, intelligent Christian Church for one dollar per member! I sometimes wonder which needs first and most to be conquered if Christ's Kingdom is to draw nearer, the cruelty of Nazidom or the thoughtless selfishness of those who have named the loving Christ as their Lord and Master.

BOYNTON MERRILL, Chairman,
The Committee for War Victims and Services.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII.. RICHMAND, VA., THURSDAY, MARCH 15, 1945. NUMBER 11.

Mrs W C Wicker 1-1-46

Let Me Keep Lent

Let me keep Lent,
Let me not kneel and pray,
Forego some trifle every day,
Fast . . . and take Sacrament . . .
And then
Lend tongue to slander, hold ancient grudge,
deny
The very Lord whom I would glorify.

Let me keep Lent,
Let my heart grow in grace,
Let Thy light shine 'til my illumined face
Shall be a testament read by all men
That hate is buried, self crucified—newborn
The spirit that shall rise on Easter morn.

—Elizabeth Bradley Reid.

NEWS AND VIEWS

Dr. L. E. Smith was in Eastern Virginia last week-end.

The editor is in Atlanta, Georgia this week, where he was the speaker at Pre-Lenten Services in Central Church on Tuesday evening.

Rev. James Myers, industrial secretary of the Federal Council of Churches, has been chosen to receive the annual award presented by the Workers Defense League for "distinguished service on behalf of labor's rights." Past recipients of the award have been Senator Robert M. LaFollette, Jr.; John F. Finerty, noted attorney, and A. Philip Randolph, International president of the Brotherhood of Sleeping Car Porters.

Dr. W. J. McKee, Extension Professor of the University of North Carolina, and for some time the interim minister of our church at Chapel Hill, is continuing to teach the Adult Bible Class of that church. It is largely due to the efforts of Dr. McKee and a small group of consecrated lay workers that this church has continued to meet. A Presbyterian in good standing, Dr. McKee has been most loyal and generous to our fellowship.

Mr. C. J. Strickland, formerly of North Carolina, but who for the past several years has been connected with General Electric, and made his home in Columbus, Ohio, was in the office of publication this week. Mr. Strickland has in the past been a strong supporter of the work of Christian Education in the Southern Convention, in spite of his absence from its territory. Mr. Strickland is now the head of the Strickland Electric Company of Columbus, national distributor for G. E. products.

EVANGELISTIC SERVICES AT THE SUFFOLK CHURCH.

In announcing special services at Suffolk, Virginia, Christian Church, from March 18 to 23, the minister, Dr. John G. Truitt, says: "Our church meets the challenge. In a busy season it faces its task and calls on every member to pray and work for a week of evangelistic services." He urges his members to let the Service Man know that their church is alert and alive.

Two services will be held on Sunday, March 18. At the eleven o'clock service, "Soul-Winning, the Work of the Church," will be discussed; and the subject for the evening will be, "The Game of Life, Playing to Win."

The subjects for the other services, which will be held for an hour from 7:30 to 8:30 each evening, will be:

Monday—"The Old Cross in the Modern World." Men's chorus.

Tuesday—"Jesus, the Compassionate Son of God." The Chapel Choir.

Wednesday—"What Does It Mean to be a Christian?" The Junior Choir.

Thursday—"The Meaning of the Church's Ordinances." Young People's Choir.

Friday—"A Child of God with Power to Act." The Church Choir.

FELLOWSHIPS FOR RELIGIOUS STUDY ANNOUNCED.

For the second successive year, the National Broadcasting Company is co-operating with recognized church groups to award fellowships to ministers or religious educators for study. Under the expanded plan, seven fellowships are offered at one of the three NBC Summer Institutes, at Chicago, Los Angeles or San Francisco.

Widened in scope, the fellowship plan is administered this year by NBC in cooperation with the joint radio committee of the Congregational Christian, Methodist and Presbyterian, USA, Churches. Two more fellowships will be awarded than last year, on an inter-denominational basis, to men and women in active pastorates or in the field of religious education.

In the awards, emphasis will be given to persons having considerable previous radio experience. All applicants must be presently working on sustaining religious programs in behalf of the churches of their community through the representative central church body of that community.

The Federal Council of Churches is cooperating in the plan this year.

Dr. James Rowland Angell, NBC Public Service Counselor is chairman of the joint committee making the awards. Representing the Joint Radio Committee of the three church groups are Dr. Truman Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches; Rev. Jas. Flint of the Congregational Christian Churches; and Rev. Everett C. Parker, director of the Joint Radio Committee of the three churches.

FINDINGS OF A PARSON.

Let me tell you an old story that I found printed on a piece of paper yellowed with age. It is, I see, entitled "A Love Story" by Mary B. Pulver.

There was a son who loved his mother much. The love between them was strong as any. But on a day he came to love another—as was natural and fitting. And this woman, having a small soul, must be sure, quite sure she had vanquished his first love for his mother. "If you love me," she said, "bring me your mother's heart."

And as was also natural and fitting—he ran away at once and slew his mother and hastened to bear the still beating heart to his beloved. On the way he tripped and fell, the heart falling from his hand and bounding rudely on the earth. Whereupon it cried out to him, piteously, "Oh, my son, my son, hast thou hurt theyself?"

There is an echo there of David's lament for Absolom: "My son, my son, would I had died for thee, oh my son."

F. W. Murtfeldt.

ELECTRIC POWER.

The everyday things of life are aften not fully appreciated, and frequently undervalued because they are taken for granted.

Electric power is one of these commonplace things. It often goes unappreciated because only the push of a button or the pull of a switch puts to work this great servant of mankind.

The available supply of electric power in factories and homes is now equivalent to 100 slaves for each man, woman and child in the United States. This per capita is the highest of any country in the world.

The use of electric power is still in its infancy. Only a few decades ago, it was but a dream. It has helped change the course of civilization, and is destined to have an ever greater influence on the habits of the people.

But the momentous question is: Will electric power in the future be used for the destruction of the human race or for raising the standards of living everywhere? Since the United States leads in the production and use of electric power, the answer to that question must be resolved by our statesmen, not politicians.

C. B. R.

NEWS FROM LIBERTY (VANCE).

Liberty (Vance) Congregational Christian Church, Henderson, North Carolina with Rev. J. E. McCauley as its pastor, has done much to improve the church and its surroundings since the early spring of 1943.

The ladies of the church decided that pews were needed; so they set out to have each family of the church give one or two pews. These pews were purchased at an early date at a cost of $1,880. This started the ball "rolling." The ladies then decided that the church should have memorial windows to add to the beauty and worshipfulness of the church. In the early part of 1944 they started to work with families, asking them to give a window in memory of their departed loved ones. A number of the younger people presented windows. Today this project is completed, at a cost of $2,231.60.

During this time the church lost a good member, Mr. J. T. Weldon. Before his death, Mr. Weldon expressed the need and his desire to see a heating system installed in the church building. The family set aside $500 for this fund.

In July of 1944 the church gave a building committee the authority to see what could be done. It was hard to get a priority through and to purchase materials. Many meetings were held, many calls and contracts had to be made, but the task was not given up. After the priority came through, work was begun on a kitchen and dining room, twenty-four by sixty feet. The dining room is to be used as a recreation hall and for the upbuilding of the church and the community. A large basement was also dug. A heating system, hot and cold water, and rest room facilities have been added.

The parsonage was not forgotten. Today the pastor and his family are enjoying a complete water system.

The total cost of the heating system, new building and parsonage was $8,781. The goal is a debt-free church by January 1, 1946. With the full cooperation of all church members this goal can be reached.

The cemetery committee has also been busy. A sum of $500 was set aside to improve the cemetery. This committee is at work, and already much improvement has been made. The weather has held this work up, but it is hoped by late spring that it will be completed.

Conference apportionments and church obligations were met in 1944.

The church has many things for which to be thankful. Out of thirty-eight boys and girls in the armed forces of the country, there is only one gold star on the service flag.

"This leads us to believe that we can do what we want to do for the betterment of a community and for the upbuilding of God's Kingdom here on earth. Let us press forward to the work of the high calling and the building of God's Kingdom here on earth."

B. M. Newman, *Chairman,*
Building Committee.

THE SCRIPTURES AND RUSSIA.

The American Bible Society has received from time to time letters inquiring concerning the standing of various organizations purporting to be engaged in supplying or preparing to supply Scriptures to Christians in Russia. In general, these organizations are private agencies not endorsed by or related to official church bodies.

The American Bible Society and the British and Foreign Bible Society have been watching the situation in respect to Russia and the Bible with the most eager and careful attention. It is of the most profound interest to these societies, which have in the past been active in the supply of Russian Scriptures just as far as was possible.

The British Society is constantly seeking contact with the situation in Russia, as is the American Society also. The latter, more able to produce Scriptures, has printed more than 400,000 Gospels in Russian and two editions of New Testaments, the most recent in the new Russian orthography. A supply of Bibles is being printed in Sweden and a reference Bible in a new format is being set in type in the United States. The American Society, through its Geneva office, has supplied Scriptures to Russian prisoners of war held in Germany, and is supplying them to American chaplains whenever needed.

No evidence has been found so far by either society that Scriptures can be shipped into Russia, nor any clear indication that aid, financial or otherwise, will be welcomed. There are possibilities that it might be resented. Upon the possibility of aid the societies initiated careful inquiry a number of weeks ago to which response is not yet in hand.

As soon as it is clear that there is a valid possibility of aid in supplying Scriptures to the Russian people, the American Bible Society will instantly seek the funds required. Until then it does not feel itself warranted to appeal for resources or to claim the possibilities of achievements genuinely in doubt.

CONVERTED JAPANESE OFFICER GIVES LIFE TO SAVE MARINES.

The story was recently told by two young officers of the Marine Corps Air Station at Cherry Point, North Carolina, of how some Americans who survived the march from Bataan and had been herded into troop transports bound for Japan, were saved by a Japanese naval lieutenant, who had been converted from Shintoism to Christianity.

The Windsock, weekly newspaper published by the personnel of the station, hailed the eye-witness account "as one of the greatest, most human stories of the Pacific war."

According to the officers, they and other Americans were "jammed into small, stinking holds, unable even to lie down," and the only breath of fresh air was provided when the Japanese officer kicked ajar the closed hatch cover. He told the imprisoned men that he was a Christian, converted by the Maryknoll Fathers.

Later, an American torpedo ripped into the hull of the transport, and the enemy crew battered down the hatch cover and swarmed into lifeboats.

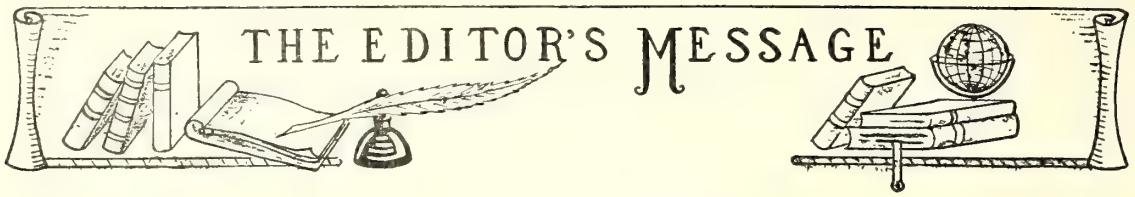
"Suddenly the hatch cover was ripped away, and the face of the young Jap lieutenant peered in," said the Marine newspaper. Men surged up out of the hold, among them the two young officers who told this story.

"As they emerged, the young Japanese lieutenant crumpled on the deck, bullets from his commanding officer's pistol buried in his body. There he died, while the enemies he had released plunged over the rail of the sinking ship, some to die, others to reach ultimate safety.

A GOOD TRUE STORY.

In Suffolk, Virginia, at the Lakeview Hospital is an orderly, by the name of Tom Brinkley, who has served many long years. He is known and greatly admired by hundreds. Few felt the loss of that great surgeon, his employer, more than did Tom. One day a patient said, "Tom, you have been here so long you can almost operate, can't you?" Whereupon he replied, "No, sah, I can't *operate,* but I can *co-operate.*" And Tom meant that with all his true heart. He is good for the patients. And he expressed profoundly the world's great need.

John G. Truitt.



KEEP LENT?

Why keep Lent? Not because we MUST, but because we MAY. Formal ecclesiasticism has no place in a church of the free tradition. But Lent has a place because its sanction is deeper than that of a church calendar; the need of lives hard driven by war years and much occupied with the eternal; to take account of the soul! Lent calls us to periods of quietness that we may offset the devastating wear-and-tear of ordinary days and, through meditation and worship, rediscover the sources of spiritual power and thus replenish the wasted springs of action.

KEEP LENT, not by giving up something you plan to start again after Easter, but by beginning something you plan to continue. A number of suggestions come immediately: why not start daily prayers for your church, its membership and its minister? Is there something that irritates you? Then pray that you may have the grace to bear it or the consecration and courage to correct it. A negative Lent is not sufficient in these times.

The word Lent, we are told, comes from the Anglo-Saxon word "Lencten" or Spring. The Spring is the pruning season of the year. It is at this season that horticulturalists prune their trees, because fruit cannot come on dead limbs. The Lenten Season is the season for moral and spiritual pruning—the eliminating in our attitudes, speech and action of those things which kill the best within us and hinder the good fruit of Christian Life. Pruning may be considered a negative measure, but it is the first step toward the positive and productive season which follows. Then the fruit of the spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—may grow freely and in abundance.

Therefore, Keep Lent!

A PROTESTANT NOVENA?

Believe it or not, Novena services are held Tuesday evenings during Lent in the First Congregational Church, Los Angeles, California. The Novena includes personal intercession, requests, the laying on of hands by the minister, and Holy Communion. The beauty and effectiveness of the Novena is enhanced by the architecture of the sanctuary and heightened by organ and vocal music.

Protestant Novena? Why not? Ways of achieving reality in prayer must be found if Protestantism is to minister its vitality. This may be one solution: a beautiful service of intercessory prayer, beseeching on behalf of those who bring their desperate needs to God's altar, a sense of His unfailing strength, comfort and peace.

Just what, someone may be asking, is Novena? According to the Roman Catholic tradition, the Novena (from novem, nine) is a nine days' private or public devotion to obtain special graces. The Octave has more of the festal character; to the Novena belongs that of hopeful mourning, of yearning, or prayer. According to St. Jerome, "The number nine in Holy Writ is indicative of suffering and grief."

The Novena is permitted and even recommended by ecclesiastical authority, but still has no proper and fully set place in the liturgy of the Church, it has, however, more and more been prized and utilized by the faithful. Four kinds of Novenas can be distinguished: of mourning, of preparation, of prayer, and the indulgence Novenas, though this distinction is not exclusive.

According to the Catholic Encyclopedia:

"The Novena of preparation for Christmas is suggested by the nine months our Lord was in His Blessed Mother's womb from Annunciation to the Nativity.

"The number ten is the highest, the numerous maximus, simply the most perfect, which is fitting for God. The number nine, which is lacking of ten, is the number of imperfection, which is fitting for mortal kind.

"In the Novena of mourning it is remembered that Christ gave up the ghost in prayer at the ninth hour."

Continuing the Catholic theory, the best explanation was given by Christ Himself to the Church in the first Pentecost Novena. He exhorted the Apostles to make this preparation. And when the young Church faithfully persevered for full nine days in it, the Holy Ghost came as the fruit of the first Christian Novena for the establishment and foundation of the Church."

INNER RESOURCES.

Have you inner resources to bear shock and strain? Who knows where fateful telegrams may be delivered or heavy crosses be laid? Lent is a time for buttressing one's life spiritually.

If you lack these resources, turn to your New Testament and study the ways in which Jesus developed them and accept His assurance that they are within reach of "whosoever will." Get onto your knees and pray to God for illumination of the way—and when it appears, follow it.

If you have a real and adequate faith, seek opportunities to share it helpfully these days. There are people near you who need what you have, for many are overwhelmed by tragic circumstances. You can be a helpful witness for Christ. By so doing you will fortify those to whom you minister, yourself, and His cause.

R. L. H.

God has a great purpose in everything He does. This is an obvious truth, but one that men need to have impressed upon them. If one does not respect God's purposes, he does not respect God. His very act of worship is in vain unless the purpose of God is accomplished in it.

—O. F. Baird.

The Great Hymns--Jesus Lover of My Soul

By JAMES R. CLINTON.

Some of the most chastening and uplifting talks I have had with my best friends have been centered in the great hymns of the church. They bring the richest inspirations to our lives. Theology, with all its controversies, makes religion hard and severe and often bitter. Singing keeps the heart sweet and tender, and stimulates the grandest heroisms.

I venture to say that if a vote were taken on Charles Wesley's more than 6,000 hymns, or even on the favorite hymns of any author or any age, "Jesus, Lover of My Soul" would invariably head the poll. It is full of human situations to which its great messages of strength and salvation apply. It comforts by its big gospel assurances.

One would suppose that a hymn so great in range and so universal in appeal would be above criticism. This has not been so. William E. Gladstone—thrice Prime Minister of Great Britain—looked askance at it. To him it was a jumble of figures, lacking coherence and continuity. You were held for a moment by one simile and then torn away and given into the hands of another. Yet Gladstone admitted that the hymn had given much spiritual help to multitudes of souls. And after all, the proof of the pudding *is* in the eating! The true value of a hymn is not determined by logic or even grace of expression, but by its power over the minds and lives of people. The practical test counts most of all. Certainly the hymn has worked many miracles of comfort and healing.

During World War I, the hymn came under severe criticism from men like Studdert Kennedy and the Bishop of Ripon. It was urged that some of its lines pandered to a human shrinkage that should be fought down.

When the storms of life are on, men should seek courage and strength to face the worst. It is weak to ask for shelter. A man is in the wrong mood when he asks to find escape from trouble by hiding. It is much more manful to stand up, and to stand firm seeking grace to follow through. Some men said bluntly that to meet difficulty with the prayer, "Let me to Thy bosom fly," was an act of cowardice. When the waters are near and the tempest is high, then is the time to match a brave human spirit against it all. To fight is a finer thing than to run to cover.

This criticism was, of course, colored by *the temper of the times,* as it would be colored by the terrible conflict through which we are now passing. Whatever war does or fails to do, it certainly brings out the fighting spirit—the grit and determination of heroic men. Many an American lad today passes from fear to courageous manhood in hot encounter with danger and pain.

Now how much force is there in this criticism? Let us see! It is surely a fact that many of the trials of life have to be met with courage. There is more sense and more religion in standing up to a thing than in flying away. When storms rage around us, we must not whine and cover ourselves with self-pity, and hide behind resentments. We are to snap our fingers at circumstances and put a coat of steel over our timid hearts.

Life is a great teacher and one of the greatest lessons of the pilgrim way is, that the highest manhood comes through knowing how rightly to use the set-backs of adversity and suffering and disappointment. We ought to extract honey from the carcas of the lion. If trials and oppositions and fears depress and down us, we lose caste as Christian men. If we stand up to them in the grace of Christ we become enlarged and enriched. It would be folish prayer to ask to be spared the storms of life. It would be cowardly to save our skins at the expense of our souls. When God means the fight to be in the open, then *in the open it shall be!* There is such a thing as the fearful joy of adventure. Ask your mariner! It is the storms of the high seas that bring out the fierce glint of triumph in his eyes! He will conquer or die! All this is Christian teaching. All this is the challenge of Christ.

But wait a moment! What *about* the prayer . . . "Let me to Thy bosom fly . . . Hide me, O my Saviour, *hide.*" Ah, I tell you, friends, there are times when to hide is right. Surely in stressing the need for courage and endurance, this is what the critics have missed. There are experiences of the heart that are beyond human resources. There are problems of the soul that no man can solve in his own strength. There are storms beyond the power of any man's management. This is what Charles Wesley saw in his great hymn. He got a vision of a soul stormtossed with sins and doubts and fears. He saw man not as a heroic figure, but weak and diseased and defenseless. *Is that true to fact?*

Most of us need to travel no further than into our own hearts to find full and fearful corroboration. The real trouble of life is not with circumstance but with sin. The real menace is not outward but inward. Who does not long for a clean heart? Who does not realize that the recovery of his spirit from the mess and the meshes of evil is of vast importance to his peace of mind and future development?

The problem of problems is myself. When I tell myself to play the man and put a bold front before the storms of life, I know that I am giving counsel which however good it might be, does not cover all the facts of personality. Courage does not fully fit the case.

I need forgiveness; I need cleansing; I need grace—and for all these things I need the help of Another. This is just where the need to "hide" comes in. Some things we can do for ourselves; some things we can do in cooperation with God. But there is one thing that has to be done for us, wholly and everlastingly, and that is to re-make our lives—to cleanse the springs.

This is the message of Wesley's great hymn. He heaps figure upon figure to emphasize the helplessness and fear of the human heart, and the clear, strong, unique sufficiency of Christ. Yes indeed! We need the mercy of God and the comfort of Christ all the day and all the way through.

We will ask for courage that we may not shirk any known duty. We will ask for grace and grit to face any of the bludgeonings of experience, but knowing our inmost needs as we do, it is a comfort to lie down with Charles Wesley's hymn as our pillow.

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me!
Thou of life the fountain art;
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

If we are ever to enjoy life, now is the time—not tomorrow, nor next year, nor in some future life after we have died. The best preparation for a better life next year is a full, complete, harmonious life this year. Our beliefs in a rich future life are of little importance unless we coin them into a rich present life.

—*Thomas Drier.*

CONTRIBUTIONS

SUFFOLK LETTER.

The pastorless churches in the Eastern Virginia Conference are in need of sympathetic consideration. Christian Temple in Norfolk has been without a pastor for several months. The First Church of Norfolk, whose pastor, Dr. C. H. Ravis, will retire from active service next month, will be without pastoral care. Holy Neck, Oak Grove and Damascus churches have been without a pastor since December 1, 1944. Rev. R. L. Jackson has resigned from the Waverly pastorate, and that charge will be vacant after August 1 of this year. There are other churches which are being temporarily supplied until a regular pastor can be secured.

This condition is unusual for the Eastern Virginia Conference. For many years the churches have been fortunate in having adequate pastoral oversight. But a by-product of the war is evidenced by this changing condition. At the present time there are difficulties in securing pastors for vacant churches. A number of men have been called to serve as chaplains in the Army and Navy. Several young ministers have been called to serve in other parts of the country. For some unexplained reason there has been a tendency, in recent years, for young ministers to give more favorable consideration to churches outside of the Southern Convention. Under the present standards it usually requires from four to seven years for a candidate for the ministry to complete his education in college and seminary. Apparently the number of ministers who die, or retire, exceeds the number of those admitted from year to year.

These are difficult times for ministers. The economic situation, the spirit of war, the emphasis upon the importance of material values, the low standards of spirituality, and the absence of deep conviction in sermonic material have had a depressing effect upon the minister and his work. The responsibility of changing this situation lies with the ministry. They, and not the world, will bear this burden of relief. Too many ministers have been side-tracked by the present day emphasis on preparing for a post-war period and the post-war world. The need for that emphasis is real, but for the church to lose sight of the *precious now* and center its major attention on *the future*, in time, or in eternity, is tragic. The church should not be too greatly interested in the future, on earth, or in heaven. Some of the critics have justly charged certain leaders with too much interest in a religion for heaven. It is just as unfortunate to spend too much time and emphasis on the religion for some future period—after the war—for example.

The church and its ministers have a tremendous task for the present age. Our present problems are staggering, and the difficulties, at times, seem insurmountable. Take the liquor evil as an example. The great majority of ministers and laymen apparently have adopted an attitude of helplessness in the face of that evil and its kindred problems. The task of organizing and building new mission churches seems to have lost its effective appeal to our fellowship. In almost every instance, when a new work is suggested, there are too many people who do not have the faith to believe success can be achieved. And that goes for many of the other negative and positive tasks of the present day church.

This is not the time for retrenchment. The work is urgent and the laborers are needed. No effort should be spared to supply pastors where vacancies occur. God is calling young men to enter into the precious harvest. Active ministers should lay this matter upon the minds and hearts of the young people.

HISTORIC VALLEY OF VIRGINIA.

THE WINCHESTER CHURCH.

Our church at Winchester, Virginia is the only city church within the bounds of the Virginia Valley Central Conference. It officially had its beginning in 1908, when, at the annual session of the Conference held at Bethlehem Church, definite steps were taken to establish a church in Winchester. Through the recommendation of the Home Missions Committee, the conference requested Rev. W. T. Walters to conduct at least one service monthly in Winchester during the following year, provided the necessary arrangements could be made for a place to hold such services. It was some time before Dr. Walters found time to devote to this project, and besides, it was difficult to find a place to hold such services.

The first service was held in a chapel in the extreme southern part of the city on March 21, 1909. A monthly afternoon service was held there from then until July, 1910, when the Friends kindly tendered the use of their lovely church. This offer was accepted, and services were conducted there until the opening of the Sunday school room of our church. The Sunday school was organized on October 9, 1910, and the church was organized, with seventeen members, October 15, 1911.

The church was dedicated, Sunday, August 17, 1913. The late Dr. James Oscar Atkinson, D. D., preached the dedicatory sermon. Other ministers taking part in that service were Revs. W. T. Walters, pastor; W. E. Baker, A. W. Andes, and W. G. Clements. At the dedicatory service, an appeal was made to secure the balance of the then existing indebtedness of $3,815. Cash and subscriptions were received at this service amounting to $4,136.37.

In "The Story of Winchester" by Morton, under the heading, Churches, he refers to our church as follows: "The handsome brick house of worship of the First Christian Church, on Braddock Street, was occupied in 1910." The beginning of Winchester dates back for about two centuries, as a white settlement. Previous to that time, an Indian settlement existed here.

In those early days, each county was a parish; and if large, it contained two or three parishes. In each parish was a vestry of twelve men, and like the county court, it was a closed corporation, the board filling its own vacancies. It was presided over by the parish rector, and its executive officers were the two church wardens. The rector of the established church was provided with a church building and a glebe farm. The cost of these and also his yearly salary of 16,000 pounds of tobacco, were met by public taxation, the vestry making levies for the purpose and collecting them through the church wardens. The same officers looked after the behavior of the community. Many interesting accounts are given concerning both legal and ecclesiastical matters.

After two centuries of development, Winchester is a city of some fourteen thousand souls, about nine hundred, or approximately 6 per cent, of the total population, being Negroes. The city is so situated as to be called "The Gateway" of the Valley. The mountain background at Winchester is low

(Continued on page 15.)

THE ORDER OF ANTIOCH.

By Rev. A. T. B. Haines,
Chancellor of the Order.

Under the auspices of the Order of Antioch, a service of special significance, in view of the liturgical trend in the Protestant communions, was held at the Spring Hill E. P. Congregational Church, Pittsburgh, on February 22—the Festival of St. Peter at Antioch. The service was a fully choral and liturgical celebration of the Holy Eucharist, following the traditional usages found in the early Liturgy of St. James and described in early times by Justin Martyr (150 A. D.), Eusebius (326 A. D.), Tertullian (201 A. D.), Hippoltus (217 A. D.), and others—all of which are quoted in Scott Brenner's "Way of Worship," recently published. Dr. Howard E. Mather, Exarch of the Order presided, Dr. A. T. B. Haines of the Arlington Church, Pittsburgh, was celebrant, and assisting clergy were the Reverends John F. C. Green of McKeesport and John Tokosh of the same city. There was a capacity congregation, and representatives of the major denominations attended. The altar, with its traditional appointments, was a thing of beauty amid a setting of palms and flowers, and the vestments of the ministers added color and impressiveness to the occasion.

The Order of Antioch is a unitive Christian Fellowship of all people who strive to promote a better understanding and a working union between all Christians, and is inter-denominational, interracial and international—a Catholic order in the true sense of the word.

Its declared objects are: (1) A restudy and reappraisement of the Apostolic Church in the light of present day knowledge, leading to a clearer understanding of its objectives and institutions and their bearing on present day problems.

(2) The promotion throughout the entire church catholic of a new spring of unity, based upon the faith and objectives of the early church, and capable of eliminating the waste and weakness caused by our unhappy divisions.

(3) The dissemination of ascertained facts about Christian institutions and traditions as a basic means of promoting a more tangible and effective fellowship.

(4) The guidance and encouragement of the growing liturgical revival on sound lines, as the legitimate heir of the traditions of the Christian centuries, retaining the spiritual adequacy of the old order, but reshaping it in the light of present day needs, and promoting it in the spirit of charity and cooperation, with avoidance of personal idiosyncracies and eccentricities.

(5) The emphasis of the whole Gospel in due balance and proportion, eliminating the ever-present tendency to "go off at a tangent" of extreme emphasis on some aspect of the faith in favor of an even progress along the manifold approach to the Kingdom of God.

The Order came into being as the result of the vision of two men, Rene Joseph Villate and Dr. Frederic E. J. Lloyd. The former, as a Presbyterian missionary in Wisconsin, became acutely aware of the discontent and the leakage caused by the ever widening divisions of Protestantism, and after receiving consecration from the Archbishop of the Antiochean Patrarchate in 1892, attempted to form a new mission which would be both Catholic and evangelical in character. Later, he visualized the better way of working within the existing groups for a restoration of primitive zeal, order and unity, rather than adding another unit to the existing divisions. Dr. Lloyd, who visited the Holy Land in 1921, where he was received by the Antiochean Patriarch in the traditional "House of St. Mark," the reputed "Upper Room," was impressed with the responsibility of using the traditional primitive ways of faith and worship as a basis for reuniting modern Christendom, and becoming a bishop of the Antiochean Succession, which has always been independent of both Rome and Greek ecclesiasticism, devoted himself to the promulgation of reunion work.

Thus, the Order of Antioch, in addition to its listed objectives, is able to offer to all who desire it, a Succession of Order and Ministry which is *universally recognized*, thereby removing the major barrier that prevents intercommunion. Without casting any doubt on any existing ministry, it supplements them with a ministerial order that every part of the Church admits to be valid. Conferences on union have made fine progress up to the point of Sacramental Unity, when the delegates have split up to receive Holy Communion in separated groups—this at the very point where unity should be most prominent—the feeding of the "one body" with the "One Bread." With an evangelical Gospel and a commonly accepted Communion, men of goodwill can be bound together in a union which holds good throughout and beyond and above all denominational differences.

None of these objectives are forced upon members of the Order, however, and all are welcomed who support the ecumenical and liturgical revivals, and who realize that only an united Christendom can effectively oppose the rising tides of Papalism and Paganism.

Affiliated with the Order is the Liturgical Institute of America, which offers help, advice, encouragement and educational material to those who are interested in promoting a better order of worship in churches of all denominations, and great interest in this work has been expressed by the leaders of some of the major denominations.

PHILANTHROPY RACKETS.

"While the majority of national and international philanthropic organizations are sound," the Richmond, Virginia, War and Community Fund headquarters issues the warning that "intermingled among them are a number of sub-standard agencies and quite a few outright rackets."

With respect to the need for care in giving, an article in December's *Reader's Digest* warns, "Beware of the War Charity Chiselers," and estimates that $100,000,000 is being taken from the American public by such racketeers each year.

Generous contributors are especially warned to exercise caution when requested to purchase books, posters, or gadgets on behalf of philanthropies or when asked to contribute in response to a telephone call from a stranger. Both devices are favorite forms of racketeer money-making.

Letterheads having a long list of prominent names, are not always a proof of the soundness of the organization. Prominent people often lend their names to high-sounding organizations without adequately investigating. Moreover, racketeers use honest names at times without permission.

All of the above does not mean that one may feel relieved of responsibility for giving to their utmost to such philanthropies as they know are reliable. There is the direst need for funds by such organizations as the Red Cross, the USO, and our own Committee for War Victims and Services.

Someone has wisely stated, "Giving is only generous when it is effective." Be careful where you give. But give, give sacrificially, give till it hurts!!

THIS IS OUR DAY.

Once Jesus lived on earth and taught men the way of life. Then He was gone, his disciples carried forward the work He began. Others followed them, and then still others until now. This is our day. We are to make the world Christian. Rr. John R. Mott says that we can and should do that job in "this generation."

We will never have another chance. It is now or never for us. Soon our bodies will go back to dust, and our spirits to God who made them. What we do, we must do quickly.

God has given us the opportunity to make the world Christian. He let us live in the time of air planes and radio, a day of distress when people need Christian ministry, and when the world is being remolded. What the world shall be like depends upon the people of today. You and I belong to the generation that can make known the message of Christ to all the world, if we want to do so.

We have the intelligence and the money. We know the message of God's love. We can discover how God works in nature and in human experience. We have learned how to destroy. We can learn how to heal and build. And we can use the same kind of consecration to build a new world that we are now using in destroying an old world. One billion dollars spent in missionary activity each year for the next ten, would go far towards making the world Christian. We spend many billions on war. We can, if we want to, spend a billion for missions.

It will cost much money to do the missionary job of rebuilding the world. It is not enough just to wish for a good world. It is our business to make it so. That calls for money, much money. This is our day to give much money for missions.

F. C. L.

OUR EASTER OFFERING.

At Easter we make a special offering for missions, the cause for which Jesus gave his life. This is our custom. It is one way in which we say "Thank You" to Him for his gift to us. It also expresses our love for Him, and our willingness to go on a mission for Him. ((Our flying soldiers and sailors will be able to tell us the real meaning of a mission when they return.)

Offering envelopes are offered to each church and Sunday school so every individual can make a contribution to missions at Easter. None but those in the local groups knows how many envelopes will be needed or will be used. Hence, envelopes will be sent on request only. Address all requests to the Convention Office, and prompt attention will be given to your order.

How much will we give for Christian brotherhood? We *must* contribute largely to the war effort. Do we have the *will* to do the same for Christianity? F. C. L.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 8, 1945.

Sunday Schools.

Long's Chapel, Mebane, N. C.	$	2.15
Ether, N. C.		2.79
Durham, N. C.		14.90
Hank's Chapel, Pittsboro, N. C.		6.10
Chapel Hill, N. C.		3.48
Newport News, Va.		13.90
Winchester, Va.		7.45
New Hope, Harrisonburg, Va.		5.85
Total	$	56.62

Individuals and Churches.

Pleasant Union, Lillington, N. C.	$	5.00
Flint Hill (R), Sophia, N. C.		2.00
Concord, Elon College, N. C.		15.00
Pleasant Ridge, Guilford College, N. C.		23.00
Total	$	45.00

Specials.

Franklinton Parsonage Rent	$	15.00
Dividend, United Bank Bldg. Co.		24.49
Total	$	39.49
Total for the week	$	141.11
Previously acknowledged		13,945.38
Total since Sept. 1, 1944		$14,086.49

Gratefully,

MATTIE COX PARKER,
Secretary.

WISDOM FROM DR. LAUBACH.

The following quotations from Dr. Frank C. Laubach, missionary to the Philippines and world-wide educator, are worthy of serious thought on the part of all Americans:

"We must turn our war bonds into peace bonds."

"Diplomats do not get down to the people; missionaries do."

"The peoples of Southeast Asia are our greatest opportunity and our greatest danger after the war."

"The people of Asia are seething with dissatisfaction. They are seeking equality. If denyed, they will turn on us and destroy us."

"Every door of the world will be open to us if we really want to help solve the problems of the people."

"We will not be able to maintain peace and order in the world by mere force. If we try that method, we will have to kill so many people that Hitler will look like a saint alongside of us."

"The future of the world doesn't rest with three men. It rests with the Christians of America."

"If we keep down wrong by force alone, we shall take the place of Japan as the most hated nation in the world."

"America's Judgment Day is now. This is our last chance."

"The church must stop being isolationist. A big business man who lost his son at Corregidar tells God: 'In honor of my son I am going to let this make a world Christian of me.'"

"Said a Leatherneck on a Pacific Isle, 'The missionaries saved these Fuzzy Wuzzy natives, and now they are saving us.'"

—In Duluth Messages.

The American Board has recently established an American Board Fellowship to promote better international understanding and churchmanship. While it is a grant of money similar to that given by academic bodies for study abroad or in the United States, its primary purpose is not for graduate study, but to further world fellowship through Christian service. Said Dr. Fred Field Goodsell, in announcing the establishment of the fellowship: "The sound growth of the World Christian Community requires still more lively intercourse and counsel among Christian leaders of various countries. As one means to this important end this fellowship is being established."

News of Elon College

By President L. E. Smith.

ELON COLLEGE—ITS PLANS AND PURPOSES.

Excerpts from a Statement to the N. C. and Va. Conference.

Elon College is interested in the whole program of the Church. It seeks daily to train leadership for every department and enterprise of the Church. Our ministers and laymen know the value of Elon College. If they did not attend themselves, they have benefitted from the services of those who did attend. Of the thirty ministers listed as members of the North Carolina and Virginia Conference, seventeen are graduates of or attended Elon College. Of the remaining thirteen, five are inactive. The two licentiates of the conference are both Elon men. The churches served by non-Elon men were either founded or have been developed by Elon men. From the human side our Church in the South is indebted to Elon College for its stability and growth.

Today our College stands at the cross-roads. It is facing its most severe test. Will it survive the post-war period? Its future is in the lap of the Church. What are we going to do about it? The College needs immediate assistance. It is not what we are going to do next year, but what we are going to do this year—today! If you expect to do anything worth while for your college, you should do it now—not tomorrow, not next year, but now!

We all realize that Elon College is our own church institution; that its principal purpose is to conduct a program of Christian Education for our own young people and for all young people who may elect to attend; and that it is our training school for our ministers, missionaries and lay workers. We cannot afford to turn this type of work over to our state institutions. As good as they are, they are not prepared to train our church workers.

The time has come for us to expand our curriculum for Christian Education. We must offer a more extended and a more thorough course of training in this department. We need at least two additional professors: one a specialist in practical subjects that would deal with the local church, such as organization, finance, publicity and curriculum for the Sunday school; and the other a specialist in rural church work. A great many of our churches are rural. We should undertake to prepare for them efficient and effective leadership. To expand our program of Christian Education in these particulars will require added funds. The Staley-Atkinson-Newman Memorial Foundation for Christian Education will help meet this added cost. Surely, in the light of such a worthy cause, our Church in the Southern Convention should unite its efforts and give its gifts, and

MISS PATTIE LEE COGHILL

secure the proposed $100,000 to further endow the Department of Christian Education.

You say Elon College is always needing money. You are exactly right. It certainly is. Do you know of a school or a college that isn't always needing money? Elon is not different from other schools. Harvard and Yale, two of the richest and most heavily endowed schools in this country, conduct continuous campaigns for funds, particularly among their alumni. The Greater University of North Carolina is asking $5,547,000 for the present biennium and for an additional $17,000,000 for expansion over a period of five years. Our state institutions, in addition, are conducting campaigns for large sums to endow various departments. Davidson is conducting a campaign for $7,000,000; Wake Forest a compaign for $7,000,000; Greensboro College, Guilford, Catawba, Lenoir-Rhyne, High Point, Atlantic Christian, are all conducting campaigns for considerable amounts. Are you interested in your college? Do you want your college to sit idly by and allow these days of easy money to pass and to leave it practically bankrupt and helpless? I know that you want your college to measure up with the best among us. It requires money if Elon is to keep her place with other institutions. Are you willing to do your share and influence your people to give a more generous support to our college?

For the life of our Church, we must come to the help of our College. We must contribute to the current needs and help substantially with its campaign to increase materially its permanent funds.

MISS COGHILL TO GIVE COURSES AT ELON COLLEGE.

Miss Pattie Lee Coghill, an alumna of Elon College and of Boston University, who has been an employee of the Church since her graduation, is to give courses in Religious Education in Elon College for the spring quarter, which began March 12.

Miss Coghill began her work with the Church as field secretary of religious education for the Southern Convention. Later she was employed as extension worker for the United Church in Florida and Georgia. In 1942 she went to headquarters office in New York City, and is today educational secretary of the Missions Council representing the Board of Home Missions for the Congregational Christian Church. Miss Coghill has traveled extensively in this country and has been a frequent and pleasing speaker on many religious occasions. She is known well and favorably throughout our entire constituancy.

Elon College is fortunate in securing her services for this brief period. In addition to instructing at Elon College, Miss Coghill will relate herself to certain sections of our Church in the Southern Convention for the purpose of assisting in local church programs and otherwise stimulating the work of Christian Education and of missions in these churches. It is hoped that her influence through the College may be felt throughout our entire Convention.

True religion is the life we *live*, not the creed we profess, and some day will be recognized by quality and quantity, and not by brand.

—*J. F. Wright.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

The boys and girls of Ireland will be celebrating Saint Patrick's Day on Saturday, March 17. In the section of Tennessee in which I grew up, there were many families whose parents or grandparents had lived in Ireland. My own father's people were part Irish. When I was just a small girl I learned all about Saint Patrick and what he means to the Irish. Do you know about his romantic and adventurous life?

Saint Patrick was probably born in Scotland or France, about 389 A. D. The Saint's British name was Sucat; Patrick is the anglicised form of his Roman name, Patricius.

When he was only sixteen years old he was captured by Irish pirates and carried to Ireland. Here for the next six years he took care of the flocks of an Ulster chieftain. During this time he became a devoted Christian. He later escaped to France and entered the monastic life. He had a vision which told him to return to Ireland as a missionary.

In the year 432 he obeyed the call and spent the rest of his life in zealous Christian labor in various parts of the island. He was so successful in his labors that he came to be known as one who "found Ireland all heathen and left it all Christian." He founded more than 300 churches and baptized 120,000 people.

Many legends have grown up around the name of this popular saint. There is scarcely a spot of the Irish country-side that does not have some legend about Saint Patrick. This story is said to be the reason that the Irish wear sprigs of Shamrock on the day when they celebrate his memory: When Saint Patrick had landed near Wicklow, in Ireland, the folks did not like his trying to get them to change their religion. To them the faith of the Druid Fathers was all they needed. The people became so angry that they took up stones to stone him. Saint Patrick leaned down and plucked a piece of Dutch clover from the green on which he stood. He held it up before the people and said: "Is it any more strange that three persons should be united in one God than it is for these three leaves of clover to grow on one stalk?" These words convinced his hearers, and they put down their stones and gave him their confidence.

The first account of any celebration of Saint Patrick's Day in America, is one that was held on March 17, 1737, when there was founded in Boston, the Charitable Irish Society, "For the relief of the poor and indigent Irishmen reduced by sickness, shipwreck, old age, or other infirmities." Since that day many similar societies with similar aims have been founded.

* * * * *

Our puzzle for this week has some Saint Patrick's Day words in it. You will find some of these words in the above story.

Sincerely,

DOROTHY TODD,

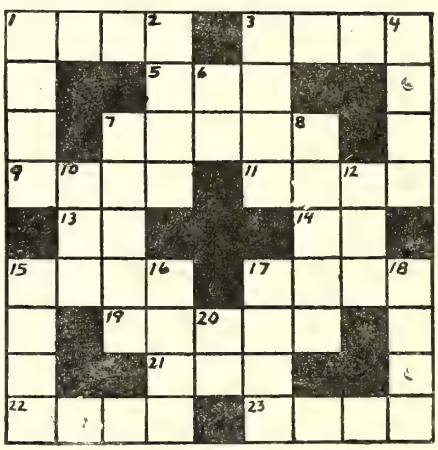
CROSSWORD PUZZLE.

ACROSS:

1 and 3. Symbol of St. Patrick's Day.
5. Part of the verb to be.
7. St Patrick's Day color.
9. Opposite of less.
11. To partake of food.
13. Each. (abbr.)
14. General Electric. (abbr.)
15. Adverb meaning formerly.
17. The Buckeye State.
19. — — — — — Patrick.
21. Royal Navy Log. (abbr.)
22. Home of baby birds.
23. Open the mouth widely.

DOWN:

1. Part of a clover leaf.
2. Mother of a colt.
3. A large, coarse grass with a jointed, hollow stem.
4. A part of the body used for kneeling.
6. Rupee. (abbr.)
7. Field or hill pasture.
8. Opposite of day.
10. Poetic form of over.
12. North East Island. (abbr.)
15. Another name for Ireland.
16. Sharp to the taste; acid.
17. Single; one and no more.
18. Not closed.
20. Within.



Answers to Last Week's Puzzle.

ACROSS: 1. Evil; 3. Look; 5. Ave.; 7. Scene; 9. Dope; 11. Anon; 13. N. E.; 14. Do; 15. Keep; 17. Seen; 19. Dazed; 21. C. N. A.; 22. Ease; 23. Line.

DOWN: 1. Eyed; 2. Lace; 3. Lena; 4. Keen; 6. V. E.; 7. Speed; 8. Ended; 10. One; 12. Ode; 15. Kite; 16. Pace; 17. Seal; 18. Nose; 20. Zn.

SAFETY.

By SIBYL L. TEMPLETON.

Issued by the National Kindergarten Association.

"Mother, where did you put my report card after you signed it? I have to return it to my teacher this morning," said seven-year-old Dick, as he hurridly ate his cereal.

Mrs. Gleeson arose hastily from the table. "Oh dear," she thought as she proceeded with the frantic search, "there is always something to be hunted for." She evidently had signed the report card and then misplaced it during one of the many interruptions which occur in a busy household where there are several children. Dick was standing first on one foot and then on the other. He had to have the report card, and he must not be tardy.

Mrs. Gleeson found the card shortly after Dick, feeling very disconsolate, had finally left. She hurried out into the dense fog.

Thrilling it was to be one of the phantom figures moving about in the mysterious mistiness. Merry young voices called; cars and bicycles were but vague moving objects. As Mrs. Gleeson reached the intersection in the school zone, patrol boys, outstanding in their red caps, were on duty. Mrs. Gleeson felt very grateful to them as, with a whistle and a wave of the hand, they directed traffic.

"These young traffic officers," she considered, "stand outside in all sorts of weather, assisting in the national and local efforts to lessen the death rate and avert accidents which may leave children, and even grown persons, sadly crippled." "This," she continued to reflect, as she proceeded in the fog, "is a real service to humanity and surely these patrol boys are learning good citizenship."

She reached the school before the bell rang and handed her young son his report card.

As she walked home, she realized that she had learned two lessons—to be more methodical and to be more

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

THE STORY OF BARNABY WITHERSPOON.

Once upon a time there was a young man named Barnaby Witherspoon. When he was five years old, he decided that anything worth doing at all was worth doing well; and when he was six, he decided to become a paleoloteologist. So when he graduated from college, he hurried right up into the northern wastelands looking for traces of the duck-billed Bongoflat.

And nobody heard from him for years and years and years.

Eventually Barnaby did find some traces of the Bongoflat and letters began to arrive asking him to lecture at institutions and to speak at dinners. At first he enjoyed himself hugely, but after a while he began to notice that the Bongoflat was not enough. Something was missing. There was a big hole in his life!

Before long Barnaby had just about decided that he'd be happier in the northern wastelands with his chipped beef and evaporated milk, when something happened that changed his whole life. He went to a hardware store to buy a compass for the new trip. The clerk said, "What kind of a compass do you want, Mr. Witherspoon? We don't have the kind of compass that draws circles, we just have the kind that tells you in which direction to go."

Barnaby rushed from the store right over to the National office of the Committee for War Victims and Services, and wrote out a check for $100. Suddenly he knew what was missing from his life. For as long as he could remember he had been drawing circles; a circle of his fraternity brothers, a circle of his relatives, a circle of Bongoflat lovers—but he'd never found a *direction* for his living. He had never drawn a circle large enough to cover the earth.

Now just because we want to invite you to become a part of a plan to help draw a circle to include the whole world's family, does not mean that we think you are a paleoloteologist who doesn't know anything but the duck-billed Bongoflat. But it does mean you can find *direction* for your life by planning ways within your youth group to ease world suffering!

1. *Know What the World Situation is* by obtaining from CWVS, 289 Fourth Avenue, New York, N. Y.:

Copies of "Lest We Forget" (the bi-monthly newscast).

The P. F. slide lecture containing forty-five kodachrome pictures of the needs abroad and CWVS at work. (List alternate dates.)

Sets of three posters with thirty photographs each, of war areas.

Worship services for Junior and Senior groups.

Bottle bands for collection bottles.

2. *Choose Four Young People* who can study the CWVS program and present it before the group, outlining the Sacrificial Savings Plan; then follow up with the Lenten series of worship services.

3. *Outline a Program of Activity for Giving—*

Sponsor regular all-church or P. F. Sacrificial meals.

Present a play and give the proceeds.

Take care of children, run errands, do personal service.

4. *Personally Decide Your Share as a Christian—*

Give voluntarily.

Give steadily.

Give sacrificially.

CHAPEL HILL PILGRIM FELLOWSHIP GIVES SUPPER.

Recently the Pilgrim Fellowship of the Congregational Christian Church at Chapel Hill, N. C., entertained the members and friends of the church at a supper. Fifty dollars was raised by the group to pay on the parsonage debt. The group also honored their program chairman, Don Riggin, by the presentation of cuff-links and a scroll testifying to his services to the church while an R. O. T. C. student at the University. The president of the group is Billy Basnight, and the new program chairman is Raymond Andes.

AN OBITUARY.

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue, Modern City, America. She was born years ago in the town of Great Revivals. She was a strong, healthy child, and fed largely on testimony and Scripture holiness, soon growing into worldwide prominence. She became one of the most famous members of the Church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away, until rendered helpless by the stiffness of the knees, coldness of heart, inactivity, and weakness of purpose and willpower. Finally, she was only a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now far from her presence. Busy in the marts of trade and places of worldly amusement, the experts, including Doctor Works, Doctor Reform, and Doctor Joiner, all disagreed as to the cause of her final illness. Administering large doses of organization, socials, drives and contests, proved of no avail.

A *post mortem* showed that a deficiency of spiritual food, coupled with lack of faith and heart-felt religion caused her downfall. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pall-bearers were urged to tenderly bear her remains away, but they failed to appear. There were no flowers. Her favorite hymns, "Rock of Ages" and "Amazing Grace," were *not* sung. The body rests in the beautiful cemetery of bygone glories.

In honor of her going, the church doors will be closed on Wednesday nights, save on the third Wednesday of each month, when the Ladies Pink Lemonade Society serves refreshments to the members of the Men's Handball Class.

—*Exchange.*

Commissioners of the District of Columbia have made a further inclusion of formerly tax exempt bodies into those which must pay taxes. The latest move brings property valued at about $1,000,000 in the taxable column. Most of the property returned to the taxable list is owned by religious bodies.

You cannot tell by the honk of the horn how much gasoline there is in the tank.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE LAST WEEK.

Lesson XII—March 25, 1945.

Memory Verse: *"Blessed is he that cometh in the name of the Lord; Hosanna in the highest."*—Matthew 21:9

Lesson: Matthew 21:26; 27:1-56.

Devotional Reading: Psalm 24.

The Lord Hath Need of Him.

Strange words on the lips of our Lord—"The Lord hath need of him." The Son of God, whose Father had said, "The cattle of a thousand hills are mine," and "the silver and the gold are mine," and "the earth is the Lord's and the fulness thereof," "all souls are mine," that He should say, "The Lord hath need of him," is strange indeed. But He was speaking sobering and inspiring truth. There are some things that God cannot do without us. There are some things that He needs that we have. He cannot do some things unless we think, unless we work, unless we pray, unless we give. That is under the plan He has adopted. He has even planned it that He makes his saving grace known through men. Salvation is of God, but God uses human instrumentalities to manifest his grace. The mighty God, the everlasting Father has need of what we have and what we are. He needs you, your thought, your talent, your substance, your life to fulfill his purpose.

Even as He Said.

"The disciples did as he had said." And they found that it "was even as he had said." Obedience not only brings the blessing; it confirms his word. When we do as our Lord says, we will find it even as He said unto us He always confirms his work. He tells us that if we confess our sins He will be faithful and just to forgive us our sins; and those who sincerely and honestly confess their sins, find that it is even as He said unto them. He tells us that if we undertake to do his work He will give strength for the work, and lo, it is even as He said. He has told us that if we have faith in Him who is the Resurrection and the Life, we shall find life eternal and those who fall asleep on this exceeding great and precious promise will find that it is even as He said—they will awake in newness of eternal life. Obedience is the organ of spiritual knowledge even as it is the prerequisite of reward.

"Behold Your King!"

A king indeed!! An humble Galilean teacher, riding on the colt of an ass, without royal trappings or accoutrements, without wealth or political prestige or power. A king indeed!! But He was that, literally and prophetically. There flowed in his veins the blood of his royal ancestor, David, the chosen of God. But He was also the King of kings and Lord of lords. And of the increase of his government there was to be no end. Jesus was offering himself as King of Israel, but more than that, as King of the Kingdom of God itself. And individuals and nations will never find peace until they acknowledge his sovereignty and his kingship.

It should be added further that in what we call the Triumphal Entry, Jesus publicly announced his Messiahship.

The King and the Covetous.

"He entered into the temple of God and cast out all them that sold and bought in the temple, and overturned the tables of the money-changers." It was his Father's house. It was designed to be a house of prayer for all people. But they had made it into a center of commerce, prostituting the worship of God to commercial ends. He asserted his royal sovereignty by driving them out. How? What difference does it make whether he drove them out by the power of his look or by the whip of cords—in either case He was within his royal prerogatives. Here we see the driving anger, righteous indignation expressing itself against evil in high places.

The King and the Crippled.

"And the blind and the lame came unto him in the temple, and He healed them." The place of worship was also a place of healing. He was the Great Physician as well as the great King. There was healing in his touch. He healed them in the temple. There is something on the side of those who are having clinics in connection with their services of worship. One wonders if the modern church has not lost some of its power to heal, if there is not a place for the ministry of healing through faith. The fact that there are some quacks and extremists should not blind us to the finer possibilities of the healing ministry of Jesus. We should not throw out the baby with the bath.

The King and the Critics.

"But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David, they were moved with indignation . . . " Jealousy, perhaps. There is a lot of it in the hearts of good folks, of religious workers. This unordained rabbi was doing things that these religious leaders, authenticated and recognized by the church could not do. It made them angry. Anger and hatred flared up against Jesus. And it made it worse to hear these children singing and chanting about "the son of David." What did they know about all this foolishness indeed? Why didn't the Master tell them to shut up and keep quiet? Why indeed? Well said the Master, they missed the point altogether. Sometimes children can teach older folks. Sometimes God uses small children to praise Him and to perfect his praise. It is good for children to go to the place of worship, even if they do not understand everything that goes on. Come to think of it, they can experience things that they cannot explain, but they are richer for the experience even if they do not know the explanation.

The King and the Children.

Jesus was the champion of children. He always pleaded their case, He always jealously guarded their interests. In a symbolic way He placed the child in the midst. He warned against causing them to stumble, He said that only the child-like could enter the Kingdom, that a place should be given them in the place and program of worship.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

SOUTHERN PROBLEM—SOUTHERN VIEWPOINT.

For a great many years now, much study has been devoted to the problems, progress and development of the Negro race in this country, with particular emphasis on the South. Studies and surveys have been made, and many pamphlets and books have been written. Perhaps more of these treatises have been prepared by people of the North than of the South. And all who have had a hand in the affair have tried to tell us how and what to do to effect a panacea for all the colored people's ills.

Consider the days prior to the Civil War. Our colored people then were all slaves, and whatever progress they made was under their master on his plantation. This meant, of course, that on one plantation the slaves might become good farmers, learn to read and write a little, and develop a certain degree of culture and refinement. They were looked upon as the "grand old darkies" and their descendents of the next generation or so were regarded likewise, and had the profound respect of all white people who knew them. No human being ever doffed his hat more gracefully or manifested a more kindly spirit than some of those "darkies." They were black, skin deep, but every inch beneath was of the true Southern gentleman.

On another plantation near by, it might be all together different. They were not given the same consideration, hence they made progress in spots or, more properly, by plantations.

The Civil War came along and gave a goodly number of them the first responsibility they ever had, which was to look after the plantations, plant and cultivate the crops, and assume, to a large extent, the responsibilities of their Masters while they were gone to war. However, when the war was over and they were free men, their responsibilities ceased, their homes were gone, and they were like foxes without holes. For several years they "wandered in the wilderness." The whole South was devastated and nobody could do anything for them.

By and by some good old Southern planters began to pick them up and, wherever possible gave them a helping hand. Eventually an institution for learning or religious training was established here and there.

As time went on, a number of such institutions were founded, such as Hampton Institute in Virginia, and Tuskegee in Alabama, and many others. The states began to build schools for them and give them free education.

Today, colored people have some very excellent colleges as well as trade schools in a number of cities and communities throughout the South. They have taken advantage, to a great extent, of the opportunities afforded them. Among the better trained, we find some excellent teachers and educators, scientists, lawyers, physicians and the like. They have produced many skilled workers, and a large number of them have learned to love and appreciate intelligent work. In many trades and professions they are taking their places along with white people and doing a good job.

But there is still an obligation due these colored people, greater than we have, so far, recognized. They are entitled to the same humane treatment that has been accorded every other race or nationality among us. Every educational, economic, social, moral and spiritual advantage, adequate to their needs for proper development, should be within their reach, for they are with us and are here to stay. Just as we advance, they must advance. Whether we actually live with them, they affect us and we affect them. They should engage in trade, business and commerce the same as we. There is no more difference in their doing these things than in practising law or medicine. Yet, in many localities where they live, almost wholly to themselves, it is our custom to step in and try to furnish all the stores and all the goods the community uses. It is not giving them the proper chance. True enough, they are not kept from opening their own stores, but to do so is unwise, if the neighborhood has already been supplied. We would certainly not appreciate their coming into our neighborhood and taking advantage of us in a similar manner. What is sauce for the goose is sauce for the gander, but the gander cannot hope to have it all.

While we have failed them in this respect, we have also neglected them in matters of disease, health and general community welfare. The colored population is now thirty times its size of one hundred years ago; life expectancy is only about 54 years. The health education and recreation is not sufficient for them to cope with venereal diseases. The syphilis rate among those eligible (by age) for the Army is fifteen times that of the whites. They lack, dreadfully, in clean-up policies in their communities. The leading causes of death among them are tuberculosis and syphilis, and these causes are due to ignorance and poverty.

In all communities, however where health conditions and the economic level are about the same as for the whites, they compare favorably. That is of course due to the greater amount of consideration given them educationally, economically and otherwise, so that they may attain these standards for themselves. Given the proper tools to work with, they have shown that they can progress very rapidly. In fact, this is all they ask for, aside from encouragement to do the job.

It is not necessary, and furthermore not desired, that we invade their manner of living or, in any way, interrupt or interfere with their habits, customs and racial characteristics, by opening our schools, churches, places of social entertainment and the like, to the extent that it has been done for other nationalities among us. They have distinct characteristics as a race which, when developed, show a decided cultural trend different from that of any other race. It is now being advocated by some secular publications that the dual school system be abolished because, as they say, it is "vicious, wasteful, and doubles the cost of education." On the surface this might appear reasonable. But such a change would be a vicious usurpation of the freedom and methods of progress and development in both colored and white races. Particularly it would be true as to the colored people. A great deal more can be said in behalf of separate training and education.

Then the real challenge to us, whether North or South, is to do our part for these people. Give of our advice, cooperation, and our means, in order that they may progress as a people with a pride in their own racial characteristics. By such cooperation as will let them live a free life, filled with opportunities for their racial advancement, it is only possible to abolish so called race hatred and the two or three lynchings, now annually, in the South, and the mass riots which occur in many thickly settled sections of the North. A large majority of those among the better and more intelligent of the race, express this same opinion. We should know how they think and feel about these matters and expend our efforts accordingly. These problems furnish a major opportunity to our churches, and to all lay organizations interested in bringing about better race relations.

FRED F. MYRICK.

Norfolk, Va.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

After a long, cold winter, with much rain and disagreeable weather, it seems now that spring days are almost here. The little flowering shrubs are blooming, the jonquils are in full bloom, and the daffodils are almost in flower

The robins and other little birds are visiting us every day, and will probably nest in the near-by trees or in the shrubbery. Last year a brown thrush built its nest in the shrubbery right under our office window and raised her family of small birds there. It was very interesting to watch her feed and care for them. If a cat came near there was a fight at once to protect the little birdies.

Sometimes, while we watched this mother bird, seeing the tender care that she gave her young, we could not help but think how helpless they were. They were fully dependent on the mother for food through the day, for warmth through the night, and for shelter during stormy weather. I wondered what would happen if a cat should come and catch and kill the mother bird. Birds have no orphan homes for their orphans.

We sometimes think of birds and animals as being dumb. They have far greater love for their offspring than some human beings have for theirs.

Sometime ago, a mother hog was mothering a litter of pigs down in the hog lot. We went down to the lot one day and gave the mother hog a bucket of slop. While she was eating, we got over the fence and walked down to the nest where the little pigs were, to see them. She immediately quit eating, ran down to the place where the little pigs were, looked them over for a few minutes, and, then being perfectly contented, returned to her feed and started eating. I have wondered if she counted the little pigs to see if they were all there. What care and responsibility she assumed.

Yet, a few days ago, we read in the papers that a mother left her tiny baby, only a few weeks old, in a restroom in a station, and was arrested in another town for deserting the child. What a mother! She did not have as much love for her child as a dumb animal has for its young. What a pity! We have no sympathy for parents who deliberately desert their own children, but we do pity the children, because they are the ones who suffer.

For many years we have been in deep sympathy with orphan children. Many of them are so helpless and dependent. They perhaps had a fine mother and father, but were poor in this world's goods.

We well remember, some years ago, the Superintendent of Public Welfare in our county brought two little boys to the orphanage and said to the writer: "These two little boys had the misfortune, recently, of losing both their father and their mother. They have no people who can take them and care for them. They are splendid boys and I want you to take them and give them a chance." We took the little boys in. They grew and developed into two fine young men. They often remember the orphanage with liberal contributions to show their appreciation for what the orphanage meant to them when they needed a home and care. One of these boys now holds a splendid position with a big manufacturing concern in North Carolina. The other one is now somewhere in the Pacific fighting for you and me. The orphanage made a splendid investment in these two boys.

We are happy that the Congregational Christian Church fosters an institution that can go to the rescue of fine boys and girls who have been unfortunate in being left homeless and helpless. "Pure religion . . . is to visit the orphan and widow in their affliction."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 15, 1945.

Amount brought forward		$2,257.51
Sunday School Monthly Offerings.		
Eastern N. C. Conference.		
Beulah	$ 3.40	
Pleasant Union	21.00	
Shallow Well	15.00	
		39.40
Eastern Va. Conference:		
Norfolk, Old Zion		10.00
N. C. and Va. Conference:		
Happy Home	$ 4.13	
Ingram	4.84	
Long's Chapel	5.57	
Lynchburg	6.00	
		20.54
Western N. C. Conference:		
Pleasant Union	$ 6.16	
Ramseur	12.20	
Randleman	5.00	
Shady Grove	2.00	
		25.36

(Continued on page 15.)

The Board of Publications Urges

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

A RESOLUTION.

While the Board of Trustees of the Christian Orphanage cannot express its sense of loss and deep regret in the passing away of Mr. A. L. Jolly, we wish our permanent records to convey to friends and to posterity a word of gratitude and of appreciation for the faithful service he rendered to the Christian Orphanage and his Church while a member of the Board of Trustees of the Orphanage. He was elected as a member of the Board of Trustees of the Orphanage by the Southern Convention in 1928, and met with the Board in its annual meeting in 1929.

The Orphanage held a very warm place in his heart. He was interested in every move for the progress and betterment of the institution, so that it could render a better and greater work for the children in its care. He was faithful in attending the Board meetings, giving of both time and thought to the purpose. His last official act was to second the motion of Rev. J. F. Morgan to authorize the Superintendent of the Orphanage to solicit funds with which to build a little chapel on the Orphanage grounds for the religious training of our little children.

We place in our record, though inadequate as it is, by a unanimous vote of the Board of Trustees, and convey the same with tenderness of feeling, sympathy and esteem to the widow and family of the bereaved, and present a copy to be printed in The Christian Sun.

By resolution of the Board of Trustees in meeting assembled, February 20, 1945.

V. R. HOLT,
President,
C. D. JOHNSTON,
Asst. Secretary.

BRINKLEY.

A Tribute of Respect by the Ladies Aid Society of Cypress Chapel Church.

Mrs. Martha Rountree Brinkley, a faithful member of Cypress Chapel Christian Church, passed away on October 19, 1944, in a Richmond hospital.

One of the outstanding things in the life of Mrs. Brinkley was her belief in tithing. Even when afflicted with extreme physical pain, she continued to turn in her tithes We believe that she has heard these words of commendation, "Well done thou good and faithful steward Thou hast been faithful over a few things; I will make thee ruler over many. Enter thou into the joys of the Lord."

Therefore, be it resolved:

First. In the death of Mrs. Brinkley our church and its organizations have lost a valuable member and a devoted friend.

Second. That we extend our sincere sympathy to her husband and family and pray that God may bless and comfort them.

Third. That a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy to be placed in the minutes of the Ladies Aid Society.

Mrs. ROY BRINKLEY,
Mrs. WILLIE KNIGHT,
Mrs. HENRY BROTHERS,
Committee.

HISTORIC VALLEY OF VA.

(Continued from page 6.)

and distant, and relieves the otherwise cramped appearance of a place in a deep valley between lofty ridges. Henderson, the biographer of Stonewall Jackson, says, "The country around Winchester—the gently rolling ridges, surmounted by groves of forest trees, the great North Mountains to the westward, rising sharply from the Valley, the cosy villages and the comfortable farms, and in the clear, blue distance to the south, the towering peaks of the Massanuttens—is a picture not easily forgotten. And the little town, quiet and old-fashioned, with its ample gardens and red brick pavements, is not unworthy of its surroundings."

After nearly a third of a century, our church which was planted here in the earliest county seat within the great Appalachian region, continues to serve the community in a helpful program of worship.

ROBERT A. WHITTEN.

FOR THE CHILDREN.

(Continued from page 10.)

grateful for the efforts put forth to protect her boys and girls when away from home.

The importance of providing for the safety of her own family, when at home, now occurred to her. The thought of fire hazards caused her to examine, that very morning, both the attic and the cellar. This resulted in the removal of some more or less inflammable material and the discovery of a badly worn electric cord. This later was given immediate care and made as good as new.

In the kitchen, a rickety chair that needed only the tightening of a couple of screws was made firm by the few turns of a screw driver, and a small rug in the dining room that was very apt to cause one to slip and slide was taken up and, for the time being, put out of sight. Later, rubber fruit jar rings would be sewn to the corners on the under side. This would keep the rug from slipping, and it could then be put back on the floor without endangering anyone.

You see, Mrs. Gleeson knew quite well what to do to eliminate hazards. It was merely a question of taking the needed time from her always very busy day. It was the patrol boys in their red caps who had made her feel that the effort was worth while.

THE ORPHANAGE.

(Continued from page 14.)

Valley Va. Conference:		
Concord	$ 1.57	
New Hope	5.47	
		7.04
Total for the week		$ 102.34
Total from churches to date		$2,359.85

A law sponsored by the New York State Council of Churches limited the right to solemnize marriages to ministers of denominations which were reported in the federal census of 1936. The attorney general of the state has declared that the law is unconstitutional and a threat to the freedom of religion. In other words, there is still an opportunity for more light to break on human wind.

—*Exchange.*

The Spirit of Lent

By DR. RUSSELL H. STAFFORD

So, if we would make the world over and bring the Kingdom nearer, we must cultivate our realization of God. He is not to be known without attention to Him on our part. For attention is requisite to knowledge of any truth; and God is Truth. The way we attend to Him is through devotional moods deliberately invited and sustained and in acts of worship which give voice to these moods.

The season of Lent has from the earliest age of the church been observed by most Christians as a time for dramatically intensifying the awareness of God which should be the overtone of our living in all seasons, if we would enter into the vivifying experience which will make us true Christians. That each year should bring a period of heightened concern for the spiritual is surely a wise provision in our Christian tradition, in order that upon all hearts there may be borne in the consciousness of our need all the year through for fellowship with the Eternal if in the temporal we would reflect His glory and bring His will nearer to accomplishment.

Through Lent we remember especially the Temptation of our Lord, and how He overcame; while at its climax we are mindful of the Passion of our Lord, and how his self-surrender in the supreme sacrifice of redemptive love bespeaks the perpetual suffering of God in our behalf, as well as at our hands when we sin. Both temptation and vicarious suffering are constant factors in our lives, too. We also must conquer self, we also must give, as Jesus did, if we would have power in place of idle aspiration behind our social ideals. And through the special devotions of this blessed and fruitful season we may learn each year anew the secret of finding power where Jesus found it, in harmony of heart and will with the God and Father of mankind.

So it is well that we of the free churches have put aside our uncharitable prejudice against the Catholic antecedents of the Lenten observance, and are sharing with our brethren of the elder creeds its fragrant and refreshing privileges. In proportion to the need of the world in this hour of crises is our need as Christians for nearness to Him from whom alone deliverance can come, that we may be effectual agents of his saving grace. So may this Lent be a season of profound reconsecration and renewal for us all before the throne of Heaven.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII.. RICHMAND, VA., THURSDAY, MARCH 22, 1945. NUMBER 12.

Evangelistic Number

We Went Back to Church

By ONE WHO DID

We decided to start over. To go back, even beyond courtship. Back to church. To see who went nowadays. To see if maybe there wasn't something there for us. It wasn't just a conversion that we felt, but a need. We went with our eyes open, a little skeptically. We even shopped until we found a congenial congregation, a minister we could respect and enjoy listening to.

And it has been, in a sense concrete and personal, our "salvation." We're back on steady ground again financially, physically, emotionally. There is nothing esoteric about it. We've simply injected a little Christian order and common sense into our hitherto chaotically free lives.

And whom have we met in church? A bunch of old crabs or young misfits or blind sheep? We have discovered people who think thoughts, read books and can have a grand time without making chimpanzees of themselves. And the bulk of attendance is surprisingly, among the twenty-thirty group. Young couples who, like us, went on a veritable binge of personal liberty, only to find it boomeranging back, aimed at the very things they prized.

Control—that's one big thing the church has given us who have groped our way back. . . . Associating with people who have learned the same lessons, gotten the same perspective, and are now reaching out toward the same strength, makes it easier.

The strength is there. A strength that is singularly the church's own. Open the doors of some church next Sunday, and you'll find it, as we did.

We're glad we went back to church!

—From program of Riverside Church, New York.

NEWS AND VIEWS

Rev W. J. Andes is conducting services at the First Church, Portsmouth, Va., during Holy Week.

The editor and Mrs. House were in Portsmouth on Wednesday of this week, Mr. House speaking to the members of his former pastorate on Wednesday evening.

The parsonage of our church at Chapel Hill, N. C., has been repaired so that it makes a nice home, writes Rev. A. Grieg Ritchie. The interior of the church hut has also been redecorated.

Miss Celia Rothgeb, a member of the United Church, Raleigh, N. C., has recently been elected president of the Y. W. C. A. at Woman's College, Greensboro, N. C. Her grandfather, G. W. Rothgeb, is from the Valley of Virginia.

The following ministers of the Southern Convention attended the meeting of the Southern Provincial Council this week in Raleigh: H. S. Hardcastle, W. T. Scott, J. H. Dollar, R. E. Newton, B. J. Earp, W. M. Stevens, A. P. Robinson, H. S. Smith, F. C. Lester and R. L. House.

HOLY WEEK SERVICES AT THE COLLEGE.

Elon College Community Church will observe a special program of worship during Holy Week.

On Wednesday night at 7:30 the church will be called to prayer. On Thursday night at 7:30 Holy Communion will be observed. Friday night at 7:30 there will be an illustrated lecture, "The Cross of Christ." Illustrated songs will be a part of the service. On Saturday night the film, "King of Kings," will be shown. Sunday morning at eleven o'clock the regular Easter services with special music will be held.

All services will be conducted by the pastor.

NOTES FROM FIRST CHURCH OF GREENSBORO, N. C.

Twenty young people have enlisted in the Million Hours Service Plan, pledging a minimum of ten hours of service each. A public recognition service will be held at the 11 o'clock worship service on Palm Sunday. Some of the activities they are planning for the coming months are: Weaving a Friendship Blanket for people in Holland, sending a news letter to boys in the service for Easter, including a kodak picture of the church taken on Sunday morning as people are leaving the church, having charge of the Vesper Services one Sunday evening with a special program and offering for War Victims and Services, serving breakfast to members of the congregation after the Easter Sunrise Service, mending choir robes and cleaning and labeling costumes which are used for pageants, etc., singing in the choir, and teaching in the Sunday school.

The Woman's Auxiliary held their study on the American Indian at a supper meeting on the first Monday night in March. Mrs. V. S. Donkin spoke on the book, "Indians Are People, Too," and Dorothy and Betty Hendrix gave the special music and the devotional. Baby clothes and a pieced quilt were received as Friendly Service gifts for the Fort Berthold Mission as well as $14 in money. The members of the Auxiliary were guests of the Palm Street Missionary Society on March 20, for a supper meeting and the review of the study book on Southeast Asia.

A special program on the first Sunday in March was given for the Philathea Class by members of the Primary-Junior Department. The theme of the program was "Child Helpers Around the World," centering around the idea of how boys and girls can help in building churches. The special offering of $50.00 went for our church building fund.

On Sunday morning, March 4, there was a service for the consecration of children, when the great-grandson of two charter members, Mr. and Mrs. L. M. Clymer, was presented at the altar. It was significant that light streamed through a window dedicated to the memory of Rev. A. Iseley, a great-great-grandfather of the young child.

Members of the Junior-Intermediate Department of the Sunday school closed their study of the American Indian just before Christmas with a program for their parents. The special offering received at that time was used to buy library books for the Fort Berthold Mission in North Dakota.

GREAT POSSIBILITIES IN LETTER WRITING.

Now, when a man sits down and writes you a letter, you know that he means business. You open the letter hurridly and read, "Dear William: I am alone in my room tonight, and I have felt a definite impulse to write you a letter about the thing that is nearest my heart. I have been praying for you, that you might know my friend, the Lord Jesus, personally. You know what my life was before I found Him. There is plenty of inconsistency in my life now, but my heart is hungry to help you. If there is anything I can do to open this matter up, I want to do it. Don't answer this letter if it troubles you, but just know that in my heart of hearts, I am praying for you, and if there is anything in God's world that I can do to make you thoughtful, I want to do it." What will the receiver say? "Ned is certainly daft on religion"? He may say that, but he will never get away from that letter.

A few years ago in Baltimore, a pastor told me his heart was so saddened that no one was coming into his church at the next communion, that he wept as he kneeled and prayed. Suddenly the thought came into his mind: "Why don't you use your pen?" He arose and immediately wrote eight letters to eight young men in his congregation who had not previously confessed Christ. He told me that without another single influence, except following up those letters, six of the eight united with the church three weeks from that Sunday morning, and the other two came in later.—*John Timothy Stone.*

We must believe in a Being, a divine will, or in an intelligent purpose behind the world. And we must live as if the world had sense, not as if the world were meaningless. Cold, cynical people are not only unhappy, but are dead to the spiritual values that make life. Only the positive attitude in acts of kindness and peace will give the joyous life.

—*Charles R. Brown, D. D.*

The future belongs to those who are virtle, to whom it is a pleasure to live, to create, to whet their intelligence on that of others.—*Sir Henry Detering.*

CHURCH EXTENSION AND INTER-DENOMINATIONAL COOPERATION.

Following is the Report of the Church Extension and Inter-Denominational Cooperation Commission of the Southern Provincial Council, as presented to that body in Raleigh, N. C. on March 19, 1945:

The people of the United States have always been restless. The resultant re-distribution of the population affects many of the nation's basic programs, such as those concerned with housing, education, public health, relief, and in no less degree, the life of the Church. The present war has resulted in the greatest mass movement of people in the history of the nation. The Bureau of the Census estimates that over half the population is concentrated in 137 metropolitan areas. The natural increase of population (birth rate) is so variable from section to section that the most significant redistribution of population that could take place would result if migration ceased. Most of our cities would decline if it were not for the migration of rural people. Therefore, migration is a permanent factor in our American life and becomes an important phase of the population of American social and religious planning.

The study of mobility of population in relationship to the life of the churches of the Southeast is imperative! The future development and expansion of our faith demands that we evolve a sound plan of action to meet the needs of a restless, roving people. To that end our Commission recommends:

1. That the Conferences or Conventions have their Boards of Missions or respective agencies make a survey of their areas to discover places where it would seem possible to establish churches within the next five years.
2. That preliminary surveys should be made to discover the extent and urgency of need in each should be established and more detailed study made of those areas which have immediate possibilities.
3. That the Conferences and Conventions utilize the scholarship men in our Divinity Schools and, where possible, Seminary S. S. S. workers in the new fields of church extension.
4. That local churches and ministers be urged to discover new communities adjacent to their parishes where their church might well establish a branch. That these projects be established in cooperation with the Conferences and Conventions.
5. That before the organization of any new church takes place, the local Conference and Convention should endorse the project.
6. That our local churches should give special emphasis on the work of the Sunday school to overcome the alarming drop in enrollment and attendance.
7. We recommend the following cities for preliminary exploration:

   Charlotte, North Carolina;
   Durham, North Carolina;
   Greensboro, North Carolina;
   Burlington, North Carolina;
   Columbia, South Carolina;
   Charleston, South Carolina;
   Fort Lauderdale, Florida;
   Orlando, Florida;
   Clear Water, Florida;
   Sarasota, Florida;
   Bradenton, Florida;
   Birmingham, Alabama;
   Mobile, Alabama;
   Knoxville, Tennessee;
   Norfolk, Virginia;
   Portsmouth, Virginia;
   Front Royal, Virginia.

Our Commission expresses its commendation to the Florida Conference for its work in the field of Church Extension. Within the last two years, the Florida Conference has established three new churches.

THE COMMITTEE:
Philip M. Widenhouse, *Chairman,*
W. Millard Stevens,
J. C. Wright,
H. S. Hardcastle,
F. A. Hargett.

THINGS YOU CAN DO TO WIN OTHERS TO CHRIST.

1. *You can be a faithful, consistent, everyday Christian.* There is nothing Christ's cause needs more today than Christians whose lives tally with their profession, and who "adorn the Gospel" by living their religion seven days a week.

2. *You can pray for others.* "The effectual fervant prayer of a righteous man availeth much." You should use this power in praying for the conviction and conversion of sinners. The prophet Samuel felt his obligation to pray for others, and said: "God forbid that I should sin against the Lord in ceasing to pray for you."

3. *You can speak to others.* A prudent word spoken in love has often resulted in the conversion of a soul. Watch for opportunities to speak to your unsaved friends, and urge them to accept Christ as their Saviour. Tell them what Christ has done for you. Kindly, but earnestly, urge them to accept your Christ. "A word fitly spoken is like apples of gold in pictures of silver."

4. *You can visit others.* Kindly visits to the poor, neglected, afflicted, ignorant, indifferent or worldly, may often be blest to their good. A visit to the sick and aged who are ofttimes weary and discouraged will be greatly appreciated. How full of comfort is a call, with the reading of God's word, a prayer, and a cordial chat about this life and the life to come.

5. *You can write a letter.* If you cannot speak to your unsaved friend, write him a letter and tell him your anxiety for his soul and your desire to see him become a Christian. God has blessed many such letters to the awakening of souls.

6. *You can put appropriate reading into the hands of unsaved people.* A religious book from your own library, a little tract or leaflet, may be put in the way of somebody every day. The right book in your guest room or handed to a friend when starting on a journey, or sent by mail, may transform a life. A ticket agent in a railroad depot gave away a tract with every ticket sold. More than twenty persons wrote to him, acknowledging that the tracts he had thus given them had been blessed to their conversion.

7. *You can invite the unsaved to church.* There they may find Christ. Also urge them to listen to the beautiful music and great radio Sunday Gospel preaching that comes over the air.

8. *You can enlist others in active work for the Master.* There are many church members who should be at work. A word or an earnest plea may be the means of awakening them to begin active work for Christ. Your efforts may thus arouse Christians who will accomplish great things for God.

9. *You can give money to help the cause.* If you cannot do much else, perhaps you can give money to help others who are working for the salvation of souls. Money is needed in many ways in the carrying on of Christ's work. Therefore, consecrate part of your money, as well as part of your time, directly to his service. Devote at least one-tenth of your income and one-seventh of your time to the Lord's work. "The tithe is the Lord's."

—*The Civic Bulletin.*

THE SEASON FOR INGATHERING.

The Lenten Period marks a great evangelistic opportunity for the Church. No other season offers the moral suasion which is inherent in the story of our Lord's suffering and vicarious death. Christ wins the heart. By his dying in agony, bearing our sins and sorrows on the Cross, He makes such an appeal as nothing else in the whole history of religion the world around.

Bishop Muzon once said, "The death of Christ is the mightiest moral event in the history of the world. Nothing has ever steadied mortal men in their struggle against the forces of evil as has the death of Christ; nothing has ever given such assurance of victory; for nothing in the history of the race has ever so spoken to the conscience, satisfying its demands and giving it peace."

Let us pray that this story may reach and win the hearts of many people, that Palm Sunday and Easter may be days of ingathering throughout our churches.

A FORWARD MOVEMENT.

The proposals for a Forward Movement submitted to the Executive Board in recent session merit our considered judgment. The need for a Forward Movement is without question. The specific points of emphasis may be amended. It appears to be a sane and comprehensive view of our total responsibility. Definite goals are needed. The adoption and achievement of these goals by 1950 would immeasurably strengthen and advance our Church along all lines. The Proposals should have the green light. There is no time for delay.

THE NATIONAL MISSION TO CHRISTIAN TEACHERS.

A series of thirty-five Missions to Teachers has been conducted in cities throughout America. The Mission will be held in Richmond, April 22-24. These missions are sponsored jointly by the International Council of Religious Education and the Federal Council of the Churches of Christ in America. This is the first nation-wide project of any kind that these two great interdenominational organizations have undertaken together.

These missions are being held primarily for three groups—church school teachers, church school officers, and pastors of the churches. There are over two million church school teachers in our nation. The mission program is designed especially to help them in their task as interpreters of the Christian Gospel as evangelists in their classes.

This Mission to Teachers has three objectives, according to a statement by Dr. Jesse Bader:

1. The reaching of the unreacher with Christian teaching. One-half of our national population is not receiving any religious instruction. In mission after mission, surveys indicated that one-half of our public school boys and girls were in no church school. So, the question in every mission is "What can be done, more than is being done, to reach and teach them?" The entire first session of every mission gives consideration to this objective.
2. The winning of those we reach and teach to Christ as Lord and Saviour and to church membership. For a long time we have been saying that 70 per cent and more of our Protestant Church membership comes through the church school. This is correct. But, we have not always gone on to say that one-half of our church school enrollment never becomes members of the church. Through carelessness we let them get away from us. The mission gives its entire second session to this objective.
3. To help teachers become more clearly aware of their evangelistic opportunity and to bring them to a more vital personal Christian experience. This third objective is before the mission continually.

These missions are timely. From many quarters comes distressing news of the losses in church school enrollment. In the last 17 years only three of the "old line" denominations show an increase in enrollment. All the others show decreases. There has not been a time when the churches were so well provided with so many trained teachers and with such a large number of new educational buildings as now. These missions have urged, not only better teaching, but also that a larger number should be reached with better teaching. We can and must have both quality and quantity.

Here are some observations concerning the missions which have already been held that are worthy of note:

1. The teachers are eager for help to know "how" to reach the unreached and "how" to win them to Christ and the Church.
2. Teachers are also eager for help in the enrichment of their own devotional life. Many are aware of a religious inadequacy in their own lives.
3. Many leaders in our church schools are not aware of the tragic losses in attendance. They are taking the situation as a challenge, when the facts are given them.
4. Many have a new appreciation of the relationship of evangelism and religious education. They see now that these great interests belong together; that one without the other is impotent.
5. A number of pastors are tremendously interested in their program of Christian Education and know "what the score is." But a surprising number of pastors have taken their hands off

the educational program and give it little encouragement or scant support.

6. There is a new determination to keep the church school; to improve it, and to expand it. Instead of its being a one-day-a-week enterprise, that it be expanded to other days of the week. In spite of criticisms now current concerning the church schools of the nation, there is a new enthusiasm developing everywhere to make them more effective than they now are.

This Mission to Teachers, if faithfully carried out, has within it the possibility of spiritually vitalizing the whole Church and of making many new disciples for Christ and the Church. The missions are Christ-centered in authority; person-centered in method; Bible-centered in content; Kingdom-centered in outlook, and Spirit- centered in dynamic.

R. L. H.

A Pastor's Responsibility to the Unchurched People of His Parish

By Roy C. Helfenstein, *Minister,*
First Congregational Church, Mason City, Iowa.

The unchurched people in every community constitute the evangelistic opportunity and responsibility of every church in the community. And the evangelistic responsibility of every local church rests mainly upon the pastor. He must be the chief recruiting officer in his church.

A pastor's goal in social service and his emphasis on social action are given largest meaning by a consistent interest in a practical program of evangelism to enlist the unchurched people of his parish in the life and work of the church. The social service program of the Church at large depends upon a vital program of evangelism for its effectiveness, its outreach and its continuance.

Christians are the one indispensable factor in a Christian society. Hence if a Christian society is our goal, the responsibility of the Church in Christian Recruitment is inescapable. The failure of the churches during the past twenty-five years to carry on a practical, vigorous program of evangelism has been largely responsible for the mushroom growth of the various cults in our day, many of which are not only misrepresenting the religion of Jesus to communities all over the nation because of their untrained and unqualified leadership, but by reason of the evangelistic zeal they are moreover bidding well to supplant within a very few years the regular churches in literally thousands of our communities. What the regular churches once had, but which many of them have long since lost, these cults possess—namely, Religious Fervor, and without which no religious group can long survive. What a reflection on any church to lose it! And what a tragedy that such is not possessed in largest degree by pastors and churches having the greatest culture and the largest understanding of the unsearchable riches of God in Christ Jesus! Pastors and churches that do no have evangelistic concern are not playing fair with God or with their respective communities. And, because so many regular churches have lost the evangelistic spark, society is today inflicted with its numerous cults, many of which are characterized by fanaticism and other crudities which cast reflection upon true religion.

Every worthy pastor is eager to accept his heaven-imposed responsibility in the work of evangelism. In nine cases out of ten, it was a passionate evangelistic concern that prompted the pastors of churches in every denomination to enter the Christian ministry as their life work. That concern alone justifies a pastor for remaining in the ministry. Every worthy pastor is moreover eager to accept his responsibility in seeing to it that his church shall meet its responsibility toward the unchurched people of his parish.

Following are a few of the pastor's personal responsibilities in this regard: A pastor should assume that there are some unchurched people at every service of worship, and he should have such in mind in the preparation of every sermon. It is his responsibility to make plain the fact that the Religion of Jesus is a religion which cannot be truly known except by personal experience. As Dean Inge has so forcefully put it, "There is no substitute for first-hand experience in the spiritual life." And because of that fact, at least occasionally, a pastor should "preach for a verdict." Such a course does not require a show of hands or an altar call, but it does give opportunity for people to register in the secrecy of their own hearts their commitment to the God of the Church.

He should set himself assiduously against the tendency, which so many churches have, of allowing his church to become merely an organization of humanism or an ethical society.

Pastors should see to it that the challenge for Christian Enlistment shall be like a golden thread running through the entire pattern of the church's program and message.

It is moreover the pastor's responsibility to make clear what the nature and mission of the Church is—namely that a church is something more than a social club—something more than a mutual admiration society in which each member is kindly disposed toward the other members because of their good judgment in casting their lot with the same group of which he or she is a part. A pastor should make it clear in season and out of season that the Church is both a divine institution with a human purpose and a human institution with a divine purpose. The greatest argument for the divine significance of the Church is the fact that for 1900 years it has proclaimed its message and has survived even in a hostile world.

A pastor should make it plain to the unchurched people of his parish that no church is a museum of labeled saints who pretend to have attained perfection, but that every church is a school of religion, a fellowship of learners, a fellowship in religious thought and living, a fellowship in spiritual quest, a fellowship in service to humanity under the inspiring leadership of Jesus Christ. The pastor should make it clear to the unchurched that no church is composed of those who have been relieved of all their doubts, but that every church is made up of those who, in spite of their doubts, consider their beliefs to be of greater importance than their doubts. Everyone has his doubts along with his beliefs. Unchurched folks need to be informed that the chief difference between the avowed doubter and the avowed believer is that the avowed doubter clings to his doubts in spite of his beliefs, for even the most confirmed doubter also has certain religious beliefs; whereas the avowed believer clings to his beliefs in spite of his doubts, for even the most worthy believer also has his doubts.

Pastors must be in love with the Church if they are to have influence in interesting unchurched people in their church. They must be passionately concerned about its welfare, its

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

In presenting the cause of evangelism, one should distinguish between revivalism and evangelism. The dictionary defines evangelism as "instruction in the gospel." That includes all methods of instruction in that field of Christianity. Revivalism is one of the many methods of religious instruction and should not be presented as the only form of true evangelism. Personal evangelism, mass evangelism (the revival), the pastor's class, and the decision day, are among the methods used in the churches of the various denominations. Each of these methods has distinctive advantages which merit careful consideration. The cultural background of a community has much to do with the effectiveness of the method adopted for general use.

In common usage evangelism, in any form, suggests instruction in the gospel for the purpose of winning souls to Christ and cultivating the spirit of consecration and worship in the hearts of the people. There has been a tendency to avoid the efforts to emphasize soul-winning in many of the substitutes for the "revival meeting." This has been suggested in the new names used. One new name is "inspirational meetings," another is "religious emphasis week." Sometimes public announcement has been made to the effect that no one will be embarrassed by insistence upon making a public decision for Christ. In some cases it is clearly stated that no emotional appeals will be made during the services. As a result of this type of service, people are beginning to ask a question something like this: "Is this a revival meeting?" The usual answer is, "No; this is only an inspirational meeting." The answer is an effort to give assurance that no one need have any fears of being disturbed by the methods of the services held.

Real instruction in the gospel, for the purpose of winning converts to Christ, is a soul-disturbing work. The voice of God disturbed Isaiah. The summons to his soul made him deeply conscious of his sin. When the strickened man said: "Here am I; send me," a great decision was made, and that was the specific purpose in calling this man to be a prophet. When Saul met Jesus on the way to Damascus, he was blinded by a vision and disturbed by the question, "Saul, Saul, why persecutest thou me?" Can any one imagine that Jesus tried to assure Saul that he should not, and would not, be disturbed by such an experience? Here was religious instruction filled with emotion and a definite objective, namely, to spare no efforts to win a convert to Christianity and give definite direction in religious work.

The ministers and the churches of our fellowship should enter into a definite covenant to face the tasks and the opportunities of definite and dynamic evangelism. The particular method is not the primary matter to be considered. But the spirit, the content, the purpose, and the objective, of all efforts to instruct people in the message of the gospel of Jesus Christ should be clearly emphasized and understood. No minister can avoid this task without great risk to his own spiritual life, and he should understand that the salvation of souls depends upon his faithfulness to this supreme opportunity.

If America is to be rescued from paganism and worldliness, the church must use some form of evangelism to accomplish that task. Whatever the form or the method, there will be conviction, persuasion, power and decision at the center of the preaching and the personal work. Professional evangelism, as such, may not return in great force; but the revival meeting must continue to have a prominent place, in any plans, for effective advance in soul winning. The spirit of evangelism is the great need of this age. The church must renew its covenant of grace at the altar of self-dedication. Half-hearted effort will not avail. A revival should have a cordial welcome. It will come in answer to prayer.

I. W. JOHNSON.

FINDINGS OF A PARSON.

There is a very striking phrase to be found in Paul Scherer's Yale Lectures on Preaching, "We Have This Treasure." From whom it is quoted I do not know. It is this: "Humanity is still a wilderness calling for a voice."

Following that and later in that first chapter, he says, "It is my firm conviction that never in the world will Christianity come into its own until the lay men and lay women of our congregations become once more eager bearers of its gospel, and unself-conscious witnesses to its power. There never has been any other plan. Certainly none of our attempts to short-cut it has met with any success. There never will be any other plan. I have seen gatherings of ministers and leaders casting about in a panic for some device by which church membership might be augmented. Outstanding clergymen from other cities would be invited, from time to time, to come in and share the secrets of their success. And there is no secret. Jesus himself, at the very start, gave it all away: 'As the Father sent me, I am sending you.' (John 20: 21."

We have got to face it sooner or later. "To me," he continues, "it is increasingly obvious that there is not much room left in the church for people who are content to occupy its pews as disciples only. The living Word of God is . . . everybody's shared and common responsibility. Christianity that no longer propagates itself is no longer Christian."

So let us remember that humanity is a wilderness calling for a voice. Yours? Mine?

F. W. MURTFELDT.

THE DIVINE PRESENCE.

A little picture called "The Presence" hangs on the wall in my home. It shows a beautiful cathedral with its high altar, its long nave, and its row upon row of empty chairs. It is not the hour of regular worship, but like all cathedral doors, its door is open for anyone who might wish to enter and pray. A burdened soul has wandered in, and is kneeling quietly and penitently at the back of the last row of chairs. But scarcely has the worshipper knelt in prayer when a second figure emerges through the doorway and stands directly behind this kneeling penitent. It is Jesus, come to give comfort and encouragement in the hour of the penitent's distress, and to assure the soul of his divine presence. Anyone can discern quickly enough that Jesus does not move up to the altar or to the pulpit where the priest and prophet of God ministers, for there is no ministering servant there, but he stands beside the worshipper and moves with him in the hurly-burly of life.—*Frederick K. Stamm.*

Many people take no care of their money till they come to the end of it, and others do just the same with their time.—*Goethe.*

Preaching for a Verdict

By Theodore F. Adams, D. D.,
Minister, First Baptist Church, Richmond, Va.

It was toward the close of an ordination service. An older minister stood before a young man to give the charge to the candidate. It was a tense moment, for a father was speaking to his own boy. "My son," he said, "I charge you with three things as a minister: First, keep close to God; second, keep close to men; third draw God and men together."

In that charge from one who was himself a soldier of Jesus Christ, we find the key to effective evangelistic preaching. The style of the sermon, the approach of the sermon, the manner of delivery will vary—but preaching that leads souls to the Saviour grows out of just such personal experience with God and men.

The preacher who would win souls must keep close to God. If he does, his sermons will reveal that experience both in words and in spirit. Men need God and know it, and will heed the man who speaks "what he has seen and heard." They will not long be content with a second-hand knowledge. As an English layman once said, "What our parish needs more than anything else is a rector who knows God other than by hearsay."

Think of our great evangelistic preachers. All are men who reveal the Lord they have taken time to know for themselves. "He that winneth souls is wise," and at least one secret of his wisdom comes from knowing the way to the source of the truth that makes men free.

The soul-winning preacher must keep close to men, or the soul-winning sermon will most certainly miss its mark. He must be "all things to all men, if by any means he can save some." No man can be a leader without followers who believe in him. Nor can a minister lead men and women and boys and girls to Christ unless they know and believe in him. Out of his knowledge of the life of his men the true chaplain speaks a language they understand.

To lead any man effectively you must start where he is. Let me suggest two things of which we must beware:

(1) Too often we begin our sermons with some theological or expository problem that is very real to the preacher, but that does not grip the listener. When, toward the close of the sermon, we come to the "practical application," we discover too often that we have lost completely those we want to apply it to. Begin with the life of the people—and keep them in mind as you reveal the saving truth.

(2) So often we use terms and phrases that are dear and meaningful to members of an older generation, but are unintelligible to youth because they do not grow out of life today. Keep close to men! Jesus did. His parables, his teachings, his conversations, his very words grew out of the life of the common people—and they heard him gladly.

Effective preaching draws God and men together, not through the preacher, but through the Christ the preacher reveals and exalts. "I if I be lifted up, will draw all men." "We preach Christ crucified." Hostile hands lifted Him then. Loving, reverent hands must exalt Him now. If we do our part, He will do his. Of this we may be sure.

Jesus saves. Yes, He saves men *from* something and *for* something. The preaching that wins men to Christ today will reveal the Saviour from sin that all men need. But it will do more. It will present the Christ and his kingdom in a message that thrills and challenges young and old and wins our lives to match his own. Jesus called his disciples to work with Him in a world mission that will challenge the best in any man. Men today, hearing the same call, will rise up to follow Him.

Every minister should be "preaching for a verdict." There is always an answer. What joyous privilege it is to preach so winsomely that the right answer comes!

Would you preach sermons that win souls? Then bear in mind the old preacher's advice to his son: "Keep close to God; keep close to men; draw God and men together."

—*The Chaplain.*

EVANGELISTS AND EVANGELISTS.

Evangelism is one of the two tasks of the church included in the Great Commission. Too frequently people think of evangelism as a method rather than as a mission. In some quarters evangelism has to be redeemed from the unfortunate impressions left by the methods of certain evangelists. But there are evangelists and evangelists.

One evangelist says he is led of God into a community. So he comes without consulting the local pastors, or on such short notice that they cannot change their entire program. Well, this is a free country. It is all right for him to go where he feels led. But no sooner has he arrived than he puts the local pastors on the spot. He demands their presence at his meetings, their help in raising his money, and the right of way for his meeting over everything else that has been planned. When pastors do not acceed to these demands he begins to abuse them and their congregations. Sometimes his language is coarse and his illustrations are off color. Statistics of previous meetings are published which cannot be verified. He identifies himself with the cause of evangelism and those who do not cooperate with him are, therefore, opposed to evangelism, and he does not hesitate to publicize that fact wherever he goes. Too frequently there is a cleavage between the people who attend such meetings and the regular, continuing ministry of the local church.

Another evangelist comes into a community with the spirit that "He must increase, but I must decrease." The man is lost sight of in the message he brings, and Christ stands out in all that is said and done. This evangelist (and I quote one of the noblest of them all) says that he is the hired man of the local church, called in to help gather the harvest. He makes no compromise with sin. He does not condone indifference of church members, but he speaks the truth in love. He recognizes that one plants, another waters, but that it is God who gives the increase. He knows that when his work is done, the long, plodding, less spectacular work of teaching and training must be carried on in the local church. He awakens many who are indifferent. He gives great encouragement to the local pastor. When he leaves the community is enriched, the church is revived, new members are started along the way of Christian nurture. He has been a blessing under God.

Yes, there are evangelists and evangelists. We cannot have too few of one kind or too many of the other.

—*John M. Alexander,*
in *The Presbyterian Outlook.*

We are afraid that heaven is a bribe and that, if we make it our goal, we shall no longer be disinterested. It is not so. Heaven offers nothing that a mercenary soul can desire. It is safe to tell the pure in heart that they shall see God, for only the pure in heart want to.

—From *The Problem of Pain* by C. S. Lewis (Macmillan).

CIVILIZATION IN THE BALANCE.

By Dr. J. Hutchison Cockburn.
Moderator of the Church of Scotland, Edinburgh.

The day is long past when thinking men disapprove of missions. Opponents of missions are as out-of-date as any set of men in the world. It is open to individual Christians to prefer this or that type of missionary enterprise. It is even open for them to criticize some of the methods of certain mission work, because the Christian Church is still learning the business of missions and still has to go through trial and error in order to find the best way. But it is not open to a Christian to object to the missionary enterprise of the church as if it were something that the church could prosecute or neglect as it likes and which is open to a Christian to support or not according to his whim.

The fundamental facts of the case are: (1) that Christ laid mission work upon his followers and the matter therefore is not open to discussion. "Why call ye me, Lord, Lord, and do not the things which I say?" (2) By its very nature the Christian religion is a universal religion. Jesus Christ claimed to be the light of the world, and it is not, therefore, open to any man who claims his Name to believe or act as if he believed that while the Christian religion was good for the United States, for Britain, and for some other chosen countries, it was too good for other races of mankind. The kind of tolerance which talks of all religions as good for those who practice them, to the exclusion of the claim of Christianity to be the best of all religions, is just not to understand the nature of Christianity and its demands. (3) The turmoil in the world today reinforces the claims of Christ and Christianity. More and more, men and governments are coming to see the true meaning of the crisis in which we are. Either the world must learn to practise the Christian values and verities and give to God the Father of our Lord Jesus Christ his due place in the world, or mankind will go down into a dark night of tyranny, driven by a godless state or equally godless totalitarian and aggressive power. No terms can be made between Christianity and the dictator powers which would dominate the world. Our whole civilization is in the balance and when we have won the war it will still be in the balance unless Christianity gives vision and impetus to the victors.

For these and for other reasons, even in time of war when there are so many other claims upon us, the members of the Christian Church must prosecute the missionary endeavor and recognize in it one of the great formative forces of the new world struggling to birth.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 15, 1945.

Sunday Schools.

Linville, Va.	$ 9.46
Liberty (Va.), Nathalie, Va.	6.03
Concord, Timberville, Va.	3.39
Mt. Carmel, Walters, Va.	6.72
Antioch, Harrisonburg, Va.	8.58
Total	$ 34.18

Individuals and Churches.

Oak Level, Youngsville, N. C.	$ 3.00
Rosemont, Norfolk, Va.	45.75
Mt. Auburn, Manson, N. C.	22.50
Total	$ 71.25

Specials.

Franklinton, N. C., Parsonage Rent	15.00
Total for the week	$ 120.43
Previously acknowledged	14,086.49
Total since Sept. 1, 1944	$14,206.92

Gratefully,

Mattie Cox Parker,
Secretary.

NATIONAL CHURCH GROWTH.

Congregational Christian Churches of the United States have surpassed all previous figures in church membership, according to a statement issued by Dr. Frederick L. Fagley, associate secretary of the General Council. The total membership is 1,093,325, a net increase of 15,539 over the previous year.

"This net gain is not only significant because it is the largest net gain for some years, but also that in the midst of war the churches have registered an increase," said Dr. Fagley. "The states making the largest net gain were Connecticut, Illinois, Massachusetts, Michigan, New York and Wisconsin. The total number of additions for the year was 69,323. This is an average of 1,333 persons uniting with Congregational Christian churches every Sunday of the year."

The number of churches showed a decline of 25 for the year, but 30 new churches were organized and 56 were merged or closed. With a larger membership but fewer churches, the trend, evident for some years, is still in progress towards fewer but larger churches. Although the denomination has sent 358 pastors into the national service as chaplains, the number of vacant churches has increased only two over the figures of the previous year. This favorable situation arises from the fact that there was a large number of ordained ministers not in the pastorate who in this time of emergency were willing to assist vacant churches.

The church school enrollment is 504,231, a decrease of 79,645. This decline is accounted for by two things, namely, the large number of young persons of church school age in the armed service, and secondly, because the church school has been changing its emphasis. Where in the past, it was a meeting place for older persons as well as those of school age, in recent years it has become a school with a closely graded curriculum planned for children and youth alone, rather than a general meeting of the people, old and young, for discussion and study. For older persons, the church now provides other educational activities.

On the financial side the churches' contributions to the support of the local church were $16,185,468, well toward a million dollars above the gifts of the previous year. Their benevolent giving has totaled $2,914,311, or an increase for the year of $356,826.

EASTERN VIRGINIA RALLIES CALLED OFF.

In view of the recent Government ruling concerning public meetings, and at the suggestion of our Convention president and other leaders, we have decided to call off the Spring Rallies of the Eastern Virginia Woman's Missionary Conference.

Mrs. J. F. Morgan,
President.

News of Elon College

By President L. E. Smith.

YOU COULD HELP.

If you should chance to see a young man or a young woman hesitating at the cross-roads, and you knew the road to safety and success, would you hesitate to give a word of instruction? If you should see a young man or a young woman starting in the wrong direction in life would you say, "It is his or her business—why should I interfere?" Or would you forthwith speak a word of warning and of direction?

Today there are hundreds and thousands of our young people standing at the cross-roads of life. They are confused. They are bewildered. They are not certain as to paths and directions, and we ourselves are not sure that we know the right direction or that we have the right word to give. That which seems wise today may seem foolish tomorrow. What may seem safe today may prove dangerous tomorrow. We all hesitate to give advice or point the way to turn. Uncertainty is a great deterrent.

There is one thing, however, about which we may be certain, even in this wavering age, and that is that we, everyone of us is a better citizen and capable of more beneficial service when our minds are trained and our hands are skilled. You will, therefore, make no mistake to advise that hesitant youth today take advantage of every opportunity to inform and improve themselves.

The complicated problems of a broken world will require keen minds and sane judgments. Get ready, my young friend. Tomorrow will be insistent and impatient in its demands.

Our forefathers loved humanity and the Church. They laid foundations for security and progress. They built churches and schools and colleges wherein we might learn to worship, to know and to live. These institutions stand today—stand as great lighthouses along the way in which the youth of today must travel. They cry out to the passers-by, "Won't you come in and worship?" "Won't you come in and learn?" "Won't you come in and help get others ready to live that they may live more abundantly and more gloriously?" They hesitate. You could help. There is a young man, there is a young woman in your community. He is hesitating. She is hesitating. You could speak a word of counsel. Advise them to go to college. Now is the time. The opportunity is golden.

When you advise them, think of Elon College—our church college where education is at its best. Where Christianity is put in education. Where Christ is kept on the campus. Where it is "Christian character first, last and always." You could help. Will you? It will take a few moments of your time and a few chosen words. You could help. Will you?

MISS ATALA CHEGWIN.

INSTRUCTOR IN SPANISH JOINS TEACHING STAFF.

I am happy to announce that Miss Atala Chegwin of Barranquilla, Columbia, South America, has been employed to instruct in Spanish in Elon College for the spring quarter, which began March 12.

Miss Chegwin is a graduate of Colegio Americano Para Senoritas and is of a fine Christian family. She is thoroughly trained in her native language, Spanish, and has studied English for many years. At Elon College, she is to instruct in Spanish and at the same time continue her studies in English.

Elon College is very fortunate in securing the services of one to instruct in her native tongue.

FIFTH SUNDAY OFFERINGS.

There is something inspirational about hopeful expectancy. In need we are hoping and expecting that help will come from some source or another. Our church has just passed through the College Period—the time when our churches are asked to give thought and support to the College. We trust that every church has fulfilled its expectancy and that soon the College may reap the benefit. As yet, however, we have received offerings from comparatively few of our great churches. This is just a word to call your attention to the College Period that has passed and to the College's hope that you have not forgotten its interest. We are more than grateful for every contribution made and for every dollar received. The College is encouraged with hopeful expectancy and prays that you may not disappoint it.

Previously reported		$1,536.94
Churches.		
Eastern N. C. Conference:		
Oak Level	$ 26.00	
Eastern Va. Conference:		
Burton's Grove	5.00	
N. C. and Va. Conference:		
Pleasant Ridge	29.00	
Western N. C. Conference:		
Flint Hill (R)	9.00	
High Point, First	20.00	
Va. Valley Conference:		
Antioch	51.00	
Sunday School.		
N. C. and Va. Conference:		
Long's Chapel	2.05	
		142.05
Grand total		$1,678.99

DR. PHILIP S. SUFFERN.

A note from Mrs. Lucius U. Maltby, daughter of Dr. Philip Suffern, brings the sad news of a serious affliction of her father. About a week ago, Dr. Suffern suffered a paralytic stroke and is almost helpless. This is distressing news.

Dr. Suffern is a consecrated layman of our church, most interested in all the affairs of the church and found great joy in service. He was recently elected a member of the Board of Trustees of Elon College and attended his first meeting on February 13. He expressed great interest in the program of Christian Education as conducted on our campus. He was enthusiastic for the progress of the College and particularly hopeful for the success of the Million Dollar Campaign now being conducted by the College.

His many friends will be distressed on account of his affliction and will remember him and his family in prayer that the hand of affliction may be lifted and that health and strength may return.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

In the "Church Arts Letter" of the Congregational Christian Churches there is a story of how the Sunday school of the Park Congregational Church, Springfield, Mass., remodeled its Primary room. If any of you are planning to do some spring cleaning in your department in preparation for Easter you might get some ideas from this story as told by the pastor, Rev. Herbert H. Deck:

"Another project carried out this last year was the altar set for the Primary room of the Sunday school. One of our Northfield delegates with vision announced that the Primary room was no place for children to worship, because it had no atmosphere. The walls were dark. The curtains at the windows were old and not bright and cheerful. So to the suggestion that the room be streamlined, the committee on Religious Education gave hearty approval.

"One Saturday afternoon the teachers, all of them high school girls, three of whom had been to Northfield, 'Kemtoned' the walls. The mother of one of the girls made new, bright curtains for the windows. Announcement through the church calendar resulted in the donation of a table of the right height which was used as the altar. Shirley Small, the Northfield girl who had the vision, to see what could be done with the Primary room, turned out with her own hands in her father's basement workshop a pair of candle sticks and two collection plates out of odds and ends of scrap materials. Some one made a wooden cross and gilded it, and some mother donated an altar cloth. So now, each Sunday, the Primary children's chairs are arranged facing this altar set, and the service becomes one of worship and children participating instead of 'opening exercises.'"

Sincerely,

DOROTHY TODD.

RESPECTING CHILDREN'S MOODS.

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

How can we be kind and considerate to little children and still maintain discipline? This, Miss Lawrence considered, was a serious problem. She was young and was acting as substitute for the Superintendent of the Beginners Department of the Sunday School. She felt perplexed. Here was little Hannah refusing to march with the rest, Tommy wanting to change his seat to another class, and Billy flatly refusing to hold the basket for the offering, although it was his turn. Vainly did Miss Gregg, a teacher of long experience, assure her that all would be well. The dignity and success of any school, large or small, Miss Lawrence contended, was to have every student and every teacher fit into place perfectly and every activity proceed with clock-like precision.

But when shy Billy remained after the session to tell her that he had forgotten his money and simply could not hold the basket for others when he himself had nothing to put in, the substitute began to understand. The regular superintendent, Mrs. Boyle, she later learned from Miss Gregg, respected the children's little troubles and did not quiz or worry or insist that they conform to any set rules. If a child had a little grief, he was not coaxed to tell what it was, and if two children had a disagreement on the way to Sunday school and did not care to sit side by side just then, no attention was paid to it.

When Mrs. Boyle returned to her duties, the children said with childish frankness that Miss Lawrence was almost as nice as their own dear Mrs. Boyle, a tribute of praise that was highly prized by both.

"But tell me," the younger lady questioned Mrs. Boyle, after the children had departed, "how did you learn to use such tact and consideration for children? You know I have merely followed in your footsteps, guided by Miss Gregg."

"I learned right in my own home in my childhood," responded the superintendent thoughtfully. "When we children were not feeling up to par, when we were suffering from some childish disagreement among ourselves, when we were silent from disappointment, we could always be sure to have our silence respected until we were ready to tell our mother what had happened.

"Many a time I have sat in a corner of the living room with my face to the wall, pouting or feeling sorry for myself, and Mother respected my silence. She never questioned me. Instead, she would either leave me entirely alone, or smile kindly at me, or make some irrelevant remark which would help me to regain my usual composure and return to normal. She knew that I knew what was right and that if I needed help she was ready to give it. I shall never cease to thank God that He gave us an understanding mother."

"This is very interesting to me," said Miss Lawrence. "I'm going to try it myself with some of my young

(Continued on page 14.)

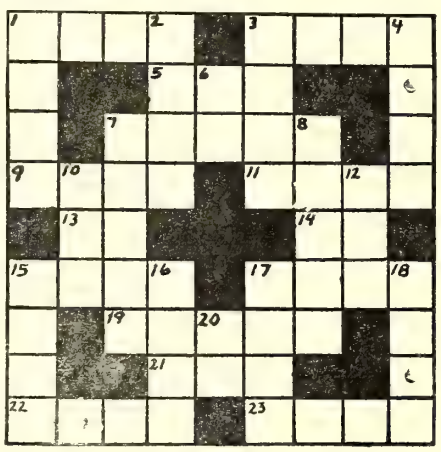
CROSSWORD PUZZLE.

ACROSS:

1. A fruit of Palestine.
3. Children carry their branches on Palm Sunday.
5. North Carolina Indian. (abbr.)
7. Regular, measured walk, as of soldiers.
9. A section of a house.
11. Sharp; eager; piercing.
13. A hundred and five in Roman numerals.
14. Average. (abbr.)
15. A part of a stairway.
17. Place for baking.
19. A newspaper published each day.
21. Royal Academy Entrance. (abbr.)
22. An oak.
23. Above.

DOWN:

1. Beloved; highly esteemed.
2. A city of Judah. (Josh. 15:34.)
3. To gather fruit or flowers with the hands.
4. Wanting in honor or dignity; vulgar.
6. Credit. (abbr.)
7. Changed dwelling places.
8. Ponderous; weighty; grievous.
10. October. (abbr.)
12. The first woman.
15. To cut lengthwise or into long strips.
16. To peel.
17. A substitute for butter.

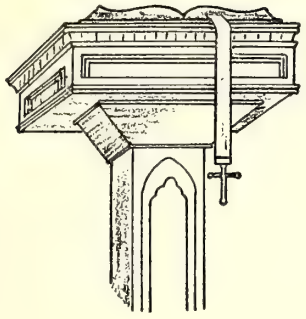


18. Close by; not far.
20. Iowa. (abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Sham; 3. Rock; 5. Are; 7. Green; 9. More; 11. Dine; 13. Ea.; 14. G. E.; 15. Erst; 17. Ohio; 19. Saint; 21. R. N. L.; 22. Nest; 23. Yawn.

DOWN: 1. Stem; 2. Mare; 3. Reed; 4. Knee; 6. Re.; 7. Grass; 8. Night; 10. O'er; 12. N. E. I.; 15. Erin; 16. Tart; 17. Only; 18. Open; 20. In.



SOUL WINNING THE WORK OF THE CHURCH.

By Rev. John G. Truitt, D. D.

"The Son of man came . . . to minister, and to give his life a ransom for many."—Matt. 20:28.

Numerous tests and surveys show that in almost any community, urban or rural, nearly one-half of the children are not in Sunday school. There are many children in the homes of Suffolk who do not attend. They are growing up, year after year, without benefit of Christian teaching. Many of their homes are upset by both parents working in a war industry. These children are forming life habits without the steadying influence of the church and Sunday school, or the fellowship of Sunday school boys and girls in church surroundings. They are ours, and they are our challenge. We cannot brush them away with a wave of our "holy" hands! They are the frontiers we must undertake. They are our sufficient reasons for "house to house fighting" for the welfare and future of our beloved America. There is a fundamental place in which to show our patriotism. And it cannot wait. It must be done now.

I challenge you to join with me to undertake to do our part in this community to make our appeal so attractive, and so persistent, that scores of these children shall be added to our Sunday school. I know the church will do something for these little children, these boys and girls, these young people, and young parents, if we can persuade them to come with us. I challenge every Sunday school teacher, and every officer and committeeman, to lay this burden upon their hearts, and then to stand up on their feet and do something about it. If such sweet, little, neighborly towns as this, yield to the onslaught of secularism and materialism without the Church, the Bible, Christian nurture, and worship, what shall become of our country? I believe in an evangelism so big that every day in the year it finds us working to increase our Sunday school and our church; and every day in the year seeking to put the principles of Christian living into the fabric of our community and our world. And there must be many real foot-soldiers who will go right into Johnny's home and plead with his mother and father to find a way for him to be regularly enrolled in the Sunday school. They must be won one by one. They cannot be won *en masse*. They must be won individually and personally.

Now, for more than a month, I have been meeting a pastor's class of boys and girls one afternoon each week, talking to them about God and Jesus Christ and the Holy Spirit and the Church and life. I am not making words, but stating plain facts, when I tell you that these boys and girls have listened more attentively and earnestly than any such group I have ever had. And I have tried to look on them as great possibilities for God and the world in the needy, strategic, quick years to come. May these boys and girls grow up to be Christian young parents over Christian new homes in one of the most telling periods in human history. Thirty-nine of them have enrolled in the class. There are fifty boys and girls in our junior and junior-high departments who are not members of the church. Across the years their faithful Sunday school teachers and workers have been leading them up to the place of making their own choice for Christ and the Christian way of life. I call that soul-winning of the highest type. I pray God each of us may be faithful to these boys and girls, both as a church and as individuals, for upon them and the like of them, our hopes for tomorrow's world depend.

This week is the time for us to come together for rejoicing, for reconsecration, and for the harvesting of these fields whitened already into harvest. We should make the Christian fellowship of this week so rich in worship as to win everyone of the fifty or sixty boys and girls, junior department and up, to a full commitment of their lives in church membership; and also so rich and attractive as to win many others to the Christ and the Church. Is there any thing more important right now? What about the parents and children of that large number in our community who are overlooking the Sunday school and church? Here is a week set apart as we approach the Easter Season, when our Lord approached the cross for the world and for us, when we should make every effort to fill this house to the glory of God in our community, aid to the edification of the souls of many in our city. We know how to begin a revival in our church. Each one must begin it within one's self, with an humble searching of our own souls and a sincere desire to be right with God and fellowman.

I thank God for men, women and young people in this community who will rally to the challenge of this week: busy men and women who will think of God the most of the day, and who will come to church each night. Other men, women and youth of our city will behold our good examples, and will follow them into God's house. Tactful men and women, with hearts big and brave, will go to a friend and neighbor and say the good word, which will be not only an invitation, but will bring peace and healing to human hearts. Perhaps there was never a time more than right now when our own church should get together in love and friendship, to build a wall of comfort and encouragement for scores of anxious or bereaved hearts. I call that soul-winning, life-giving, God-serving.

Are we ready? "The Son of man came . . . to give his life." What time, or consideration, or prayers, or pains will we give to ransom men's souls? We are a part of the Church of Christ, we are a part of his divine institution, we are soldiers of the Cross. Shall it mean something to us? Our boys, when they have stopped fighting and bleeding and giving and suffering for us, will need a better America to come back to. Let us help to get it right. Shall we fail them in this? No, rather let us go to God in earnest prayer that He will use us mightily to make ready a challenging church to meet bravely and nobly, a challenging tomorrow. Our church, our community, and our nation need the impact of powerful, consecrated, concerted Christian action, now!

During a business trip a layman visited a great city church. After the service, he congratulated the minsiter on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped without asking me to do something about it. In business, the important thing is to get them to *sign on the dotted line*." —*The Chaplain.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE AUTHOR AND PERFECTER OF OUR FAITH.

Lesson I—April 1, 1945.

Memory Verse: *"Let us run with patience the race that is set before us; looking unto Jesus, the author and perfecter of our faith."*—Hebrews 12:2.

Lesson: Matthew 25:57-28:10; and Hebrews 12:1, 2.

Devotional Reading: Rev. 1:12-18.

A Haunting Fear.

Sir, we remember that that deceiver said when he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people, He is risen from the dead." To be sure, there was nothing to it. This fellow was a deluded religious half-wit, who had predicted that he would rise again on the third day. We do not believe it," they said. "But, Pilate, we want to make the thing fool-proof. For this fellow has some followers as foolish as their leader, and they might try to play a trick on us. You see, they may come to the garden by night and steal the body and then go out and say that their leader really had risen again from the dead. So we will just play safe, with your permission and your help." There was a grim satisfaction in their hearts as they nailed Jesus to the cross, and later when they saw Him taken down for dead. But somehow or other they didn't feel just right after all. They had a sneaking suspicion that they could not so easily, permanently get rid of Him. Now, as then, men think they have disposed of Jesus, and then find that they haven't got rid of Him at all. He keeps walking back into their lives, haunting their hearts. In the quiet of the night-watches, Christ confronts men. Thank God He will not leave us to our own devices.

The Last Error Worse than the First.

"And the last error will be worse than the first." These self-righteous and worldly scribes and Pharisees were not so smart after all. Here was a small group of the followers of Jesus committed to Him and prepared to go out and die for Him. And these morally and spiritually blind men thought that they would do this for what they knew was a lie. They would come and take his dead body away, and then go out and preach that He was alive. And they would, if needs be, suffer and die for this faith in a lie. The last error would indeed have been worse than the first. It is asking a lot of us to believe that Christianity is founded on such an impossible thing as that. It may take a lot of faith to believe that Christ rose from the dead, but it would take even more faith to believe that He didn't.

Making It Foolproof!

"Ye have a guard; go and make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, the guard being with them." That made it foolproof so far as man was concerned. They put the seal of mighty Rome on the door of the sepulchre. They had witnesses to the fact. And then they left an armed guard at the sepulchre to see to it that nobody meddled with it. That was as sure as they could make it. Reverently it can be said that God gave his enemies every odds. They nailed Jesus to the Cross, thrust a spear in his side to make sure He was dead, buried Him in a grave that was closed with a tremendously heavy stone, sealed it with royal tokens, and then placed a guard, not of his friends, but of his enemies, to watch the place where the dead man was buried. The enemies of Jesus did everything humanly possible to get Him out of the world and out of the way. But as we shall see later, it was not enough. It was not possible for death to hold Him.

A Supposition.

Suppose that you had been notified by the War Department that your husband or your brother or your son or your loved one or your friend had been killed, that he had been buried, that there was no use of making further inquiries—he was dead and buried. And then suppose you looked through the window one fine morning and saw someone that looked like your loved one or friend coming up the walk. Of course it was not, it could not be he, for you had been told that he was dead. But as you looked more closely, you became convinced that it was he. There were distinguishing marks that were unmistakable. The voice was his, and he told you with his own lips that it was really he, that he was not dead, that he was really alive and that he had come home to stay. How would you feel? Don't you think that you would be inexpressibly happy, and that you would tell all the neighbors; that you would shower your loved one with new affection, that life would take on new meaning and worth?

Not a Supposition.

Well that is exactly what happened to the disciples, exactly. They saw their Master die on the cruel cross. They saw Him taken down, a helpless and seemingly a hopeless, dead man. They saw Him laid in a tomb, and then went back and saw that tomb sealed and a guard placed before it. They went back to their homes with hearts that were both heavy and empty at the same time. The light of life had gone out for them. And then on Easter Sunday morning, they heard that He was alive again, that He had been seen by some women, that He had made himself known to them in an unmistakable and convincing way, talking with them and manifesting himself to them alive, the same Jesus who had been crucified on Friday. That is exactly what happened on that first Easter Sunday and on the following days. This is no myth, no legend, no fabricated lie—it is sober, stubborn, historical fact. Is it any wonder that the gloom of the disciples was turned into joy, that they felt a new affection for their Master, that they had a new faith in Him, that they went out and preached everywhere that He had risen from the dead and was alive forevermore? And if we experience the central fact of Easter it will do the same thing for us.

Even As He Said.

It was all according to plan. Even before it happened, long before it happened, Jesus said it would happen, and that it would happen just that way. They did not pay much, if any attention to his words at that time. They did not remember them until after it all had happened. And then they remembered that He had told them it would be just like this. No wonder they had a new faith in their Lord. If He could keep his word here, He could keep it anywhere. And He always does. Whatever Jesus says is the word of God's Gentleman. It will always be even as He says.

Nobody specially notices a mule that does not kick.

A PASTOR'S RESPONSIBILITY TO THE UNCHURCHED.

(Continued from page 5.)

honor and its good name if they are to have influence over the unchurched people of their community. Moreoved, a pastor must be convinced in his own mind of the divine mission of the church in human society; he must give his church priority claim upon his time and interest; he must be proud of being a disciple of Jesus Christ—and proud of being an ambassador of his Lord, never for a moment pitying himself or making apology for being a minister of the Gospel, if he is ever to win the respect of the unchurched and especially if he is to have influence in recruiting them for the service of his Lord.

Moreover, a pastor must believe in society's imperative need of the presence and the message of the Church; he must believe that "there is no other name under heaven given among men whereby men and nations and the world itself can be saved, but the name of Jesus Christ"; he must believe this in order to be justified in remaining in the ministry, and he must believe it in order to be able to influence the unchurched to line up with his church. Unless a pastor does believe these things, he will not be sufficiently concerned about his own church or about the unchurched people of his community to seek to enlist them in the fellowship of his church.

All pastors should be, as I believe most pastors are, constantly alert in making personal contacts with the idea of Christian Recruitment in mind, prayerfully watching for the psychological moment to give opportunity for making the Christian Confession and Commitment. I may be pardoned for giving an illustration from my own experience on this point.

A few months ago, a fine stalwart young man, twenty years old, who had just left college to enter War Service, came to my office to bid me good-bye before he left for induction. On account of his having been away in school, I had never had an opportunity of visiting with him privately before. After a brief conversation, I gave him a New Testament as I do with all the boys from our church homes. He had never united with any church, and I said to him that I hoped he would someday make the Christian Confession and Christian Commitment, and unite with the church to which his mother belonged. He replied that he would like to do so, and that he had often thought of it, but never knew just how to go about it. As our Prudential Committee had authorized me privately to receive into the membership of the church any of the young men leaving to enter War Service who wished to be received into the church, but would not be able to be present at a Communion Service, I most joyfully took his confession of faith and declaration of purpose and received him into the fellowship of the church, as I have done with several other fine young men leaving for induction. I make the ceremony at such times even more elaborate and impressive than I do at a public service. After prayer, I gave him his certificate of membership, saying that his Christian Commitment would make his mother very happy. And gripping my hand, he replied, "I know it will, but you don't know how happy it makes me."

There are thousands of young men who have been away from their parents' church for several years in school, thousands of men in industry, business or professional life, who have been out of touch with church-life, but who, like this young man, have thought many times concerning their need of pledging allegiance to Christ and uniting with his Church, and like him, "haven't known how to go about it." It is the pastor's responsibility to show them how!

Every pastor should keep a Prospect List made up of the unchurched people in his parish. On the Prospect List, he should have the names of those in the following classifications:

1. Those who are members of some organization in his church, but not members of the church proper.
2. The brothers-in-law and the sisters-in-law to the church, that is the husbands of women in the church who themselves are not members, and similarly the wives of men in the church who themselves are not members.
3. Parents who are not members of the church, but whose children are enrolled in the church school.
4. Names taken from the Visitor's Register, who are not members of any church in the community.
5. The unchurched people of the community who, in some religious survey, have indicated this particular church as their preference.
6. Unchurched families related to members of the church.
7. The names of any unchurched individuals contacted by the pastor or submitted by the Prudential Committee, or by any other members of the church as possible prospects.
8. There should naturally be on every Prospect List, the names of boys and girls in the church school who are twelve years old or older and not members of the church. These the pastor should seek to enroll in the Pastor's Class for preparation in churchmanship, preferably held during the Lenten Season.

On the Prospect List, no names should ever be placed of those who are disgruntled or marginal members of some other church in the city, town, or community. It is unethical, unChristian, and contemptous for any pastor to make the burden of some brother-pastor harder by his trying to take into his church the inactive members of another church. A pastor's time is too precious to be worse than wasted in any such effort. An honorable pastor will admonish such people to get right with God and get in line in their own church. An honorable pastor would not even so much as turn his hand over, if by so doing he could receive into his church a hundred new members taken from the other churches of his community. The fact is that such church members are not worth turning one's hand over for. And any pastor who stoops to that type of recruitment, if he would turn the light on his room and look into the mirror would see a thief.

The members of the Prudential Committee, or the Pastor's Council, or the Committee on Evangelism should each one faithfully cooperate with the pastor in interviewing the people whose names are on the Prospect List. The Prospect List should also be the Prayer List for the pastor and for those responsible for cooperating with him in this feature of the church pro-

(Continued on page 15.)

THE CHRISTIAN PUBLISHING ASSOCIATION,

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Have you made your will? A will is a very important document. Sometimes it takes a long time to study out just how to leave one's worldly goods so it will accomplish the most good.

The writer knew a man twenty-five years ago who had accumulated a vast fortune and he wanted to leave it as an endowment. We have been informed that it was ten years from the time he made the first draft of that endowment document before he executed it. He gave it lots of study and deep thought. But when he thought it through, he came very near reaching human needs along all lines. In setting aside his millions in his endowment, he did not forget the little orphan child. All orphanages in North Carolina and South Carolina benefit each year from this endowment.

Have you made your will? If you have, did you remember your orphanage and its little children? If you did miss them, don't you think you should add a clause giving at least some amount to your orphanage? The amount you leave will live on after you have gone to rest. Remember, the Bible teaches us that "Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and keep oneself unspotted from the world."

A number of people have remembered the orphanage in their wills from time to time, and the income we receive from this source has been a splendid help in carrying on our work with the little children here. A good woman died last year. She was not blessed with a large amount of this world's goods; but when she made her will disposing of what God had intrusted to her, she remembered the little children in the Christian Orphanage, and we received a check this week in settlement of the amount she left to the orphanage.

It is a sure fact that we brought nothing into the world when we came; and we will carry nothing with us when we leave. If God has blessed you with plenty and to spare, why not leave a portion of it to be a blessing to the orphaned and widowed in their affliction when you are through with it. You will be investing in children without a chance. Your investment may produce a preacher, a nurse, a secretary or a church worker. Some of the brightest minds are found in orphanages.

We received a little boy here years ago. He became valedictorian of his class in high school. He took one of the hardest courses they give at the State College and made an average of nearly 95 per cent. He is now in the service of our country helping to win this war. You invested in him. He was worthy of your investment.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 22, 1945.

Amount brought forward		$2,359.85
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Oak Level .....$	3.00	
Pleasant Hill	7.53	
		10.53
Eastern Va. Conference:		
Rosemont		47.25
Western N. C. Conference:		
Ether .....$	2.00	
Pleasant Ridge	13.20	
		15.30
Valley Va. Conference:		
Antioch .....$	9.33	
Linville	14.90	
		24.23
Total for the week		$ 97.31
Grand total from churches ...		$2,457.16

FOR THE CHILDREN.

(Continued from page 10.)

friends and associates. If ever again my little neighbor Sue passes me on the street with a hasty nod and the evident desire not to stop and talk, I will not demand an explanation. And I think even grown up folks would often be much better off, in their odd moods, if they were not badgered to tell what is the matter with them. Of course, I suppose that grown people should have learned to control their moods, but, after all, that is their problem and not that of their friends."

"Yes, and with regard to children, I find they learn self-control much earlier when allowed to work their problems out undisturbed. For, as you know, self-control should include control of one's feelings, not merely control of their expression."

In the British museum there is a piece of stone, about half the size of my Bible, which is probably five thousand years old, and in the middle of the stone there is the mark of a bird's foot., made when the stone was soft. Down in the South the colored people have a song which ends, "My God's a-writing all the time."

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

DUFF

The Sunday School of Liberty Christian Church pays tribute to the memory of James P. Duff, a former superintendent, who departed this life January 8, 1945.

Therefore be it Resolved:

1. That the up-building of the Sunday School and his services while superintendent was, and always shall be, an inspiration.

2. That we extend our heartfelt sympathy to his family and commend them to God, whose grace is sufficient for them.

3. That a copy of these resolutions be sent to his family, a copy on the records of the Sunday School, and a copy sent to the Christian Sun and Record Advertiser for publication.

Mrs. H. E. CRUTCHFIELD,
Mrs. LOUIS RICHARDSON,
Mrs. GARLAND FARLINES,
Committee.

A PASTOR'S RESPONSIBILITY TO THE UNCHURCHED.

(Continued from page 13.)

gram. A plan which I have found very rewarding is to have the group of workers hold a dinner meeting each month in one of their homes, haxing the first meeting of the year in the pastor's home, where the group will be the guests of the pastor and his wife, and then to have the succeeding meetings in the homes of the members of the group, each one paying a nominal amount to provide the food served by the joint-hostesses, two or three women of the group joining in preparing the meal. Following the meal, and after a half hour of intensive study on the subject of Christian Recruitment, the pastor will give four names from the Prospect List to each member of the group for them to call on during the month, with instructions to report at the meeting the following month. Where advisable, follow-up calls should be made by some other member of the group, the names being rearranged at each subsequent meeting. The Prospect List should be revised from time to time as some of the prospects become members, and as others, who are found not to be prospects, are dropped from the list.

Wise is the church that leaves its pastor free to spend the major portion of his time in definitely working in the interest of the church to enlist the unchurched people of his parish, instead of expecting him to spend the major portion of his time in going around ringing the door bells of his membership, calling on those who do not need his call, simply to enable him to *record* in his *records* a *record number* of calls made during the year. It means more to any church for its pastor to take the message of the church to the unchurched through the medium of personal contacts than for him to spend valuable time in carrying around a theological nursing bottle to "the seventy year old babes in Christ" of his membership. This observation in no way discounts the importance of pastors calling regularly on his members who are ill or in sorrow or trouble of any kind. It in no way discounts the importance and the need of calling on any of his members who need his call. But it does emphasize the needlessness of a pastor following a routine plan of calling on the constituency of his church in the old fashioned manner. Moreover this observation emphasizes the more important duty of every pastor to work for his church and the Kingdom by ministering to the unchurched people of his parish who constitute the evangelistic responsibility of his church. This work of Christian Recruitment should be a very definite part of every church's program, for evangelism is the first responsibility of every church. The three-fold responsibility of every church is—first, to enlist the unchurched in the life and work of the church; second, to inspire and train the constituency of the church for Christian living, and, third, to commission the membership of the church from the youngest to the oldest in the different lines of Christian service. In short, the three-fold responsibility of every church is the work of Evangelism, the work of Christian Education, and the work of Christian Commissioning—namely, to win people to Christ, that they may be built up in Christ, that they may be sent out for Christ.

COUNT THE COST.

When Drake and the other captains of Queen Elizabeth's time went out into the streets of Plymouth to get sailors, they told these sailors frankly of the storms of the Pacific and of the fevers of Panama. They honored their Devonshire comrades too much to get them to sign under false pretense. But they also pointed to the Spanish gold and treasure, the glory of the expedition, and all England ringing with their praise; and the men of Elizabeth's chivalric and adventurous times enlisted for the voyage. But Jesus told the men enlisting under Him that they would live and labor in the midst of foes, that they would be ill-treated publicly and that they would suffer hatred and opposition from their own families. "The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake." He left nothing out of the program of opposition and trial. Unlike Admiral Drake, he had no worldly reward to offer them, only the guardianship of God, and the glory of God's grace, and heaven at the last. And the men to whom He spoke, with the full knowledge of all that was before them, took up their cross and followed Him.—*J. F. Carson.*

Why You Should Join the Church

1. Because joining the church is a public confession of Christ before men, which thing Christ requires of all his disciples (Matt. 10: 32-33), and it is a notice to the world that you have chosen to stand on the Lord's side (Ex. 32: 26) and to go with God's people (Zech. 8: 23).

2. Because Christ commands his disciples to be baptized and to observe the Lord's Supper, both of which are regularly administered only in the Church.

3. Because the world always expects a person who becomes a Christian to join the Church. If you refuse, your sincerety will be doubted and your Christian influence weakened.

4. Because it will protect you against backsliding. It is a coming out from the world (ii Cor. 6: 17) and "burning the bridges behind you," making it hard to turn back.

5. Because it will help you forward in the Christian life. In the Church you will find companions going the same way, fighting the same battles, ever ready to cheer you when discouraged and protect you when in danger. If 100 persons were walking across Africa, would it not be safer for all to go together than for each to go by himself?

6. Because it will help others by encouraging them to do likewise. Even if you could live a faithful Christian life out-side of the Church, there are many who cannot (i Cor. 8: 9-12).

7. Because you can accomplish more for Christ by uniting your labors with others. In union there is strength. Your efforts will be multiplied many-fold by working in union with other Christians in church work.

8. Because thorough organization is necessary for the greatest success in Christian work. In war, politics, reforms, and great financial schemes, but little is accomplished without organization, authority and unity of purpose. Shall "the children of this world" thus act "wiser than the children of light"? Without church organization, who would carry on the various lines of church work?

9. Because the Church needs your help. All the forces of evil are fighting against the Church, and it is hard pressed by the enemy. Every Christian should enlist in one of the Church divisions of Christ's army.

10. Because of gratitude to the Church. Was it not through the efforts of the Church or its pastor or the work of its members that you became a Christian? Should not gratitude, therefore, lead you to join the Church?

11. Because the very existence of the Church depends upon Christians uniting with it. If you have a right to stay out, so have your neighbors. But if all refuse to join the Church, then it must perish from the earth.

12. Because it will please Christ. "Christ loved the Church and gave himself for it." Will it not, therefore, please Christ for you to join "the Church of God which He hath purchased with his own blood"? Or, "despise ye the Church of God," by refusing to join it?

—Rev. R. O. Miller, in The Civic Bulletin.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII.. RICHMAND, VA., THURSDAY, MARCH 29, 1945. NUMBER 13.

EASTER -- 1945

Because He Lives

By C. REXFORD RAYMOND

Our Lord still breaks the Bread and pours the Wine.
We need not go afar to seek His face
And scan the skies for Him. For neither space
Nor time can limit now His love divine.
He makes the shameful Cross the holy sign
Of His triumphant, all-embracing grace.
On Easter, men of every class and race
May build a world where Peace shall be His shrine.

His Presence proves that nineteen hundred years
Are not all past. For He who led His friends
To build a world of love with blood and tears
Still walks with them. Their work He still defends.
The Christ not only lives with us today;
Because He lives, our loved ones live alway.

NEWS AND VIEWS

Let the Easter Offering for Missions have priority in your Sunday contribution.

Rev. George Olejar has returned to his home after an operation at the hospital in Petersburg.

Three choirs will participate in the evening service on Easter Sunday in our Richmond church.

Rev. M. W. Butler is again active in his Wakefield parish after a brief period of rest in Roanoke, Virginia.

Dr. John G. Truitt received eighteen young people into the Suffolk Church on Palm Sunday as a result of his Pastor's Class.

Dr. Douglas Horton, who is conducting the union services in Suffolk during Holy Week, spoke to the Eastern Virginia Ministers on Monday.

Beginning Good Friday, at noon, and running through Easter Sunday morning, the various radio broadcasting systems are offering most appropriate Easter programs.

The notice of the death of Rev. Milo J. Sweet, which appears elsewhere in this issue will bring a sincere feeling of sorrow and regret to his many friends in the Southern Convention. Our sympathy is extended to his wife and other loved ones.

A Sunrise Service from the Grand Canyon, in which Ronald Bridges, the moderator of the General Council will be the principle speaker, will be broadcast over the National Broadcasting system. Due to difference in time zones, the program will be heard in the Atlantic States at 9 o'clock.

Dr. Carl Hermann Voss, former pastor of the United Church, Raleigh, N. C., occupied his former pulpit for the eleven o'clock worship service on the morning of Sunday, March 18. Dr. Voss is now executive secretary of the Christian Council on Palestine and spoke on the work of the council. The members of the local Jewish synagogues were invited to the service.

The National Commission on Christian Higher Education wonders if women are being given their share of responsibility in guiding church-related colleges. In its monthly news bulletin, the commission points out that the large increase of women in the enrollment of church-related colleges will lead to more women members on the faculties. "But the question arises," it adds, "are women given adequate consideration for membership on the boards of directors?"

EASTER DAWN.

This morning the church bells ring one jubilation, the anthems modulate one music, the hymns recite one triumph, the gospels proclaim one message—"Jesus Christ triumphant over death." The Easter dawn has verified the age-old hope of life eternal, and we are heirs to that hope.

What an inheritance it is and how it changes every dimension of life! It shines across the graves of our beloved dead, and we no longer sorrow as those without hope. It promises healing to all our pains and says to the disappointed, "Do not be too much cast down, there will be other and richer fulfillments." It promises completion to what ended too soon and mending to what has been piteously broken. It gives spaciousness to every purpose, challenges us to plan beyond our present power, and love beyond our little span of years. It forbids us to mar the enduring with folly and fault and bids us to begin to live here and now as if we were to live forever. Hope, the Scriptures say, is the anchor of our soul. This hope anchors us to the power of an endless life in Jesus Christ, our Lord.

GAIUS GLENN ATKINS.

A nationwide study of the Dumbarton Oaks peace proposals has been initiated in Congregational Christian churches by the Council for Social Action. The study will conclude on April 25, when the United Nations Conference opens at San Francisco. Study materials on the question have been distributed to ministers, key laymen, leaders of church groups, and to church-related colleges. The council will ask no action from church members on suggested revisions of the peace proposals or their ratification by the Senate until after the San Francisco parley.

FINDINGS OF A PARSON.

Let me give you two of my findings about prayer; one is a legend and one a poem by Helen R. Hoopes:

I PRAYED.

I prayed;
I prayed long;
I prayed quietly,
Standing aside,
As God would have me do.

I used many words;
I used words that meant much;
I used words that meant everything.
Alone on my knees
I wrestled with the vocabulary of prayer.

Then I bent my spirit,
And said, honestly, "O God,"
And God heard and answered me.

An old legend tells of two angels who were sent of God each with a basket to bring back the prayers of the people of the world. One angel was to carry the prayers of petition, the other those of thanksgiving. At eventide, the first angel returned with her basket so overflowing with petitions of every kind that she could hardly stagger beneath the load. The second angel returned with but two or three prayers of gratitude!

F. W. MURTFELDT.

DIRECTOR OF VISUAL EDUCATION APPOINTED.

Rev. Alexander Brown Ferguson, minister of the North Berwyn Congregational Church, Berwin, Illinois, former newspaper reporter, dramatic critic and press photographer, has accepted the post of Director of Visual Education for the Missions Council. Mr. Ferguson will assume his new duties about April 15.

Before entering the ministry, Mr. Ferguson worked as a reporter and dramatic critic on the Chattanooga *Times* and as special press photographer on the Chattanooga *Free Press*. He was in promotional sales work with magazine publishers for several years, and since 1935 he has been a photographic hobbyist, experimenting in the fields of black and white, color and movie production.

He was born in Chattanooga, Tennessee, and was educated at Central High School and the University of Chattanooga. He holds his Bachelor of Divinity from Chicago Theological Seminary and has done two years of work in the field of Religious Education at the Divinity School of the University of Chicago.

Declares Mr. Ferguson: "I believe in the value of visual aids for chur-

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MANCHESTER INSTITUTES A "PROTESTANT NOVENA."

Dr. Howard B. Mather, pastor of Manchester Congregational Church, Pittsburg, Pennsylvania, sent the following note to the editor: "Apropos your splendid editorial on a Protestant Novena, I send you a copy of the Manchester Messenger, with an account of our D Day Novena."

The account follows:

Do you keep Christmas? Well, stop. It came from the Catholic Church, "Christ Mass" and should be shunned by loyal Protestants. This line of reasoning of the Puritan was not long adhered to by their American following. The Christian Protestant holds that everything *good*, and *beautiful* and *true*, from whatever source, heathen, pagan, Jewish or Catholic, is the universal heritage as children of God in Jesus Christ.

This outmoded Puritan type of Protestant *negativism* was almost nonexistent in Manchester church during the "D" Day Novena "for a speedy end to the war, with a just and lasting peace; and for the safety and welfare of loved ones in our country's service."

The editors of the Pitsburgh *Sun Telegram* saw "news" in the event and, in addition to a display featuring of the advance story, gave one-third of a page of pictures to Manchester services on Invasion day.

The response was entirely up to expectations. Our Protestant folks are not a little "scarry" of a week-day service. (Is it the humanist influence, "We'll take care of God Sunday morning; the rest of the week let Him shift for himself"—and we lock our church doors tight, so no unfamiliar soul can approach to disturb Him the rest of the week?) Never-the-less, the average attendance for the nine days was about fifty, with three definite high spots of attendance with spiritual fervor close to "revival" intensity. Both as to high spots and average attendance, this topped Holy Week.

Dr. Mather, Manchester pastor, and author of the "Novena," spoke in brief at the Invasion day prayer service on "Why Novena?" He said there was naturally some question as to this designation, but there was no name in Protestant usage for an intense period of prayer for a particular intention or desire, and the objection that it was Catholic, was not at all well taken: so also were Christmas and Easter, Advent and Lent, Confirmation and "The Three Hours" on Good Friday, as well as many other days and seasons now of common observance. The fact that we both are Christian is now mutually recognized, except by extreme bigots; hence why should there not be much in common —*Why not a Novena?*

The Novena is an innovation in the Roman Church, a nine-day period of prayer for a particular blessing; with private devotions daily, and prayers in the sanctuary. As such, what a need it can fill among us!

Young preachers, far from the hell of shot and shell; cloistered professors, crying "Peace, peace, when there is no peace," may talk of prayer as "Escape from reality" and "a shifting of responsibility" to the contentment of their philosophically social hearts; their brothers in foxholes, and their fathers and mothers sitting helplessly at home in heartbreaking anxiety have quite a different perspective. The people *must* pray, even though the wise ones after this world do not need God. The Church will not achieve her lost power, nor exercise influence in mundane affairs until once more it becomes powerful in prayer.

It was because of the feeling of the need of prayer in this time of travail of souls that the protracted season of intercession was observed; "*Novena*" for the reason that, in these days of radio universality, it is the only current word conveying our specific meaning, a protracted season of purposeful prayer.

In Catholic usage, the Novena office consists of intercession to God through invocation of a popular saint. The invocation of saints is, in Protestant theology, "a fond thing, vainly invented, . . . repugnant to the Word of God." Hence some other approach is necessary. This is found in the Holy Gospels where the believer is

(Continued on page 14.)

THE FATE OF THE APOSTLES.

St Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia.

St. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

St. Luke was hanged upon an olive tree in the classic land of Greece.

St. John was put into a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos.

St. Peter was crucified at Rome with his head downward.

St. James the Greater was beheaded at Jerusalem.

St. James the Less was thrown from a lofty pinnacle of the Temple, and then beaten to death with a fuller's club.

St. Philip was hanged up against a pillar at Heiropolis in Phrygia.

St. Bartholemew was flayed alive.

St. Andrew was bound to a cross, where he preached to his persecutors until he died.

St. Thomas was run through the body with a lance at Coromandel in the East Indes.

St. Jude was shot to death with arrows.

St. Matthias was first stoned, and then beheaded.

St. Barnabas of the Gentiles was stoned to death by the Jews at Salonica.

St. Paul, after various tortures and persecutions was at length beheaded at Rome by the Emperor Nero.

—Selected.

PILGRIM FARE.*

The Bible pictures life as a pilgrimage and man as a pilgrim. The writer of the letter to the Hebrews wrote: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth." The same conception of a man as a pilgrim is corroborated in the first Epistle of St. Peter.

Here then is a picture of life at its best, a picture of adventure and progress. Abraham, patriarch and pilgrim, by faith obeyed the command to go into another country. Moses led his people from Egypt to Canaan and endured as seeing Him who is invisible. Pilgrim Paul was not disobedient to the heavenly vision, but planted the gospel in uncultivated soil.

What, it may be asked, are the distinctive marks or characteristics of a pilgrim?

1. First, there is the historic perspective. His roots are in the past. He knows from whence he came. He is conscious of a heritage. In his concern for the future, he does not forget the past.

Paul was a citizen, said he, of no mean city. He sat at the feet of Gamaliel, was a Hebrew of the Hebrews, a debtor both to the Greeks and to the Barbarians. He was historically established.

Think for a moment of our own heritage. Memory and imagination leap back to 1492 and 1620. The "Santa Maria" and the "Mayflower" made voyages never to be repeated. Together they sail through the centuries, sister ships, equal in imperishable renown. One found where America was, the other showed the world what it was for. The gate to the Western World was opened in 1492. Columbus had rent the veil that hid one half of the world from the other. Now for a hundred and twenty years, no one discovered the use of America. In 1620, the meaning of America was discovered. The Pilgrims put to sea, and the challenge of Columbus was met by an adventure as noble as his own. When America called to them, they hastened to close with its offer. They went forth with feast and song. The little "Mayflower" with her precious cargo of 100 souls bore within her storm-tossed bosom the germ of a great nation. The winds of destiny were in her sails. She bore America to America. Here is a picture of one of them on his little threatened ship on the stormy Atlantic sea:

> He sat upon the deck,
> The Book was in his hand;
> "We are as near to Heaven," he said,
> By water as by land."

Millions of Pilgrims have followed the original colony. They have been received instantly into the privileges and responsibilities of this great commonwealth. All praise to these founding fathers who came to a new world and laid broad and deep the foundations of democratic government. And what they brought hither and built, the sons of the Pilgrims have sought to maintain, a church without a bishop and a state without a king.

The present day pilgrim fares forth, saturated in mind and spirit with this noble heritage. He believes that Congregationalism embraces more than the traditional Fatherhood of God and the Brotherhood of Man in the neighborhood of Boston. In other words, he believes the Congregational way of life has relevance, not only for New England, but also for the New South, not only for the Pilgrim Fathers, but for the sons of the Pilgrims for generations to come.

2. Moreover, these Pilgrims of three centuries ago were dominated by a profound conviction of the reality of God. They believed that they were in some way the chosen instruments for carrying forward his purpose. By faithful study of the Bible and by earnest prayer they sought to know the mind of God, and then in humble obedience they endeavored in every department of their lives to perform the divine will.

Paul's great testimony was, "I know whom, not merely what, but whom I have believed." God was the great reality. God must be real to us. A little fellow was saying his prayers one evening. And as he prayed, he sneezed. "Excuse me, God," he said. God was real to him, as real as father and mother. "Except ye become as a little child," said Christ, "Ye shall in no wise enter into the Kingdom of heaven." Until God becomes real to us, we are not qualified for the Kingdom of God. Dr. Frank Laubach, noted Congregational missionary and apostle of literacy to millions, brings God into his thinking every conscious moment.

3. The modern pilgrim places himself on the receiving end of God's blessings. He carefully maneuvers himself into position to receive God's blessings. He remembers that the early Pilgrims crossed an angry ocean to do just this.

I am completely fascinated and captivated by football. One of the most fascinating plays is the Forward Pass, that new departure which takes football temporarily out of the infantry and places it in either the catagory of the paratrooper or the buzz-bomb. I watch with interest as signals are called and the ball is suddenly snapped into the backfield. The man with the ball is immediately crowded. He begins to retreat. Then in apparent desperation he hurys the ball into a completely deserted section of the field. Then, as luck would have it, a player chances to be in that area and the ball simply falls into his arms and he races across the goal line for a touchdown! But my friend, who is a seasoned fan, tells me that the play had been planned and carefully rehearsed. Every signal had a definite meaning and was immediately interpreted by

*A message given at the Central Congregational Church, Atlanta, Ga., and the First Christian Church, Portsmouth, Va., during the Pre-Easter Season.

each player. As the ball was being snapped into the backfield and hurled into space, another player was swiftly and adroitly making his way through the line to be on the receiving end of that pass. A moment's delay would be fatal. Carelessness in interpreting the signals would be disastrous. But vigilence, practice and skill enables him to arrive at the split second necessary to receive the ball, score the touchdown and win the victory.

I say it reverently. God is making his forward passes. We must get into position to receive them. But, you say, how do you know where to get? Simply study the rules of the game. They are all contained in the Bible. God is continually flinging his passes. Therefore get into position. The position of reverent and assiduous study, the position of worship, prayer, service and sacrifice. You will receive celestial passes, score moral touchdowns, win spiritual victories. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

4. The modern Pilgrim is intent on making goodness become ingenious. He is made conscious daily that evil is ingenious. He realizes that we have been "harmless as doves," but rarely "wise as serpents." The pilgrims of light must learn from the children of darkness.

During my student days at Duke University I engaged occasionally in that highly edifying and remunerative business of keeping a child while the mother was gracing significant occasions. Little Madge was my responsibility. It was my usual custom to study during the period and glance up at the turn of each page to see that the national and international equilibrium had not been upset. One day, between the turning of the pages, that ingenious mite had overturned a bottle of ink in an attempt to polish her shoes, mopped it up with a new bath towel, washed her hands in her mother's perfume, and was looking around for more worlds to conquer! Ingenious? I have been expecting little Madge to turn up at any moment as a streamlined Eleanor or a glorified Claire Booth Luce.

Goodness must be invested with ingenuity. The description of the average Christian given by Raymond Calkins is painfully correct: "Impeccable models of blameless mediocrity." Does the description not fit like a glove?

St. Paul was the embodiment of ingenuity. He who said, "This one thing I do," also said, "I am made all things to all men, that I might by all means save some." His amazing versatility is reflected in a third of the New Testament writings, his unique missonary activities and his general bent toward the unprecedented. When he wrote, "I can do all things through Christ which strengtheneth me," I think he meant two things: First, christ was the motivation for his ingenuity. Second, that divine ingenuity prompted him to do all kinds of things to accomplish his central purpose.

What about our own program of evangelism? A new strategy is needed. Greater ingenuity must be used in getting the church to the people and the people to the church. The Congregational Christian Church is free to do that type of thing.

Again, the ingenuity of warfare is becoming increasingly apparent. We are now faced with the necessity of projecting the same ingenuity into our peace plans. Just as blood plasma is taken swiftly to distant battlefields for the saving of precious life, so we must devise ways of taking other life-giving transfusions to a bleeding civilization.

5. Our contemporary pilgrim scrutinizes regularly and carefully the time tables of the world. Time, he realizes, is the very stuff of life. Like Pilgrim Paul, he is intent on "redeeming the time." Here is one of his favorite verses:

TAKE TIME.

Take time to work—it is the price of success.
Take time to think—it is the source of power.
Take time to play—it is the secret of perpetual youth.
Take time to read—it is the foundation of wisdom.
Take time to worship—it is the highway to reverence.
Take time to be friendly—it is the road to happiness.
Take time to dream—it is hitching our wagon to a star.
Take time to live and be loved—it is the privilege of the gods.

Realizing the importance of time, he moves swiftly from one task to another. He avoids the folly of the previous generation, which did not know where it was going, but was in a hurry to get there.

He is a globe-trotter. Unlike the romantic explorer, who leisurely enjoyed the unfrequented spots of the world and returned for a lecture trip in order to dazzle audiences by his fantastic tales, the modern pilgrim is mission-minded. Motivated by humanitarian purposes and guided by the latest scientific studies, he becomes a Christian globe-trotter, a missionary-statesman extraordinary. By land, by sea, and by air, he fares forth on momentous journeys. After studying the international barometer and locating the pressure zones, he moves swiftly and skillfully to restore equilibrium wherever psychological, economic or political imbalance is noted.

One thinks of Franklin D'Eleanor Roosevelt, traveling 7,000 miles on his Yalta trip. One thinks of the Congregational missionary, George Shepherd, personal adviser to Chiang-Kai-Shek, flying on important, diplomatic missions between Chunking and Washington.

Time and direction will assume new importance in the post-war world. Wrong-way Corrigans will only clutter the essential airways of the world. East is East and West is West, and lo, the twain shall meet. Horace Greely's dictum, "Go West, young man, go West," may be amended—who knows?—and read, "Go South, young man, go South." Tomorrow the ship of destiny will fare forth to a new venture. Air-borne police will garrison the world in order to maintain peace. Educators, engineers, doctors, statesmen and missionaries, will compass the world for Christ. Valuable time will not be wasted in threshing old straw and fighting old battles. Sails will not be trimmed to the chance breezes of the shore, but in the way of the open sea and the open road will be found the way of human redemption. (Please turn to page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The first consideration in the life of a Christian should be the kingdom of God. Jesus said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." That attitude surely applies to the ministers in the Church of Jesus Christ. The ability to put first things first, and keep them there, is essential to ministerial success; and the same law applies to any full-time worker in the church. The place, the salary and the field are not of first importance. Where should one work in the kingdom of God? Why should a certain place be favorably considered? How may one best serve the kingdom of God? These are the primary questions for ministers and for other full-time workers. And laymen are not exempt from the high standards of making the kingdom first in their choice of occupation and fields of service. The kingdom of God must be the first consideration for all Christians.

The second consideration deals with other people. Jesus meant that when He said: "Love thy neighbor as thyself." God first; thy neighbor (others) second; that is the arrangement and the order for Christian people. This includes all the implications and duties set forth in the so-called "social gospel." Jesus Christ gave much emphasis to this standard of life. The social gospel is not a twentieth century discovery. It is as old as the Sermon on the Mount. And the Master Teacher illustrated this by his own dedication to a life of interest in and service for other people.

The third point is personal and deals with self. God first; others second; self third and last; that is the logical, the Christian and the Biblical order of life and service. This is a difficult order. It challenges all selfishness and self-interest in Christian service. How few there are who really find this way of life for themselves! The way of the world is selfish; and Christian people have great difficulty in getting away from worldliness and worldly mindedness. That explains why large churches and large salaries are so interesting to many ministers. Likewise, it accounts for much of the envy and jealousy existing in the churches and among church workers. Self-interest often pushes the kingdom of God from first place, and financial remuneration and personal honors become primary elements in making the choice for life service.

Many people are disturbed by the lack of cooperation in many matters related to church organization and administration. Self-interest destroys cooperation. When people are mutually interested in the kingdom of God, as the primary consideration in their plans, they will seek a cooperative way of service. Business men, in the industrial and commercial fields, are finding a way of cooperation, not by coercion, but by agreement. The church people should be as wise as the business men in their organized efforts.

Paul said: "We are laborers together with God." That is the point of unity to which all church people should come. It is easy to criticize and find fault. It is easy because that kind of criticism does not demand much thinking or mental capacity. The little carping, bitter minded critics are not making a great contribution to the kingdom of God. The interests of the kingdom are great, and it is useless to waste time over trivial matters. There is a need; and team work, cooperation, putting the kingdom of God first, and unselfishness will help to usher in a new day for the church. It is time to move forward.

I. W. Johnson.

EASTER.

By JOHN G. TRUITT.

Easter is so different
And its memories so dear;
The flowers bloom so bravely,
And the birds call so clear:
Somehow I've come to thinking
The Holy One above
Has given the Easter season
An extra load of love.

Every humble pathway
And all hidden spots
Are fragrant with the pansies
And the blue forget-me-nots;
And deep within the forest,
Lest we fail to see,
Are a thousand lighted candles
On every dogwood tree.

The Home is bright at Easter,
The Church is sweet with prayer,
The parents and the children,
And neighbors all are there;
And I have come to thinking
That the Holy One above
Has sent the risen Saviour,
With an extra gift of love!

DENIAL AND REALIZATION.

Only a few hours prior to Jesus' arraignment before Pilate, a dramatic scene had been enacted. Peter had loitered about after the arrest; he followed the group which had seized Jesus, finally joined the company when, its mission accomplished, the members warmed themselves around a fire in the hall of the high priest's house.

Peter loved his Lord, but he feared to align himself with Him in the hour of peril. Three times Peter was asked if he were not of the Lord's company; three times he denied his Master.

There had been but two companies in the garden where the arrest had taken place. The Master and his disciples made up one company; the other company was made up of those who visited the place to arrest Jesus.

Since Peter had been in the garden, was seen there by those who had visited the place to seize Jesus, he could not deny his membership in one company without identifying himself with the other.

Automatically, then, when Peter denied that he was of the company of Jesus, he placed himself in that other company, made up of priests, politicians and rabble.

Realization came quickly to Peter. Scarcely had he uttered his denial for the third time when the implication of his words overcame him; he wept.

Verne P. Kaub.

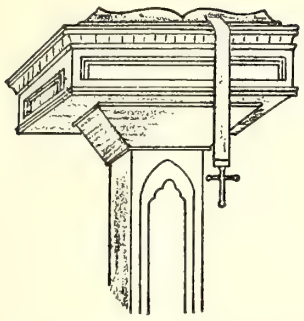
"OUR ETERNAL CONTEMPORARY."

A recent book by Dr. Walter M. Morton of Oberin College with this striking title, raises this question: "Is Jesus just a great historical character, or is He our Eternal Contemporary, embodying God's power and wisdom forever?"

Because of the steadfast belief that Christ is our risen, living Lord, our sermons at Circular Church were built up around the theme of His abiding presence. In the war against Hitler as a "leader" of a superrace, Christian faith is built on the assurance that the Leader of the human race, now and in all the ages to come, is the living risen Christ.

Our hope for the salvation of our race from disaster through the leadership of Christ is not based on the expectation of his bodily return. It rests on the experience of his Presence now and in the ages past. As Paul so often declared, the Church is his body. He is here now in the lives of his followers.

C. Rexford Raymond.



PAIN BECOMES A PLEASURE.
A LENTEN SERMON.

EUGENE H. RAINEY, *Minister*,
Evarts Community Church, Evarts, Kentucky.

Since the beginning of time, man has asked the question, "Why must the good person suffer?" Now that the earth is running red with the life-blood of millions of those who would stand for the right, this question takes on new purpose for those at home in safety, and for those at the battle front or in cities marked for destruction. Every step that brings victory nearer is being purchased dearly by the loss of both friend and foe. Our thoughts of peace are saddened with the sure knowledge that the thing we long for most will cost the lives of and bring pain to many brave persons who are giving themselves unselfishly for a better world order.

The Blood of the Martyr, the Seed of the Church.

The best answer to this question comes from the history of early Christianity, which was in many ways a time like ours. Two great leaders arose to carry on the work laid down by their Saviour and ours. Their names are familiar family names, Peter and Paul. In his recent book, "The Apostle," Sholem Asch describes in a masterly way the part that suffering and the willingness to suffer for Christ played in the early days of the Church. This brilliant author shows from a wealth of historical knowledge how Christianity molded a new type of citizen on the anvil of pain and persecution. Out of the words of Peter and Paul we get the explanation of suffering.

Both of the saintly Apostles make of suffering a joy, the thing that the average man would never expect to find there . Peter calls upon all who suffer for Christ, that is, any one who must endure pain for doing the right thing, to *rejoice*. Imagine being happy over the privilege of suffering! Paul becomes inspiring on the thought of suffering in the name of God and his Christ. Here are his words, "I count all things but loss, that I may know Him, and the *fellowship* of his *suffering*." That is to say nothing in all life is to be desired so much as the chance to suffer in behalf of the right. The great circle of those who suffer with Christ for the things of his Kingdom become the people with the most joy and satisfaction in this life and the most blessed in the life to come.

In reading the book by Sholem Asch, one is made strangely familiar with the evils practiced upon people of our day. Here are some of the things that he describes that were meted out to the early Christians because of their faith in Jesus: funeral pyres of living flesh, battle with half-starved wild beasts, and crucifixion. The hangman and the executioner's axe were but ends to long-drawn-out punishment that tested the physical powers of endurance, and challenged every fibre of spiritual force within the early Christian. The system of hostages now so repugnant and so mercilessly used in this war was employed upon the same race and for the same flimsy excuses in Nero's day.

The Fellowship of Suffering is Open to All.

To the sinner seeking satisfaction from following the lusts of the flesh, but meeting only disappointment and sorrow, the Apostles told the story of a Saviour who died to redeem them. No matter how low their estate, all were invited to join this happy fellowship of those willing to suffer for Christ. No one is a stranger to the God of love who "gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Through Jesus we learn of the Father God who loves us each as a favored child, and He alone can show us what joy and satisfaction can be when one truly lives up to his best by being pure and unselfish. So it is that the soldier of today, at home or far away, always has two battles to fight, the one against evils of the inner person and the other against those who use their power to oppress the weak.

Jesus' love and forgiveness of sinners was less hard to understand than the suffering of just persons. Paul's famous answer was that the servant is not above his master and if our Lord suffered to make clear his mission to man, then the disciples can expect no less. Therefore, if we are to win others to Christ, we must "endure hardness as a good soldier of Christ Jesus."

Evil Rises and Falls, Just as Certain as Night and Day.

Most of us puzzle over the question of evil doers. Many ask why it is that God permits such people as the dictators of our time to exist at all. Yet, those who set about to destroy what we as Christians consider to be just and true, seem to prosper. Why must the lives of so many innocent be sacrificed that these cruel tyrants shall be stopped and destroyed?

Somewhere along the way, we as nations and as individuals have failed to live up to what we know to be the will of God. Because of our neglect, evil gets an unfair start, and the vicious cycle of war and destruction must begin. When those who stand for the right become determined to stop injustice and oppression, the fate of the evil doer is sealed. God is always on the side of truth. It is impossible for wrong to triumph for long. Today, we remember our Nero and our Pilate for their association with Christ and his early followers. Were it not for this, oblivion would have overtaken them as it has many generations of those who stand against God.

In every war the soldier and his mother ask their church if it is right to make war. Various answers come to this painful question. But Christian history would seem to justify a war of righteousness and for the defense of the innocent. True, neither the Apostles nor Jesus advocated war in their time. Yet, they were of such a minority group that resistence would have been useless on their part. Can this be used as an excuse for great and powerful nations like ours that have the strength to put down evil? As we use our police force to track down the criminal, so it would seem that there are times when even a Christian nation must use its resources to make war on those who would promote evil for their selfish ends. If this be true, then an army can be the instrument of God to stop evil and promote good.

The Just Suffer That Others May Escape Evil.

Those who suffer or even die in the work of the Lord, through faith enter into the fellowship of suffering. They are the real blessed. Not only do they have the assurance of life with Jesus in the resurrectian where there will be no sorrow nor pain, but by their example they can lead others to Him. Could it not be that out of the pain and sorrow of the present, where we are forced into a war of gigantic pro-

(Continued on page 13.)

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 22, 1944.

Sunday Schools.

Mayland, Broadway, Va.	$	3.00
Bethlehem, Broadway, Va.		3.50
First, Norfolk, Va.		17.56
Flint Hill (M), Biscoe, N. C.		3.59
Smithwood, Liberty, N. C.		5.18
Pleasant Hill, Liberty, N. C.		39.56
Liberty Spring, Suffolk, Va.		5.00
Total	$	77.39

Individuals and Churches.

Big Oak, Eagle Springs, N. C.	$	15.00
Old Zion, Norfolk, Va.		10.00
Total	$	25.00
Total for the week	$	102.39
Previously acknowledged		14,206.92
Total since Sept. 1, 1944		$14,309.31

Gratefully,

MATTIE COX PARKER,
Secretary.

MISSIONS SECRETARY PASSES.

George N. White, a distinguished church leader and a secretary of The Board of Home Missions and the Missions Council, with headquarters at 287 Fourth Avenue, New York City, died at his home on Tuesday, March 13, in his 62nd year.

Mr. White has been associated with educational and missionary work during practically all of his adult life. In 1925, Mr. White was called to the Chicago office of the American Missionary Association, where he worked for 10 years, when he became Associate Secretary of Administration at the New York office. Upon the merging of the boards he was elected to the position of a secretary of promotion for both home and foreign work, and held this position until his death.

THE DAY OF LIBERATION.

The thrill of looking up into the sky and seeing it filled with a great cloud of parachute troops coming to bring liberation after three years of life as a prisoner of war, came to Miss Valley L. Nelson, R. N., Congregational missionary nurse from China, caught in Manila, while en route to America, at the time of Pearl Harbor.

Miss Nelson writes through the Red Cross from the Philippine Islands following her release, of how she and her fellow missionaries were "miraculously rescued by parachute troops in cooperation with the guerrillas."

The gong had sounded at 7 a. m., summoning the prisoners for roll call, and just as they were going out the door they looked up and saw a great cloud of parachute troops descending. "Our day of liberation had at last arrived," writes Miss Nelson. "Instead of proceeding to the road, we turned back into our barracks as just at that moment the sound of rifle shots came from various parts of the grounds. So into our cubicles and under our beds was the best place for us, for the Japanese soldiers were hiding in ditches all over the place. The skirmish did not last a great while, for our troops had planned well and executed effectively.

"At about 8 a. m., the amphibian tanks came rumbling in and we were ordered to pack only personal effects in handbaggage that we could carry ourselves. . . . Then we were brought across a lake in the tanks, with another skirmish while we came. It is impossible to describe our feelings when we beheld the guerrillas and our American boys running past our barracks chasing our captors. At the time we did not guess that our troops thought that were they not to rescue us at that time they would be too late to find us in the land of the living."

From the time she was brought to Los Banos internment camp from Manila last July, Miss Nelson lost 25 pounds. She said that she had had "some wonderful experiences as well as some difficult ones," and added that the prayers of her friends had had power to sustain her.

Miss Nelson was born in Kansas and was educated at the University of Washington and Seattle General Hospital (R. N.). She first went to China as a nurse under the American Board in 1924. She served in Lintsing Hospital, in Tehchow and in Tunghsien, all located in North China. When the war made it necessary for her to leave, she had reached Manila, in 1941, en route to America. Following Pearl Harbor, she was interned first in Manila and then in Los Banos.

MISTREATED BY JAPS.

In an effort to force from him information about guerrilla activities in Negros Oriental, Philippine Islands, Rev. Alvin H. Scaff, young American Board missionary, reports brutal treatment by Japanese soldiers. In writing to Boston headquarters, following his release from the Los Banos prison camp, Mr. Scaff says: "I was slapped, kicked, beaten, slugged, tied, hung by the hands, part-starved, put in solitary confinement and threatened."

(Continued on page 9.)

Church-o-Gram

ELON COLLEGE N C 3 29 1945

TO CONGREGATIONAL CHRISTIAN CHURCHES
SOUTHERN CONVENTION

EASTER MESSAGE NEEDED IN ALL NATIONS STOP
GENEROUS OFFERING FOR MISSIONS IMPERATIVE
STOP PLEASE DO YOUR BEST STOP

F C LESTER

News of Elon College

By President L. E. Smith.

EASTER—1945.

Easter will have a new meaning to thousands of homes and tens of thousands of individuals this year. Not until Christ had been crucified, dead, buried and resurrected, did the resurrection find a place in the hearts and minds of the disciples. They did not see how He could die. Had He not healed the sick and raised the dead? Did He not have power over his enemies? How could anyone kill Him? Should He die or should He be killed, could He live again? How could anyone live when He was dead? These questions troubled the disciples and those who would be followers of Him in the days of his flesh. They trouble us today. They are filled with mystery. To many they are still unanswered. We shall never understand them fully and completely until we find the answers in the joy of our own experiences. So long as we are in life and in health, and the members of our families are in life and in health, we may be prone to think only of this life, its privileges, its joys, its riches and its security. But when the forces of evil and of tragedy begin to break into our families, disturb our peace, explode our false theories of security, when death begins to take from us those whom we love and who mean the world to us, then we shall begin to think not only of life but of death—of the possibility of life after death. Before it has been a belief, now it becomes a hope, and expectancy.

The world is facing death today as never before. The front pages of our papers are drab with the stories of the destruction of human life. Men, women and children are slain without mercy. We read of the loss of a submarine. The entire crew of sixty-five is reported missing. We read of the "successful" conquest of Iwo Jima, with more than 4,000 of our own men dead and more than four times as many of the enemy dead. We read of hundreds of thousands dead in the course of this terrible war—and the end is not yet. The ones of us who have sons or daughters, a husband or a sweetheart, wait in anxiety, in fear, in prayer and with hope that they may be spared. But they all cannot be spared. Some must die.

When the message comes, hope—the hope of a better, a richer, a fuller and a more peaceful life—fills our broken hearts. We try to console ourselves with the fact that they were fighting for the right, that they laid down their lives for country and for us, that because of their sacrifice and faith they may find a richer and a more enduring inheritance. In our disappointment, grief and hope, our vision is widened until it spans the reaches of earth and sweeps the shores of heaven.

Easter is different. For us it has a new meaning. Some day we shall find a new fellowship—a fellowship arising out of old acquaintances but maturing under new conditions.

Today Easter has a new meaning for a wounded and a dying world. The gospel of Christ, the gospel of the resurrection, has a new power with men. Ministers of the gospel! Servants of the living God! Preachers of the ministry! Followers of the resurrected Christ! This is our day of opportunity. This is our responsibility. Men are dying. Will we give Him to them? Will we preach Him in reality and in truth. Will we turn from a mere pedantic practice in religion to a living, vital ministry, bringing life to dying men instead of the passing comfort to self-satisfied would-be worshippers. This is our opportunity. This is the Church's opportunity to lift up Christ that the world may be drawn to Him.

CONFERENCE APPORTIONMENTS.

Reports from the Sunday schools and churches are a bit more encouraging this week. Surely a number of our churches received an offering for the College during the College Period that have not mailed their reports. If your church received an offering for the College, or if you have sufficient money in your treasury to pay your college apportionments or a part on the amount, it would be most helpful if you would mail the same. As a rule, the spring and summer months are more difficult for the College than any other period. This difficulty is multiplied due to the necessarily reduced enrollment. We all know that there are times when money means more to us or the causes in which we are interested than at other times. The Church's financial assistance to the College at this time will mean much more than in the fall months. To pay your conference apportionments now perhaps would not inconvenience your program, but it would be of great assistance to the College. We are most appreciative of every cooperative and helpful effort.

Previously reported		$1,678.99
Sunday Schools.		
Eastern N. C. Conference:		
Youngsville	$ 15.00	
Eastern Va. Conference		
Holy Neck	96.00	
Churches.		
N. C. and Va. Conference:		
Mt. Zion	52.00	
Western N. C. Conference:		
Liberty	25.00	
		188.00
Grand total		$1,866.99

MISTREATED BY THE JAPS.

(Continued from page 8.)

Mr. and Mrs. Scaff were located in Dumaguete, Negros Oriental, and were on their first term of service. Their two-and-one-half-year-old son, Larry, was born in the Philippines during their period of hiding.

The Scaffs had been hiding in the mountains, but were captured in November, 1943, and jailed two weeks in Dumaguete, two weeks in San Carlos, four weeks in Bacalod, and finally were taken to Manila and interned in Santo Thomas. Last April, they were transferred to Los Banos prison camp.

In spite of all they have been through, Mr. Scaff reports that they are in fairly good condition and that Baby Larry is "in excellent health and spirits." Both he and Mrs. Scaff have lost much weight and suffer from early beriberi symptoms, Like all of their fellow missionary prisoners, they write joyfully of their rescue by United States troops.

When the Scaffs first went to the Philippines in 1940, they were stationed at Dansalan, Mindanao, but were later transferred to work at Silliman University, Dumaguete, Negros Oriental.

NEWS FROM SANTO TOMAS.

Rev. Edward L. Nolting and his wife, Mrs. Eda Rosina Nolting, were en route to his post in American College, Madura, India, when the Japanese made their attack in December, 1941, and were detained at Manila. and imprisoned and Santo Tomas. Seven of our missionaries were released from Santo Tomas, and their dramatic communications, written out

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Last Sunday you went to Sunday school and to the church service and were reminded of those children of New Testament days who greeted Jesus with palm branches and flowers and marched along by his side as He journeyed into Jerusalem on the first Palm Sunday.

When I was in the Seminary, I asked my Bible teacher what he thought happened to those children who loved Jesus so much, and who made his journey to Jerusalem a happier, brighter one? His answer was: "I think that they became those early Christians who labored so hard amid persecutions and hardships to make Christ known among those who had not been privileged to know Him and his way of life. They are responsible, in my thinking, for the increase and steadfastness of our early Church!"

Will you go to church on Easter Sunday with the determination in your hearts to become members of his church today, who will make his love and his way of life known to those who do not yet know Him? Your church needs you boys and girls to give it new vision, new strength, and new courage, mixed with that "daring" which was characteristic of the young Christ as He visited the Temple at the age of twelve.

Almost all of you have relatives in the service of our country. Will you remember to pray for them, to name them by name, on this Easter Sunday- Will you, with me, pray for our enemies, that in the future we may come to know and to understand each other—so that we may come to a day when we can live together in love and peace, as the children of one Father should? Will you earnestly seek to replace any hate that you feel in your hearts with the love that Christ knew on the Cross? Then when we hear the Easter Greeting: "Christ is risen!" we can respond in sincerity: "He is risen indeed!"

May you have a blessed Easter.

Sincerely,

DOROTHY TODD.

CHILDREN ARE COPY-CATS.

By LOUISE PRICE BELL.

Issued by the National Kindergarten Association.

"Blast that scooter . . . mean ole thing!" growled little Bobby, when the scooter wheel failed to turn just as he wanted it to do. "I said *Blast!*" and he looked up at his mother who was chatting with a friend.

"Where in the world did he *ever* pick that up!" she exclaimed in a shame-faced manner. Then, to Bobby, "Never let me hear you say that naughty word again!"

Children are natural imitators and born copy-cats. This mother knew very well that Bobby had heard his daddy use that word and that was why she was shame-faced. Had she *not* known that, she wouldn't have been so embarrassed and would probably have said calmly, "Bobby, we use the word *blast* when men put a stick of dynamite into the rocks to break them apart. It isn't sensible to use it with regard to a scooter." And Bobby would have asked some questions and then would have been pretty well convinced.

When little Sara hears her mother say, "I can't go to the Red Cross this afternoon, Madge; I have a splitting headache," and then sees her playing bridge with three neighbors all the afternoon, she copies. She tells her little friend Jean that she can't play *house* because she has to help her mother take a nap, when what she really wants is to play *jacks* with another friend. Yet nine times out of ten, if her mother overhears this she will reprimand her small daughter, saying she is not telling the truth.

The telephone rings. "If that is Mrs. Green, tell her I'm not here," says Mother. "I can't talk to her now." Mother doesn't think *that* is wrong; but actually she is telling her little girl to lie—to do the very thing for which she often punishes her. And then she wonders why the child is not more careful to tell the truth!

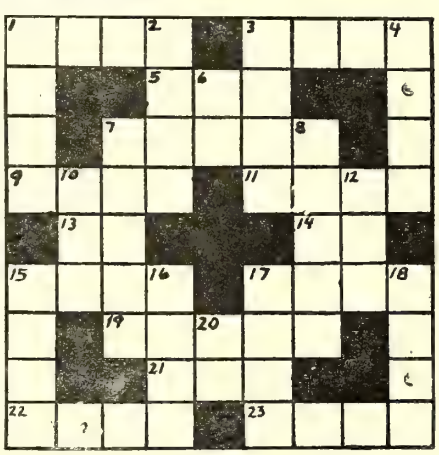
A little child of four started complaining that she was tired, had a bacheache, a sideache, and so on. Finally, the father became alarmed and took her to the family doctor, who examined her and found that there was nothing wrong with the child. He knew the mother, and in confidence he told the father:

"Mary is only imitating her mother, Mr. Keener. Mrs. Keener is slightly neurotic and evidently complains in front of the child. Now the child is forming the same complaining habit, I am sorry to say. If you don't mind, I think I'll have a talk with Mrs. Keener."

It was fortunate in this case that the doctor was a student of psychology as well as of medicine. It was also fortunate that Mrs. Keener was a sensible woman who had her child's welfare at heart. She accepted the advice of her physician, began to check up on her constant complaining, and actually cured herself of that very bad habit. Purely as a matter

(Continued on page 14.)

CROSSWORD PUZZLE.



ACROSS:

1. A tailless webfooted, leaping amphibian.
3. Children's pets.
5. A girl's name.
7. Place of interment; tomb.
9. Gentle in temper and disposition.
11. Periods of time.
13. A negative answer.
14. Like.
15. A rabbit.
17. To see at a distance; see unexpectedly.
19. Song or refrain sung in a warbling voice.
21. Noncommissioned Officer. (abbr.)
22. The Easter Bunny is supposed to lay them.
23. Necessity; urgent want.

DOWN:

1. A farmer's land.
2. To bind; to encircle.
3. Nickname for David
4. Errors; transgressions.
6. Deposit Account. (abbr.)
7. Praise ascribed in adoration.
8. Remove by use of an eraser.
10. A girl's name.
12. The common viper.
15. Place where you live.
16. Long periods of time.
17. Our Church College in N. C.
18. Thirty-six inches; three feet.
20. District of Columbia. (abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Date; 3. Palm; 5. N. C. I.; 7. March; 9. Room; 11. Keen; 13. C. V.; 14. Av.; 15. Step; 17. Oven; 19. Daily; 21. R. A. E.; 22. Trees; 23. Over.

DOWN: 1. Dear; 2. Enam.; 3. Pick; 4. Mean; 6. Cr.; 7. Moved; 8. Heavy; 10. Oct.; 12. Eve; 15. Slit; 16. Pare; 17. Oleo; 18. Near; 20. Ia.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PROGRESS OF GROUP THINKING.

Here are some suggestions for leading group discussions. They are taken from an analysis of "The Process of Group Thinking," By Harrison S. Elliott. How do they fit in with your discussions?

Keep in Mind—

1. Group thinking uses the contributions of all in the group. Each one participates according to his ability.

2. Group thinking depends upon information. The facts must be assembled. It is not a process of pooling ignorance.

3. It is different from an argument, for in an argument, each one has already made up his mind and sticks to his particular side even when he feels it is wrong. In a discussion, one comes with an open mind, expecting to get new light on problems in working with others in search for a solution.

4. For a group discussion, we are assuming that the group is facing a common situation, or that there is before the group an issue of interest to all, and the aim is to find what to do.

Getting the Situation—

1. In whatever form the problem faces the group, it is important first to recognize that it is not sufficient just to state the problem. Time must be taken for a description of the situation as it appears to various members of the group.

2. Each person must not only be aware of the problem as it appears to him, but must also understand it as it looks to others in the group.

3. Likes and dislikes, attitudes, prejudices and idiosyncrasies of the members of the group, individual situations, must be taken into consideration.

4. Persons should not take sides early in the discussion, but suspend judgment until they have examined all the facts and listened to various viewpoints.

5. In every case, the person making the contribution should indicate why he considers the factors he mentions important, why he thinks this a question of concern, why he believes the issue he states is the important issue, or why he believes those are the reasons for a difficulty.

6. A time comes in the discussion when no new contributions are being made. It is then time for the chairman and the group to work together in making a summary of the important factors in the situation and the issues which have emerged.

"Nothing so surely makes for sanity and the sense of growth and fulfillment in life as does the right choice, adhered to."

BEER GOES TO SEA.

General Order No. 99, which excluded beer and other intoxicants from American naval vessels, has been modified by departmental action to permit the transportation of beer, not to be consumed until destination is reached.

Constantly the thin lines defending the remnants of temperance in the United States are being probed in the unremitting effort to wipe out all restrictions upon alcohol consumption. It is a drunkard's progress from waste to waste, futility to futility, disorder to chaos. Like the horse leech, the liquor traffic continually cries for more, more!

Many millions of Americans will be particularly disturbed by this new naval policy because of the seeming cooperation of government with the determined effort of the liquor traffic to make every American soldier and sailor a consumer of alcoholic beverages, with the inevitable consequence that hundreds of thousands of them, many of whom were taught in their homes and churches that total abstinence from alcohol is the better way of life, will in due time be added to the constantly swelling roster of alcoholics.

The following editorial in regard to the Secretary of the Navy's modification of General Order 99, appeared in the Washington Post:

"The recent order permitting beer to be carried on United States naval vessels, not for consumption on shipboard but for the use of sailors on shore duty or on shore leave in remote places, seems a very sensible solution of an old and much vexed problem. There are various good reasons why crews at sea in wartime need to be kept in a state of perfect sobriety, even in hours off watch. But it also seems unreasonable to enforce total and prolonged abstinance on those sailors whose assignments take them to remote and isolated parts of the world where beer is unknown and hence unobtainable, when in American Army posts everywhere, beer is available to soldiers.

"It was a little over thirty years ago that Josephus Daniels, then Secretary of the Navy, stirred up a tremendous tempest of indignation and controversy by his order abolishing the officers' wine mess, and forbidding alcohol in any beverage form to be carried on any American warship. Today few can doubt that the Daniels order was fully justified and altogether sound. The drinking of alcohol in any form on shipboard has long been prohibited to enlisted men; thus the main effect of the order was to place officers and crews on an equality of sobriety, with a consequent improvement of morale. The enlisted man at sea endured his thirst more cheerfully in the knowledge that it was shared by the whole fleet, and was not merely a penalty of his lower estate.

"It does not appear that the new order permitting beer to be carried among the stores represents any serious departure from the Daniels tradition. Sailors and officers must still do all their drinking ashore. Of course, the American attitude toward alcohol has changed somewhat since 1914, when the faith that most of our social evils could be cured by prohibition was waxing strong in many parts of the country. For a very large number of Americans beer in modest quantities has now become a part of the daily diet. Perhaps a time will come when it will seem wise and suitable to allow beer and lighter wines to be served in moderation aboard naval ships, while continuing the prohibition of distilled liquors and fortified wines. But it will be time enough to consider that after the war."

The confidence of the people in the navy, a confidence surviving the shock of the Pearl Harbor disaster, which followed a big party night, has in considerable part been founded upon General Order 99.

Now beer is to be allowed on naval ships—in transit. Much of it, no doubt, will leak out before its arrival at ports of delivery, a supposition

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE BOOK AND THE FAITH.

Lesson II—April 7, 1945.

Memory Verse: *"The word of the Lord abideth forever."*—I Peter 1: 25.

Lesson: Psalm 145; Proverbs 2: 1-9; II Corinthians 3: 1-8; II Peter 1: 21.

Devotional Reading: Psalm 119: 153-160.

The Faith.

"Without faith it is impossible to please God; for they that come to Him must believe that He *is*, and that He is a rewarder of those that diligently seek Him." Thus saith the Scriptures. A man must believe that there is a God, and there is the possibility of finding God and receiving from God. From whence cometh that faith? "Faith cometh by hearing," says the Word in another place. Faith is based on what one has heard, what has been told one, what one has read. There is what we call the Christian Faith—faith that there is a God, faith that He revealed himself in Jesus Christ, faith that this Jesus Christ died for our sins and rose for us to live forevermore, faith that underlying the universe is a Father's care and concern; and this faith comes by hearing. Others bear witness to what they have discovered and heard and experienced.

The Book.

The Book is a historical record of what men have thought and heard and experienced concerning God. It is the record of man's continued search for God and of God's search for man. The Bible may be an object of faith in one sense, but it is rather a source of faith in the best sense. To read it with an open mind and a responsive and obedient heart is to learn some things about God and about Christ that create and nourish and sustain faith. The Book is closely and vitally related to faith. It gives us the grounds of our faith, it stimulates the growth of our faith, it strengthens the structure of our faith. One needs to read the Bible constantly and prayerfully if he is to keep his faith alive and alert.

This Book of the Faith.

The Scriptures did not come by the will of men; but holy men of God spoke (and wrote) as they were moved by the Holy Spirit. A man did not say to himself, "Now I am going to sit down and write a book of a Bible." But the Spirit of God moved on the minds and hearts of men, holy men, and the message came from God. Not in some mechanical fashion, of course. The Scriptures reflect the different temperaments and outlooks of the men who wrote them, but the basic fact is that the Bible is God-motivated, God-inspired, God-directed.

The Book and the Coming Generation.

"My son, if thou wilt receive my words, and lay up my commandments with thee . . . " The word son may refer to a young child or to a young man, or even an older young man, but the principle is the same—it is desirable and important that the Word of God be put in the hearts of the coming generation. The Word is a lamp unto his feet and a light unto his pathway. President Woodrow Wilson said a significant thing when he spoke thus: "I want to urge that we regard the whole business of the Sunday school as the familiarizing of the children with the Word of God. It is very difficult for a boy or a man who knows the Scriptures ever to get away from it. It haunts him like an old song. It follows like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life."

We are not doing enough in the way of familiarizing the coming generation with the Scriptures. Even at best, the Sunday school cannot do it all. Nor can the home. The present increase of teaching the Bible in the week-day schools seems to offer one of the best ways of helping the coming generation to become familiar with the Word of God.

The Book—a Modern Testimonial.

In answer to a question by Dr. Stidger as to whether he read the Bible as he used to do earlier in life, Henry Ford replied as follows: "Yes, I have a Bible in every room in the house. I like to have a Bible close so that I can pick it up and read. I read at least a chapter every day. You know I took a pledge with Woodrow Wilson during the last war to do that. It was the evangelist, Wilbur Chapman, who got us to do that. I once asked President Wilson if he had kept his pledge, and he said that he had. I know that I have. In fact all the good I know I got out of the Bible. I got it first in the old days when I used to read a chapter out of the Bible every morning in grammar school. I wish they still did that. Honesty, integrity, morality, ethics, how to deal with people—all this I have learned from daily Bible-readings. You know we always have a new birth of Bible-reading in wartime. It's good for us. It's coming in this war like it did in the last one. President Wilson and I were not the only ones who took vows to read a chapter in the Bible every day. Millions did that, and it was all to the good."

That is a significant testimony and witness. It is sobering and shaming and stimulating. If this big business man has through all the years kept his pledge and has made it the rule of his life to read the Bible every day, why can't we? Who will join the writer of these Notes in a solemn pledge to let no day pass in which we do not read at least one chapter from the Bible. What a difference, a vital difference it will make if we do this sincerely and seriously. Begin today, do it every day.

CHRISTUS CONSOLATOR.

Beside the dead I knelt in prayer
And felt a presence as I prayed;
Lo, it was Jesus standing there;
He smiled: "Be not afraid."

Lord, Thou hast conquered death we know;
Restore again to life, I said,
This one who died an hour ago,
He smiled: "He is not dead."

Asleep then, as Thyself didst say,
Yet Thou canst lift the lids that keep
The prisoned eyes from ours away;
He smiled: "He doth not sleep."

Nay then, though haply he doth wake
And look upon some fairer dawn,
Restore him to our hearts that ache;
He smiled: "He is not gone."

Alas, too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross;
He smiled: "There is no such."

Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we know they are;
He smiled: "And I am here."

Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep nor wander far away?
He smiled: "Abide in Me."

—Rossiter Raymond.

EDITORIAL.

(Continued from page 5.)

6. Our twentieth-century pilgrim accepts his bill of fare with the realization that it includes an element of tragedy. Part of his equipment is a mind-set and a heart-set for disappointment, sorrow, suffering and bereavement. This inner fortitude is achieved by a reading of the Psalms, many of which were baptized with the tears of Israel. A philosophy of life which is not wrecked by unexpected tragedy is built by facing the totality of life. For instance, Emile Cammaerts writes of such an experience in his book, "Upon this Rock." Here is a poignant story of a father whose son was lost in a RAF mission over Germany. The father had no spiritual equipment with which to meet that stark reality. After an arduous mental and spiritual orientation, the father achieved reconciliation by sharing sorrow with his wife, even as they had once shared happiness. The pilgrim finds strength and comfort, not only in his cultural heritage, not only in his empirical philosophy, but more especially in the Cross of Calvary towering o'er the wrecks of time. There in "God's great heartache on the bosom of time" he finds the antidote for evil in the world. Here is the central reality of Holy Week.

There are many stories of heroism coming out of the present war. But, to me, none are more impressive than the little publicized account of the conscious objectors who have volunteered for public health experiments of various types. One of the most important medical discoveries that has been made during the war is the cause of jaundice. According to the head of the Jaundice Commission, the conscious objectors made "a most valuable" contribution to the study. Three out of every five of the volunteers developed the disease. A new powder, D D T, has been developed by which typhus epidemics are being controlled or prevented. The first important tests were made on C. O.'s from CPS camps. It is said that many of these boys have lost their lives in these "Guinea Pig" experiments. Well, these young pilgrims have learned to *accept* and *utilize* the tragic element in life. Those of us who may not have been caught in the treadmills of the conscious objectors, may share vicariously in their maintainence through our denominational channels.

7. Finally, the pilgrim's fare includes the vista of Eternity. He realizes, with St. Paul, that our real citizenship is, now and eventually, in heaven. He knows that this mortal must put on immortality. He is persuaded that death is not a period which brings the sentence of life to a full stop, but only a comma which liberates it for greater eloquence. He therefore looks confidently beyond Palm Sunday and Good Friday to Easter and Pentecost, and is content to join the ranks of those who "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth."

Fare you well, and God bless you!

PAIN BECOMES A PLEASURE.

(Continued from page 7.)

portions in order to defend what we believe to be right, that there can come a challenge to all to build more securely on Christian foundations for the world of the future? If following victory the American that we love can so live in honor, in justice and in love that the world may learn of us about the Christ who died to establish the fellowship of suffering and to release men from their sins; then no price is too great for us to pay.

For the American soldier or sailor, hardships mean nothing, if mother, home, wife and child can be spared the horrors that millions in other lands than America have been forced to undergo. To the Christian, no difficulty is too great, if only the Church he loves can still point men to the foot of the Cross that there they may be released from their sins and know the Christ who loves them beyond limit. To Christ, the hard way of Calvary is only a joy if He can find the repenant thief who wishes his sins forgiven. To God, the Creator of us all, the Apostles point out that He too is willing to enter the fellowship of suffering by giving his Son on the Cross that the world might know how much He loves them.

Just why there is the element of pain in life is made clear by the nature of human experience. Through mother's pain that makes life possible, she is transformed into a being of infinite patience and sympathy, just as Jesus' suffering has led Him to a sympathetic understanding of our lives. Out of great crises like war, many become chastened personalities. It is from disease that we learn the value of health, and by observing the way of the wicked one can see the real value of truth and purity. It is evident that the lessons of adversity are valuable for daily living.

Resigning ourselves to sorrow and learning the pleasure of pain should be the earnest effort of all, even as James Montgomery prayed in his famous hymn:

Should thy mercy send me
Sorrow, toil and woe,
Or should pain attend me
On my path below,

Grant that I may never
Fail thy hand to see;
Grant that I may ever
Cast my care on Thee.

NEWS FROM SANTO TOMAS.

(Continued from page 9.)

of the hearts of Americans freed from the nightmare of life in a prison camp, speak for themselves.

Mr. Nolting writes:

"Greetings from a free people—*free*, that is what we mean and, my, how can we possibly tell you how it feels! On Saturday night, we experienced one of the most thrilling events that could come to us in this internment camp. In rolled a big tank, then jeeps, trucks, cannon—the spearhead of the American Army, to hold Santo Tomas, to protect us and establish quarters. Cheers, greetings—well, why try to describe it?

" . . . It has been a long three years. . . . Folks who went home earlier could tell you first hand of the situation here, but they knew nothing of what we have had to go through this last year, especially the last months, weeks, and especially days. It has been hard, bad, tough, but we have seen it through with courage and faith and hope and reliance in God. We have to put on the record for health—poor. We are all of us down with malnutrition, depleted in health and strength.

"Food—what a feeling to get some real nourishing food . . . we are now getting some real food, beans and bacon for lunch—oh, how good, and how we relish it! Now that the Army is taking over the feeding of the camp, we are to get a-plenty of real food again.

"Of the treatment we received, we will tell later. The morale of the camp has been high and good, especially since the boys have arrived. The boys are wonderful, so friendly, kindly and unassuming, yet we know what big things they have done. What a different world we live in these past three days!"

Mr. Nolting had been acting in the camp as an orderly in the children's hospital, and Mrs. Nolting had been acting as superintendent. The hospital has now been turned over to Army nurses.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The weatherman has been extremely good to us during the first half of March and has given us beautiful, warm, clear weather. The Orphanage farmer has made good use of his time and has top dressed nearly one hundred acres of wheat and oats. He is now putting a top dressing on the lespedesia seeded last year. By actual evperience he finds it pays good dividends to do this.

Since the weather has cleared up the little children have had a great time playing ball and swinging in the swings. No one knows what a relief it is to the matrons and the superintendent to have them play out on the campus instead of in the house. From November to March, there was hardly a day they could play outside. What a blessing good weather is to us.

Garden work is taking some of our time now. Planting Irish potatoes, garden peas, beets, cabbage and other garden vegetables takes time and patience. We plant as early as the weather will permit, and then every few weeks we plant again. This way, we can have vegetables coming on all the summer through after the start.

It has been remarkable that we have had so little sickness during the winter in our large family. We have had no scourge of any kind. We had one case of appendicitis after Christmas. These cases generally get back home in three or four days. Some years ago they had to stay in the hospital nine or ten days.

Easter Dresses? Easter shoes or some kind of footwear! All of our girls do not have the same taste in buying shoes. We try to let them please themselves, but to suggest a slipper that will be economical. That is one Job—to fit and satisfy them, especially when the merchant shows them a high priced shoe and it looks so pretty, but the price is too high for us to buy. It is awful hard to get a cheaper shoe to fit.

We have limits as to the price and try to hold them to these limits. Sometimes a class is supporting a girl and will send five dollars to buy her shoes. In that case, if she wants to put the entire amount in a pair of shoes, we let her do it. We take it for granted that that is what the class wants us to do. Buying Easter shoes is some fun.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 29, 1945.

Amount brought forward		$2,457.16
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Hope Mills	$ 14.15	
New Hope	7.00	
		21.15
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Norfolk, First	17.88	
		24.88
N. C. and Va. Conference:		
Durham	$ 28.69	
Reidsville	15.00	
		43.69
Western N. C. Conference:		
Grace's Chapel	$ 9.00	
Pleasant Hill	49.17	
		58.17
Va. Valley Conference:		
Mayland		3.00
Total for the week		$ 150.89
Grand total from churches ...		$2,608.05

"PROTESTANT NOVENA."

(Continued from page 3.)

instructed, with a promise, to ask freely in the name of Jesus. One of these passages was taken as the theme of the Novena: John 14:11-17, including those words of our Lord, "Whatever ye ask in my name, I will do, that the Father may be glorified."

The Novena intercessionists consist of a litany, or responsive supplication, together with prayers as models of petition, and a final collect of submission to God's will. These prayers are suggested for private use in closet or in church; and are used in any regular public worship of the congregation at the will of the minister.

FOR THE CHILDREN.

(Continued from page 10.)

of course, little Mary ceased her complaints. She didn't hear them, so she couldn't imitate them.

A cherry "Good Morning" is the best way to start every day, and if the children in the family hear this, they are pretty likely to go through life with the "cheerful morning face" that everyone enjoys seeing. If, on the other hand, parents are grumpy in the morning, they can well expect their offspring to be the same. For children are the most wide-awake copy-cats one can find anywhere!

The Mid-Year Session of the Valley The Mid-Year Session of the Virginia Valley Central Conference is being held on Thursday of this week at Bethlehem Christian Church, Rev. G. H. Veazey, minister.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

REV. MILO J. SWEET PASSES.

Rev. Milo J. Sweet died on March 15, at his home in Daytona Beach. The funeral was conducted by Rev. George Penn at the Congregational Church, March 19. He leaves a wife who, with her sister, will continue to live at the home, 110 Mariom Street, to which they had retired but a few months ago.

Mr. Sweet, fondly called "Milo" by a host of friends, was a native of Michigan. His early struggles for an education revealed the indomitable spirit of the man. By teaching and preaching, he worked his way through college and seminary. He studied at Chicago Seminary, but received his degree from Hartford Seminary. He held pastorates in his native state, among them being Pontiac and the Highland Park Church, Detroit. It was during his pastorate at the latter church that the fine building was built.

Late in 1925 he accepted a call to Avon Park, Florida, and later served the church at Tampa. He was the moderator of the Florida Conference in 1930, after which he became pastor-at-large for North Carolina and Georgia under the Extension Boards, and under the leadership of Secretary W. Knighton Bloom. He was deeply interested in the plan of union of the Congregational and Christian denominations, and had an active part in bringing it to fruition in the Southeastern area.

Mr. Sweet's great vitality and energy, his loyalty and devotion, and his sincere brotherliness, enabled him to render a great service as pastor-at-large. Upon reaching the retirement age he became pastor of the Union Church, Chattanooga, Tenn., and later of the Church at Pomona, Florida, from which he retired last summer.

He was a great human, a sincere Christian minister and a devoted friend.

EDWIN C. GILLETTE.

DIRECTOR OF VISUAL EDUCATION APPOINTED.

(Continued from page 2.)

ches because as a pastor I have tried and tested them. I believe in them also because of the proof of their great value established beyond question by the armed services. They are the tools of a new day in education. I approach the work of Director of Visual Aids for the Congregational Christian Churches, not as an efficient expert, but as a minister of Christ, keeping in mind the problems of the local church. It is still a pioneer work."

Because of his skill in the use of visual aids, Mr. Ferguson has been in great demand as a lecturer and director of workshops on this subject at summer conferences. He has been asked to put on demonstrations in many churches and invited to serve as instructor in visual aids at Chicago Theological Seminary. He conducted for the Methodist Church of the Rock River Conference a course in visual aids in the Temple School of Religion and has contributed articles on the subject to the International Journal of Religious Education.

BEER GOES TO SEA.

(Continued from page 11.)

justified by the notorious tendency of alcohol to leak in transit through a dry area. Men called to battle stations may sometimes be found without that fine edge of fitness which so frequently spells the difference between victory and defeat.

But, says the Washington *Post*, this is *only the beginning*. After the war the men are to be permitted to drink on shipboard without depending upon leakage—in moderation, of course, just as many thousands of them drank on Saturday night, December 6, 1941, in the Japanese-owned saloons of Honolulu.

Dr. Gallup says that 37 per cent of the people of the United States want the return of national prohibition *now*. This is astonishing in view of the fact that no campaign has been conducted to bring to the attention of all of the people the amazing increase in drunkenness, drunken driving, juvenile delinquency and general crime during the past ten years. The people have seemed to sense the waste of raw materials, labor and transportation in making and distributing intoxicants, the scandalous favoritism enjoyed by the beer and wine industries in the face of the rationing imposed upon more useful activities.

At some point these aggressions upon the temperance standards of the American people are going to be checked—checked by an acceptance of the issue and good hard fighting. The navy should remember that its best fighting men come from the dry areas of the country and seek to establish a sympathetic rapport with these typical American communities.

—*The Voice.*

Time spent on our knees is an investment assuring spiritual dividends.

—*William Porkess.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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The Gospel of Immortality

Christ has brought life and immortality to light. It was in our conscience, but our conscience was sadly blemished. It was in our love, but our love at best was selfish. It was in our sense of God, but our sense of God was dim. Then He came. He was all conscience—a holiness passionately pure; He was all love—a compassion self-forgetting even unto death; He was all sense of God—walking in God as in an atmosphere, vital with God as a pulse is vital within the blood. We must reverently honor his own claim: "I and my Father are one." The immortality which has stirred fitfully within our shadowy humanity shone radiant in Him: "He brought it to light." What had He to do with death? How is it conceivable that a few chemical changes in his flesh could extinguish his soul? "It was not possible that death could hold him." . . . I beg of you: Take your faith out of the subjunctive mood. Do not say, "If Christ be risen." Put it in the indicative mood. Say with a conviction born of Him, born of the deathless quality of his soul, born of the experience of his living power through the Christian years: "Now is Christ risen from the dead." Trust your loved ones to his care. Trust yourselves to Him by trying to live his life. So shall you have immortality—not as an argument but as a life, not as a theory but as his presence! "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

—George A. Buttrick in a sermon, "The Gospel of Immortality," included in *A Treasury of Great Sermons,* selected by Daniel A. Poling. Greenberg, New York.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII.. RICHMAND, VA., THURSDAY, APRIL 5, 1945. NUMBER 14.

Mrs B F Frank 12-1-45
Star Rt

Almighy Father Who Dost Stand

By AUSTIN PARDUE

Almighty Father! who dost stand
Among the men who fight by land;
Release the souls of those who die,
Forgive each penetential cry;
Bind up the wounds of all who bleed,
And bless each sacrificial deed.

O Christ! who on the sea dost ride
With every swell and wave and tide;
Be near our sailors and command
The ships that sail for freedom's land;
When under fire, when storm doth rage,
Do Thou their hurt and harm assuage.

Spirit! above all clouds on high,
Thou ruler of all things that fly;
Be with our men who soar with Thee
In mortal combat to be free;
Protect each flyer who ascends,
O grant him life that never ends.

NEWS AND VIEWS

The Little Brown Church in the Vale, near Nashua, Iowa, is the center of an active Congregational Christian rural parish.

Dr. W. J. McKee assisted Rev. A. Greig Ritchie on a recent Sunday in the installation of Deacons Lindsay Neville, S. H. Basnight, P. R. Perry and E. W. Neville, at Chapel Hill.

Dr. Paul Neff Garber, former Dean of the Duke School of Religion, has arrived in Algiers to take up his duties as Methodist bishop for Southern Europe and Northern Africa.

Dr. James R. Clinton is conducting a Preaching Mission at Bethlehem. Disputanta, this week. He will conduct missions in Sanford, Chapel Hill and Richmond during succeeding weeks.

Rev. Robert A. Whitten received eight persons into the membership of the Winchester, Virginia, Church on Easter Sunday. Beginning April 8, and through the 22nd, there will be an evangelistic campaign. Sunday morning worship services are to be broadcast from this church during the remainder of the month of April.

Rev. Peter Young, minister of the First Congregational Church of Mansfield, Ohio, has accepted the call to the pastorate of Christian Temple, Norfolk. For the past eleven years, Mr. Young has served the church in mansfield, and prior to that was the pastor at the First Congregational Church of Fort Dodge, Iowa for seven and one-half years. He succeeds Rev. H. S. Hardcastle, D. D., who left the Temple last December to become the pastor of Rosemont Christian Church at Portlock. Mr. Young will assume his duties about May 1. Rev. Frank H. Wise, pastor of the Copeland Park Church in Newport News, has been serving as supply preacher since the first of the year.

DR. DOUGLAS HORTON IN SUFFOLK.

The Ministers of Suffolk and many of the laymen have expressed genuine gratitude for the messages of Rev. Douglas Horton, D. D., minister of the General Council of Congregational Christian Churches, preached in the Main Street Methodist Church of Suffolk, Virginia, during Holy Week. On Palm Sunday morning he preached in the Christian Church, and assisted in receiving nineteen members into the fellowship of the church. On Sunday night the annual union services were begun, this year in the Main Street Methodist Church.

Dr. Horton's messages were filled with the best thinking of the leaders of thought through the years arranged in such a manner as to bring out the deeply spiritual truths which he wished to emphasize in his message. As one was being stimulated with some well chosen illustration, suddenly he arrived at some sublime truth much as a mountain climber reaching the crest stands at once in full vision of the inspiring panorama beyond. The language and manner of address was quite in keeping with the truths presented.

JOHN G. TRUITT.

GOALS FOR SAN FRANCISCO.

A Joint Study of Catholic, Protestant and Jewish Pronouncements on World Organization.

Catholic, Protestant and Jewish pronouncements have made clear the moral principles of a just world order Onr joint study of these authoritative statements convinces us that the agencies which issued them are agreed on ten constructive recommendations for the United Nations Charter to be drafted at the San Francisco Conference. These agreements offer practical guidance to all men of good will. The pronouncements upon which they are based include the "Pattern for Peace," issued by leaders of the three religious bodies in October, 1943; the statement of the Catholic Bishops in November, 1944; the statement of the Federal Council of Churches in December, 1944; the statement of the Synagogue Council in January, 1945; and the statement of the Cleveland Church Conference in January, 1945. Our formulation of these recommendations to support and improve the Dumbarton Oaks Proposals for a world organization is as follows:

1. *Need for Organization.* The sacrifices and hardships of this war and the need of mankind for an organized peace make it imperative that the San Francisco Conference succeed and the general security organization be established.

2. *Preamble.* The Charter of the United Nations Organization should acknowledge in its preamble that the actions of States are subject to the same moral principles as govern the conduct of individuals.

9. *Membership.* The Charter should specify that membership will be open to all States willing and able to fulfill the obligations of the Charter, so that membership may become universal.

4. *International Law.* The Charter should provide for the codification and development of international law and for its impartial enforcement.

5. *Peaceful Change.* The Charter should provide more explicitly for the revision of treaties and other agreements when such action is required by justice and the good of the world community.

6. *Small Nations.* The Charter should safeguard the economic and political rights of small nations and assure them an adequate share in the shaping of the policies of the organization.

7. *Disarmament.* The Charter should provide a clear purpose and procedure for the limitation and control of national armaments, as collective security is established.

8. *Voting Power.* The Charter should provide that no one nation be allowed to veto judgment in any dispute covered by international law.

9. *Human Rights.* The Charter should include an international bill of rights, and provide for a commission or commissions to protect and further the rights and liberties of the individual and of racial, religious and cultural groups, especially those uprooted by war or oppression.

10. *Dependent Peoples.* The Charter should provide for a commission to supervise the administration of mandated territories and to promote the advancement of non-self-governing peoples toward economic well-being, cultural development and political responsibility.

REV. RICHARD M. FAGLEY,
Secretary, Commission on a Just and Durable Peace, Federal Council of the Churches of Christ in America.

RABBI AHRON OPHER,
Secretary, Committee on Peace, Synagogue Council, America.

REV. E. A. CONWAY, S. J.,
Social Action Department, National Catholic Welfare Conference.

A Personal Appraisal of the Crimea Conference

By JOHN FOSTER DULLES,
Chairman, the Commission on a Just and Durable Peace.

The Crimea Conference was an indispensable prelude to that of San Francisco. It came at a time of doubt. Over a year before, Great Britain, the Soviet Union and the United States, had pledged themselves to the "closest cooperation" in relation to European questions. But that cooperation had deteriorated during 1944. It appeared that the Government of the United States preferred to avoid responsibility for difficult European decisions and that the Soviet Union preferred to decide alone matters which affected it vitally. Under those circumstances, it hardly seemed worth while to go ahead with plans for more elaborate collaboration. Such plans could be no more than paper plans unless the nations which possessed preponderant power in the world were willing to cooperate.

The Crimea Conference showed a revival, within the great alliance, of a will to collaborate for peace, as for war. The decisions there taken were not news. For the most part they had been foreseen. What could not have been foreseen was the acceptance by the United States of responsibility for such hard decisions as the redetermination of Poland's boundaries and the acceptance by the Soviet Union of United States and British participation in deciding what would be the Soviet's western boundary. The cynics will say that the United States merely accepted the inevitable and that the Soviet Union allowed the United States to agree only on Soviet terms. To say that is to miss the main point. A new era was opened by the Crimea Conference in that the United States abandoned a form of aloofness which it had been practicing for many years, and the Soviet Union permitted joint action on matters that it has the power to settle for itself. These are two momentous precedents. If they had not occurred, the future would have been dark. Now that they have occurred, we can proceed hopefully with plans to broaden the base of international collaboration and make it permanent.

We can feel profound satisfaction that our Government, at the Crimea Conference, realized the hope expressed at the Cleveland Church Conference, that our Government should get down into the arena and battle for its ideals "even under conditions such that partial and temporary defeat is inevitable."

Organized power must be built on practical realities. Also, it must be inspired with moral purpose. If the Crimea Conference encourages us politically, it reveals a discouraging gulf between what we practice and what we preach.

The Atlantic Charter is the moral standard upon which the leaders of the United Nations have themselves agreed. Compared with that standard, the Crimea decisions do not stand up very well.

The principle of "no aggrandizement, territorial or other" (Atlantic Charter, Point I) has been abandoned. The Soviet Union is aggrandized at the expense of Poland, and Poland, in turn, is invited to aggrandize herself at the expense of Germany. The territorial changes decided upon are not made dependent upon "the freely expressed wishes of the people concerned" (Atlantic Charter, Point 2). The Crimea declaration speaks of "the restoration of sovereign rights and self-government to those peoples who have been forcibly deprived of them." But it adds to the quoted words, drawn from the Atlantic Charter (Point 3), the words "by the aggressor nations." Thus, seemingly, only those who have been deprived of sovereignty or self-government by the Axis powers are to be given the benefit of that principle of the Atlantic Charter. The decisions regarding Germany, while not explicit, reflect a spirit quite different from that which sought the "economic prosperity" of "all States, great or small, victor or vanquished" (Atlantic Charter, Point 4).

We can draw two conclusions from the great discrepancy between the principles of the Atlantic Charter and the decisions taken at the Crimea Conference. One conclusion is that the Atlantic Charter itself is not perfect preachment. It reflects too much a static rather than a dynamic concept of the world. We pointed this out more than three years ago. There will be constant and unnecessary embarrassment until the Atlantic Charter is remolded into a better statement of our long-range objectives.

A second conclusion we can draw is that decisions taken in the heat of war will inevitably fall short of high principles. It is because that is so that we must keep open the possibility of revising such decisions in the light of truer insights. The Cleveland Church Conference said: "If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal."

The Crimea decisions dramatize the need of getting at San Francisco the right kind of world organization. It must be an organization which, in addition to having power to prevent aggression, must also seek to correct in the future the inevitable mistakes of the past. That is not clearly assured by the Dumbarton Oaks Proposals as they now stand. Fortunately, these Proposals are still "tentative." But they will soon be crystallized. It is, therefore, urgent that our people study and come to understand these Proposals and exert their influence to the end that the world organization which will come out of them will be a world organization which seeks a peace that is just and which, because it is just, can be durable.

CONSCIENTIOUS OBJECTORS BEING "STARVED."

Thirty-six conscientious objectors are being scientifically "starved" at the University of Minnesota, at Minneapolis, in a unique experiment designed to aid rehabilitation work in war-torn countries. It has been known for several months that CO's were participating in diet tests at the university, but only recently was the veil of secrecy lifted to permit public disclosure of the nature and purpose of the experiments. Chosen from among thousands who volunteered throughout the United States, the 36 men, who came to the university from several civilian public service camps, are living on a diet that parallels the diets in the hardest hit sections of Belgium last year, and in famine areas in Poland, Czechoslovakia and Austria after World War I. The men live principally on cereals, potatoes, cabbage and turnips—the kinds of foodstuffs easily grown and stored, and usually the last foods to be exhausted in famine areas.

—*Religious News Service.*

"Keep the home fires burning" for the boys overseas.

THIRTY-FOUR NATIONAL CHURCH BODIES ISSUED CALL TO PRAYER.

A call for observance of a Special Day of Prayer for the success of the United Nations Conference in San Francisco has been issued by the joint action of the official heads of 34 national church bodies. Addressed to more than 140,000 local churches throughout the nation, the appeal designated Sunday, April 22, as the occasion for united intercession and also asked that special services of prayer be held on Wednesday, April 25, the day the Conference opens.

Warning that the failure of the United Nations Conference would mark a long step toward a third world war, the message issued by the church leaders stressed their concern for the outcome of the deliberations and expressed the belief that the success of the Conference can offer "reasonable hope for the development of a just and durable peace."

Among the 34 signers are Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America; Dr. Douglas Horton, chairman of the American Committee for the World Council of Churches and minister of the General Council, and Professor Ronald Bridges, moderator of the General Council.

The other signers include the heads of 25 other Protestant denominations and of three branches of the Eastern Orthodox Church: the Russian, the Syrian and the Ukrainian.

Through the World Council of Churches and the International Missionary Council, a similar appeal has been cabled to church bodies in Europe, Asia, Africa, and South America, in order to secure a world-wide concert of prayer.

Materials for use by local church groups in connection with the Special Day of Prayer are now being prepared by the Federal Council's Commission on Worship. They will include suggestions for special observances, appropriate scripture selections and hymns and a list of prayers. These may be obtained at 297 Fourth Avenue, New York 10, N. Y. Single copies are free on request; in quantities, 2c each.

The complete text of the Call to Prayer follows:

"The Conference of the United Nations on the charter of the general security organization, which opens at San Francisco on April 25, may well be a turning point in the history of our time. The success of this conference can offer reasonable hope for the development of a just and durable peace. Its failure would mark a long step toward a third world war. Our churches are profoundly concerned in the outcome of these deliberations. Basic conditions of human welfare and basic Christian purposes are at stake. We, therefore, join in urging our people to observe Sunday, April 22, and Wednesday, April 25, as occasions for special intercession.

"As the Conference of the United Nations convenes,

"Let Us Give Thanks:

"That the opportunity is now given to make a new beginning in the development of effective world community for the maintenance of peace with justice.

"Let Us Confess:

"That we have been concerned too much with our own affairs, at times indifferent to the needs of others and unready to make sacrifices to prevent war and to insure peace.

Let Us Pray:

"That out of the suffering and sacrifice of our war-torn world there may be born a new willingness among men to work together for the common good.

"That the Holy Spirit may give to the conference delegates both the will and the wisdom to fashion an organization which shall bind the nations effectively together for mutual protection and benefit in one family of mankind.

"That our government may be guided to accept its responsibility to give the full support of the United States to all constructive agreements which the conference may achieve.

"That the peoples may undergird their governments and the international organization now projected in the development of world order, freedom and justice under law.

"And that to the churches and nations God may give a deeper faith in the possibility of a better world order, based upon His holy and redeeming purpose as revealed in Christ, and a stronger will to persevere in its achievement."

DUMBARTON OAKS TO SAN FRANCISCO.

John Foster Dulles, discussing the "Peaceful Settlement of International Disputes" before the United Nations Forum in Washington on March 26, said that the world charter which would come out of San Francisco would not guarantee peaceful settlement. It would, he said, keep the nations around a table for consultation and launch them onto specific projects for the general good and thereby develop greater fellowship. That, he said, was the beginning of world order, but only the beginning.

We shall have to wait upon the further development of international law before we have "streamlined, modern, instrumentalities" like courts and policemen which can surely keep the peace, he asserted.

"These may come later on," he added. "In the meantime conflicts of interests will still be settled primarily by force. We can hope that the power will be potential power and not actually applied power. That depends above all on the wisdom, self-restraint and the unity of the peoples and leaders of Great Britain, Soviet Russia and the United States.

"Any order which depends on individuals rather than principles and institutions is a precarious order. Therefore San Francisco must be looked to not as a stopping point but as a starting point."

Mr. Dulles, a prominent international lawyer and Chairman of the Commission on a Just and Durable Peace, told his audience in Constitution Hall that there does not exist sufficient association among the nations and sufficient trust and confidence to set up any formal machinery for creating law at the present time. He said that the Dumbarton Oaks proposals provide a world court to decide justiciable disputes and military contingents to deter those who would resort to force to settle disputes, but pointed out that courts and policemen are relatively impotent until there is an adequate body of international law. It does not exist today.

The problem can be realistically approached, Mr. Dulles declared, only by the process of bringing the representatives of the nations together for continuous consultation about matters of common concern and creating functional agencies whereby the nations in association do creative tasks which will inspire them with increasing trust and confidence in each other.

Through the Kellogg-Briand pact the nations agreed to renounce war as an instrument of national policy and while it gave rise to great jubilation it was probably a positive detriment because it created a sense of security that proved illusory.

"This time it is of the utmost importance that we be realistic," he commented. "We must see the Dumbarton Oaks Proposals for what they are—a good start. They can be nothing more. Peoples do not, at a single step, pass from a condition of anarchy to a condition of perfect order."

Mr. Dulles described the provision for a Council designed to function continuously as the most important single aspect of the Dumbarton Oaks Plan:

"It is through talking things over that people gradually develop a common approach and common understanding of what is proper conduct. These talks of the Security Council and the reasoned conclusions to which the Security Council may come should build up custom or common law."

The second great feature, Mr. Dulles said, is the authority given to the Assembly to create great economic and social agencies, to seek solution of such problems as international finance and monetary exchange considered at Bretton Woods; promote autonomy of subject peoples and limitation of armament; revision of treaties and prior international decisions which may turn out to be unjust and unnecessarily repressive of human aspirations. He warned that the possobilities of the world organization along these lines may be ignored because many seem to think that the organization is essentially one to preserve the status quo.

Mr. Dulles said that it is important to avoid the conclusion that because the Dumbarton Oaks Proposals include a court and something corresponding to a policeman, that all is well and future settlement of disputes assured.

During the past fifty years there has been no lack of tribunals to settle disputes between nations, but they were unable to deal with the strains which have made war a recurrent and almost constant phenomenon during the period.

"The causes of those wars were not 'justiciable'" the international lawyer pointed out. "Therefore, until we find some way of enlarging the body of international law so that it deals with the serious controversies which lead to war, there is no reason to believe that the world court under the Dumbarton Oaks Proposals will be any part in peacefully settling international disputes than the same court did during the last 25 years, or as the Permanent Court of Arbitration did during the past 45 years."

Turning to the role of policemen, Mr. Dulles said policemen are futile without laws, and the Dumbarton Oaks plan for using military contingents is very ineffective because they are not harnessed to law.

"We do not put a man in a blue uniform and give him a badge and a revolver and tell him to go out and shoot anyone he feels like. That would not maintain peace and order. On the contrary, that would be a menace. Without law he would not know when and how to act. The conclusion is inescapable that the Dumbarton Oaks plan for a court and a policeman, while good as far as it goes, does not go very far. It cannot go far because of the absence of law. . . .

"The fact that we cannot yet have a perfect world structure does not, however, mean that we should do nothing. On the contrary, it means that the nations should get started working together in ways that can promote association and dissipate the present distrust. Dumbarton Oaks is a forward step because it starts that process."

MUST WE DRAFT CHAPLAINS?

The service of chaplains in this war from "Praise the Lord and pass the ammunition" has been such as to win the appreciation of the men in the armed forces as well as the country at large. But there are many military sectors still without chaplains. Wiring from Rome, the Rev. Daniel A. Poling, who has been on duty in both hemispheres, quotes Chaplain Col. Curtis Tiernan as saying: "The supply of chaplains has now reached a point where it is impossible to fill the requisitions that are coming in from the armies."

Dr. Poling says: "We must have chaplain coverage in our hospitals and other isolated units," adding that there are 900 vacancies on the Western Front. There is need now for 1,000 chaplains. Dr. Poling says: "No man may answer for another, but let every clergyman of every faith face this issue, and then answer for himself later. The chaplain shortage in Italy is now more than 90 per cent. This is tragic and inexcusable."

Must we draft chaplains?

—Editorial in Raleigh News and Observer.

The following incident is related by Rev. Howard J. Chidley of Winchester, Mass.: "A returned soldier told me recently that out of a group of 250 soldiers to which he belonged, he was the only one who had received any attention whatever from his home church. The fact that he did so was so unusual that it was noted in the Post newspaper. It is hoped that this situation is an exception, but the evidence is against it."

CONTRIBUTIONS

SUFFOLK LETTER.

The union pre-Easter services for Suffolk churches were held this week in the Main Street Methodist Church. Dr. Douglas Horton, secretary of the General Council of Congregational Christian Churches, was the guest preacher. On Thursday night the united choirs of the Main Street and Oxford Methodist, the Presbyterian and the West End Baptist churches presented Stainer's "The Crucifixion," with Miss Martha B. Marsh as director and Mrs. Julian Goodwin as organist. The choirs received many compliments for the excellent manner in which they rendered their part of the program.

Dr. Horton fully met the high expectation of those who sponsored his selection as the guest preacher. His wide experience, his breadth of scholastic training and preparation, his consecration to the cause of Christ and his ability to interpret the Gospel in terms of present day life, fit him for this type of service among the churches. His emphasis of the larger field of the kingdom of God does not blind him to the needs of a local situation. He is doing a fine piece of work as secretary of the General Council, and he has made the general impression, wherever he has contacted the various sections of our denominational fellowship, that he is able and willing to make a generous contribution to the whole church. He holds a high place in the fellowship of the ministers and laymen of the Southern Convention, and they are well pleased whenever it is possible for him to be in our midst. He made a fine contribution to the spiritual life of Suffolk.

It is a relief, in the midst of war, to have the privilege of hearing Gospel sermons on the last week of our Lord's ministry, pointing a hungry church to a feast of spiritual truth, and calling weary sinners to repentance and confession of their sins. It is inspiring to be refreshed in spirit by listening to a great musical production like Stainer's "The Crucifixion" at Easter time. After all, the church has not fully turned away from Christ to carry on a world war.

Throughout the world, where it is possible to conduct religious services during Easter, there has been intensive emphasis of the Cross of Christ and the Resurrection. As long as ministers hold up the Cross and declare the great doctrines growing out of the supreme sacrifice of our Lord; as long as choirs sing the story of Jesus in garden, on trial, talking from the Cross, and coming forth with the angelic message, "He is risen," there is hope for the future. Paul and Silas sang at midnight while confined in a dark prison; their music was heard in heaven and the prison doors were opened for them and for the church.

The church will not fail. Preaching the cross of Christ and singing the gospel will keep it alive forevermore. These twin forces will one day convert the implements of war into instruments of peace. To believe this means constant faith and abiding patience. Great forces move slowly. Gravitation does not alarm us by its noise. Spring comes to a winter-weary earth as quietly as the first rays of the morning light stream forth on the eastern horizon. Christianity is the greatest force in human life. The people go to church week after week, and, by this habit, reveal the direction of their thought, the purpose of their hearts and the field of their faith. They and their work are the hope of the future. War is not the supreme business of the nations, except for a brief period. Christian character and the Christian way of life should become the supreme thing in the life of the nations. Some day it will be. Even so, come Lord Jesus.

I. W. JOHNSON.

HOLLAND HI-LITES.

An Emmaus-like experience, when men's hearts burned within them, was the recent experience of our Church in Holland. It all came through the the gracious ministry of Dr. William E. Wisseman of Greensboro, N. C., who conducted a Preaching Mission during the week of March 18-23. His quiet manner, the deeply spiritual note of his message, and his unique gift in the effective use of poetry, whoch comes from a mind well-furnished with the best of religious poetry, formed a triad that lifted his listeners into the presence of the Eternal.

His coming to us was "like the gentle rains from heaven" bringing cleansing, refreshment and renewal. As a result, our work has been greatly strengthened and phrases not unlike those voiced by men of old when they said, "Did not our hearts burn within us," are the common expressions of our people. This visit of Dr. Wisseman to our Church is greatfully appreciated.

Following this series of meetings, the five churches of the Holy Neck district, comprising a Friends Meeting, two Baptist and two Christian churches met for the fourth year in Holy week services. The plan has been to "go around the circuit," with a service each night in one of the churches. This year we used as the basis of our meetings the booklet, "His Last Week," which "is the story, in the words of the four evangelists, containing all that they record, but without repetition." There was wide distribution of this booklet beforehand, and with it went the request that it be used as devotional material, each person to read the story day by day and to come to the meeting steeped in its spirit.

Perhaps the high point is reached in the Maundy Thursday service, with the celebration of the Holy Communion. This year it was held in the Holland Christian Church. There was a vested choir and the ministers were appropriately gowned, one officiating—a Baptist—with the others serving as deacons. There are some who think that such a grouping of diverse denominations is something new within the practices of our communities, but it is one of the peaks in the religious life of our community. These meetings are eagerly anticipated, are greatly enjoyed, and are given wholehearted support. It is our prayer that in a small way they may be an earnest of the day when we shall become in reality the ecumenical Church.

On Palm Sunday, a Baptismal Font and a Prie-Dieu (kneeling desk), both made from Appalachian white oak by master craftsmen, were dedicated to the memory of the late Deacon Arthur Leroy Jolly and were presented by the members of his family.

The parsonage has received quite a little attention within recent times. Some little time ago, it was linked up with an artesian water system new in our part of the village. During the winter the house was weather-stripped, combining comfort and economy. New brick steps have been built, front and back, replacing the old wooden ones which had become broken down by the traffic of twenty-four years. Finally, through the good offices of the Ladies Aid Society, with some little assistance from the church, the whole interior of the parsonage has

been redecorated in pastel shades with ivory trim. The results are highly pleasing, and deeply appreciated by the O'Neils.

WILL B. O'NEILL.

EASTER AT OLD ZION.

Old Zion Christian Church had a great day on Easter Sunday. The attendance at both church and Sunday school was the largest recorded in many months.

Eight new members were received into the church, and the total offering for the day was more than $600.00.

Two new deacons, Sgt. A. D. Cooper and E. M. Daniels, were ordained at the morning service. Both of these new deacons are members of the Norfolk Police Department, and the church is real proud of them.

At the closing service on Easter, at 8:00 p. m., the Young People of the church, under the leadership of Mrs. W. T. Cullipher and Mrs. M. L. Gibson, put on the Easter play, "The Call of the Cross." This play was very effectively presented, each one on the program taking their part real well. The praise of the splendid audience which witnessed it was well merited.

The church was beautifully decorated by Mr. and Mrs. Irby Bailey, and the choir added greatly to the day's services by its many beautiful selections.

THE CHURCH MUST CLEAR THE COBWEBS.

Already, we are informed, approximately 1,500,000 of our service men have returned from this, the most devastating of all wars. Much is being said of what the churches must do to orient them as they return to civilian life.

We must not forget that a great many of these service men will have ideas of their own as to what the Church should be like after the war. Whether they have been on the actual fighting front or somewhere behind the lines, they have developed a realistic attitude toward Christianity and virtually all phases of life for the future. And this attitude must be guided along the way.

Many of our most beautiful church edifices, built at a tremendous cost in dollars, that have never had more than the auditorium and Sunday school rooms open since they were built, must now clear the cobwebs from the doors, windows, ceilings of the gymnasium, kitchen and social hall, and get out the cross bars and medicine ball, wash the dishes and silverware, and prepare for suppers, socials, recreation and the like. These men have met nothing but the grim destruction, for the past three years, of all they had lived for in the past. Now they want to look forward again to those living realities, and will expect the churches to go all out for everything to this end which is helpful and wholesome. If the churches fail them, then we cannot blame them for looking to other sources for the kind of life they want.

These men now returning from the great war are weary and worn from the destructive realities of man, and desire more than ever the realities of God. We must open up every avenue for them to live a new life. Unless the Church takes a front seat now, it can only hope to be relegated to the background. It must become an effective influence and a ministering agency in the affairs of the world and the lives of men.

F. F. MYRICK.

THE ROAD TO PERMANENT PEACE.

When hostilities cease, how to achieve permanent peace among nations will take on even greater importance. In our hearts we know that lasting peace cannot be obtained by victorious armies or alliances against aggression. These alone are insufficient.

There is widespread belief that nations can learn to live in peace through the processes of education. But peace achieved in the pedagogic way cannot endure, for the world is wiser today than ever. It has more colleges, universities, libraries, teachers, movies, radios, and other media of education than all the centuries combined. Among the highly educated, the Germans are perhaps the most encyclopedic and learned. Their example explodes the fallacy that mere education holds the hope of men living together in harmony.

Living at peace is basically a matter of the relations between men, regardless of their education. Marvelous gadgets and devices that modern industry can supply cannot establish and maintain this man-to-man relation. Wise statesmen can only prepare the way of cooperation among peace-willed nations for their mutual protection against the horrows of war, and the destruction of the arts of civilization. Blueprints of peace can at best be only a beginning. These helpful efforts, however, cannot succeed for any length of time unless they are supported by a powerful will among the rank and file of men to have peace.

Many great truths are time-worn, but rediscovered and made anew as a result of some great catastrophe that engulfs whole populations. Too often hopes are placed on machinery and organization because they are tangible and readily understood, and it is pleasant to think a sick and war torn world can be restored to new life and vigor, and enjoy permanent peace by these means. But it must be remembered that all institutions have meaning only as they are informed by the thoughts and acts of men.

It is important, therefore, to remember that peace begins in the hearts of men, and for peace to endure it must remain in their hearts. Such, then, is the new challenge which Christianity faces.

C. B. RIDDLE.

WHEN THE BOYS COME HOME.

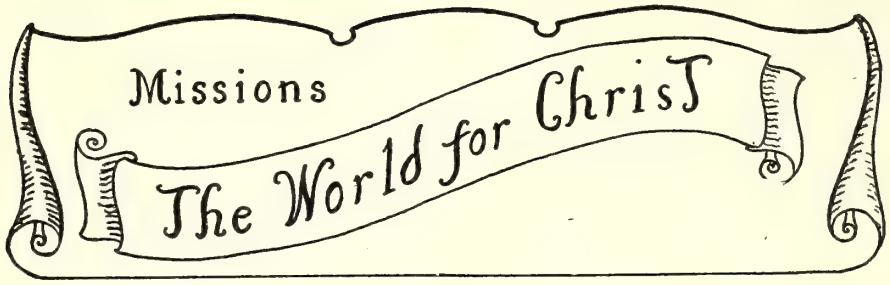
One hears and reads a lot of speculation about the boys coming home from the armed services. One of the most far-fetched ideas this scribe has heard is the fallacy that "these men have *become* Christians since entering the armed forces, and will revitalize the church when they return, give it a new zest, a new zeal, and a superworking program that will evangelize the world."

Would that not be a wonderful thing? Yet, those of us who have been in war and have served churches subsequently, know that fallacy is too good to be true. During World War I, we heard the same kind of prophesy, we were "fighting the last war." This one would "make the world a Christian democracy." The men would return from foreign countries with new ideas and ideals, and everything would be different.

What really did happen. Exactly the opposite. Church walls did not expand with large congregations. America, along with England, France, and other countries went commercial, not religious. Money was plentiful. Everything sky-rocketed until '29 and '30. Then the panic struck, the bottom fell out, and the commercial world came down on a par with the churches which were struggling for an existence. Yes, men came back from the war with ideas of their own, but the churches didn't overflow with ideas or people.

Who ever heard of war making Christians of any group of men? True, some of them become Chris-

(Continued on page 15.)



MISSIONARY OFFERINGS.

WEEK ENDING MARCH 29, 1945.

Sunday Schools.

Newport, Shenandoah, Va.	$	7.06
First, Greensboro, N. C.		10.24
Suffolk, Va.		75.00
Pleasant Grove, Halifax, Va.		13.66
Pleasant Ridge, Ramseur, N. C.		16.06
New Lebanon, Summerfield, N. C.		12.75
Woods' Chapel, New Market, Va.		3.00
Happy Home, Ruffin, N. C.		7.05
Ether, N. C.		4.78
Turner's Chapel, Sanford, N. C.		3.38
Bethlehem (Nans.), Suffolk, Va.		3.82
Timber Ridge, Gore, Va.		8.50
Ingram, Va.		8.30
New Elam, New Hill, N. C.		5.50
Dendron, Va.		5.75
First, Richmond, Va.		10.00
Total	$	194.85

Individuals and Churches.

R. H. Gourley, Sanitorium, N. C.	$	1.00
Mt. Pleasant, Cameron, N. C.		3.94
Lynchburg, Va.		6.00
Morrisville, N. C.		2.67
Rosemont, Norfolk, Va.		55.77
Total	$	69.38
Total for the week	$	264.23
Previously acknowledged		14,309.31
Total since Sept. 1, 1944		$14,573.54

Gratefully,

MATTIE COX PARKER,
Secretary.

RE: LOCAL CHURCH'S WORK WITH THE RETURNING SERVICE MAN.

By RALPH O. HARPOLE, *Chaplain.*
Maritime Service Training Station,
Sheepshead Bay, N. Y.

The service man will be greatly assisted in adjusting himself to civilian life by his readiness to consult the understanding pastor. He has heard and accepted the advice, "Tell your troubles to the Chaplain." Housing problems, conduct of children, financial needs at home, marital maladjustment leading to separation and divorce, and worries concerning suspected or actual infidelity, are presented to chaplains in a stream from the hearts of married men. A consciousness of sin and a need for the assurance of forgiveness besets many youthful hearts. In one evening two youngsters presented their sickening awareness of guilt because of theft. A surprising number of young men face unmarried parenthood and wish to make good. Many are depressed at learning that sexual promiscuity has not brought the promised fun. Problems of interrupted careers and schooling, of future training, of making one's life count, pour into the sympathetic ear. This is a sketchy outline of the type of thing a chaplain hears. Pastors will have the same opportunity with sympathy to hear and to help chart a course for the returning service man's future.

Counseling.

The chaplain is humbled by the degree of the service man's submission to him. A problem is presented, a mind is unloaded then and there. Intimacies of heart and revealing floods of information flow freely. There can be no such thing as "deep analysis." The long-range, oft-repeated visit is impossible. There is an urgent immediacy calling for positive action. Civilian reserves are lost and reticences about discussing the most inward confidences come to the surface. The chaplain then and there must help to evaluate the situation, clarify possible alternatives to action, and in full respect of the personality of the man seeking guidance, assist him to act upon that which he accepts as wisest.

It is quite likely that the pastor at home will find this same urgency and immediacy carrying over into his ministry with the man who has come home. As to the chaplain, so will this be to the pastor a constant care. He must help the man adequately appraise his situation and rightfully act in accordance. Like the chaplain he will make his mistakes and be constantly aware that he cannot possess divine insight sufficient to know all of the answers. But he will with care and prayer seek to lead those who come to him to act bravely and sincerely in acceptance of the best alternative in any given situation. This above all can the pastor do for the service man assist him where no other public or social agency can meet his deepest needs.

Participation.

Chaplains with whom we talk feel that the service man's life can best develop normally at home within the fellowship of the church. If there is a committee for returning service men, let those who have returned, and are returning, be active in its work. Let them feel and know that they are doing something vital for their comrades, and also for the church itself. In all of the social and educational efforts of the church in the future, those returning service people are going to play a very prominent role. The church that senses this early and begins to make wide place for the talents of these men who have "been places and seen things" will find its reward in the quality of its work with and beyond the group that has come marching home.

Helpers, not heroes, is what these returning service men will wish to be. When they are respected and given a place in a meaningful task, they will more readily adjust themselves. They seek understanding and quiet acceptance. Back in the home church, when tumult and shouting die, men should just be accepted without fretting or petting, without fussing and fuming. To feel at home will ease many distraught minds. To be again a part of an understanding community of friends will allay in normal fashion a universal craving for affection and a desire to be recognized once more as an individual in a peaceful enterprise and not as a cog in a tank, jeep or other war machine.

Now!!

Some are doing these things now. Men bring in their letters from pastors and enthusiastically show them. They may err in use of ecclesiastical terminology, but the minister probably will forgive it when in pride a letter is laid on the chaplain's desk with the exclamation, "Reverend Smith is sure a swell egg!" That letter from John Carpenter who taught the boys' class; the card from the young people's group; the bulletin bearing the service man's name; the birthday and Christmas cards; the Woman's Guild's little package; a letter from the good old maiden lady who with no family of her own has adopted all of the children of the church; the church school superintendent's note of confidence that Harry will be in there fighting for God and his good to the last punch. That's a more vital ministry to those in service than you realize.

Have you worries? Do you wish

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH.

COLLEGE DAY IN THE CHURCHES.

At the suggestion of a group of our college presidents and with the cooperation of the Missions Council and its minister, Dr. A. D. Staffaucher, Sunday, April 15, has been designated as College Day in the Churches. In the Southern Convention we are accustomed to announcing College Day which is observed in either January or February, during the College Period so designated by our Convention. This, however, is to be a church-wide observance—a day on which our ministers are asked to preach or speak on Christian higher education with particular reference to our own Congregational Christian colleges and university centers where Congregational Christian young people are organized.

The purpose of this special day is to acquaint our people with our colleges and is also an attempt to bring our colleges into a more sympathetic cooperation with our denominational programs.

In the Southern Convention I am aware that we are in the midst of our Missionary Period, in which we are expected to give special attention to that department of our program and to give generously for its support. Certainly the need of this department is great. World conditions demand money in large sums. We should give and give generously. I do feel, however, that we can well afford to join with the Missions Council and the Division of Christian Education of the General Council in promoting and observing this universal College Day. Gifts for the support of our institutions are needed—needed badly—but this is not a campaign to secure funds but a campaign to dispense information and to develop a more cooperative effort in our entire church program.

When we are taking counsel as to our needs in our missionary efforts at home and abroad (and they are great), and when we are considering the number of additional missionaries required for the immediate post-war period, it would be well not only to consider the necessary funds to put our enlarged program into effect but at the same time to consider the training and the preparation of our young people who are to go as missionaries. How long will we be content to leave to chance the matter of training our ministers, our missionaries, and our lay workers? Would it not be a part of wisdom to feel some responsibility in this field of Christian endeavor? If the Church will lay its hands of training upon its "would-be" ministers and workers, thus imparting our spirit of freedom and churchmanship, we might realize a greater degree of enthusiasm for that for which we stand and a greater loyalty to the principles that have made us. It was a sad day when the Congregational Christian colleges and the Congregational Christian Church seemed to part fellowship in the undertaking to train and send forth Christian workers into the home and foreign fields. It would be a happy day for both the Church and our colleges if they could unite their efforts in the matters of finance, education and world endeavor. It is to be hoped that College Day in our Churches, April 15, may be most satisfactory and successful effort for all concerned and result in a closer cooperation between our denomination and our colleges.

THANK OFFERING.

It has been the custom of our Woman's Missionary Society of the Southern Convention through the years to receive a Thank Offering for some special missionary project. Projects are selected in home and foreign fields and support is given on alternating years. The amount of the Thank Offering seems to have increased from year to year. This offering is in addition to all other contributions or apportionments. It is meant to be a Thank Offering in the truest sense of the word.

In view of losses sustained by the College in connection with the war and in view of the campaign now being conducted by the College for one million dollars for endowment, improvements and buildings, the good women of our Convention voted to receive the Thank Offering this year for our college. This is a most heartening and encouraging move on the part of our Woman's Missionary Society. It means publicity of the right sort and in the right place. It means support for our Department of Christian Education which exists for the whole Church at home and abroad. It means support for the College at a most opportune time. Speaking for the College, the Board of Trustees, the alumni and friends, I express genuine appreciation and joy for this assistance on the part of our missionary societies.

This week, through Mrs. Mattie Cox Parker, their secretary, a check for $2,279.73 and seven United States Savings Bonds Series F, amounting to $129.50, making a total of $2,409.23, was received. A receipt has been sent and acknowledgement and appreciation mailed to Convention and conference officials. This is a public acknowledgment of this favor and an expression of appreciation and gratitude to all who had a part in this magnificent offering.

FIFTH SUNDAY OFFERINGS.

By the time this article is read we will be well into the month of April. April 29 is the fifth Sunday. Fifth Sundays are designated as College Day in our Sunday schools. It is time now to begin to plan for this offering for the College on that day. This is a splendid opportunity for the Sunday schools of our Convention to assist the churches in meeting the askings of conference. If your school will plan a program, give the necessary information and appeal, you can come pretty nearly raising your entire conference apportionments for the College. In so doing, you will get this responsibility out of the way and will render the College a most needed service. Every dollar given at this season of the year and through the summer months will be of particular assistance to your College. These are lean months and assistance from our Sunday schools and churches is most timely. Were it not for the interest and support of our churches and their organizations, it would not be worthwhile to carry on. It is an institution of Christian higher education, and it exists primarily for the Church. Its purpose is to train our Christian workers for a wider and a greater service through our local churches.

We are grateful for all assistance received.

Previously reported	$1,866.99
Churches.	
Eastern Va. Conference:	
Portsmouth, First $100.00	
N. C. and Va. Conference:	
Union (Va.) 20.00	
Western N. C. Conference:	
Smithwood 25.00	
Sunday School.	
Eastern Va. Conference:	
Richmond, First 5.00	
	150.00
	$2,016.99

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Friends:

April is here. This is one of the loveliest months of the year. It has a name that is very fitting, for it comes from a Latin word meaning to open. The special flower of April is the daisy, and its gem is the diamond.

April is the fourth month in the year. At first, in the time of the Romans, it had but twenty-nine days, but when the calendar was revised in the time of Caesar, it was found that there were ten extra days to be distributed among the months, and of these April was given one.

It is a season of new life everywhere. Grass springs up freshly green; trees and shrubs that have seemed dry and dead put out tiny leaves, and little twigs can no longer be snapped off sharply, for the sap is flowing in them and they have gotten new strength and resistence because of it. Wild flowers begin to push up their heads among the grass of the meadows or through the thick forest carpet of last year's dead leaves. The birds have started on their northward journey, and almost all things which make the summer delightful are beginning to appear.

It is a month that is especially known for its changing weather. Occasionally there are days so cold that they seem to have been left behind by winter, or days so hot that they are advance-couriers of summer; but the most distinctive feature of April is its showers.

This month has several special days. The first day is April Fool's Day, or All Fools' Day; it is not a holiday, but a time to which children look forward because of the sanction it gives to pranks. This year Easter also came on April the first. Easter almost always falls in April, and fittingly, too, for it is the symbol of that broader new life of which April represents one phase.

I trust that it will be a good month to you.

Sincerely,

Dorothy Todd.

FAMILY FINANCES.

By Lucia Mallory.

Issued by the National Kindergarten Association.

Standing on the corner where the bus stops, one becomes an inadvertent listener to many conversations. Recently I overheard two unrelated conversations that really belong together.

The first was a dialogue between two high school girls.

One of them said to the other, "I just must get some new clothes. I'm ashamed to be seen in these old rags!"

She was wearing a pretty plaid skirt and a rose-colored sweater. Not by the wildest stretch of imagination could her clothes be classified as rags.

The second girl replied, "I'll tell you how I work my folks for clothes. I wait until everything's sent to the laundry. Then I say, 'Look at these measly sweaters and skirts! I haven't anything fit to wear!' Mom generally comes through with a new outfit."

"I might try that," said the first girl, "only we don't send our clothes out any more. Mom does them at home. If I talked like that, she'd probably make me iron something for myself, instead of buying me new clothes."

The second conversation was between two mothers who were evidently returning from a shopping trip; their arms were full of bundles.

"It appalls us to have to spend so much on clothes nowadays," said the first mother, "but we never talk to the children about money."

"Neither do we," replied the second "They'll have plenty of time to worry about money when they are grown up."

How I wished these mothers could realize that talking to children about money and teaching them to use it wisely would prevent that very thing —worrying about money when they are grown up! A little quiet discussion of family finances would keep their children from becoming as inconsiderate and selfish as the two high school girls had shown themselves to be in their talk about clothes.

If those girls had some knowledge of their families' finances, I think they would not continue to seek more benefits for themselves—I believe they would cooperate by desiring only their just share of the family income.

If the first girl knew that buying a new outfit of clothes for herself would postpone having glasses fitted for her mother, I believe she would be willing to wear her old clothes a while longer without complaining.

The other girl was thoughtless in not helping her mother with the ironing when laundry service was denied them. Her mother should have explained to her that their clothes had to be laundered at home and each member of the family should want to do his share of the work.

A child may have a part in working out and following a family budget without continual talk about money. A few simple words of explanation

(Continued on page 15.)

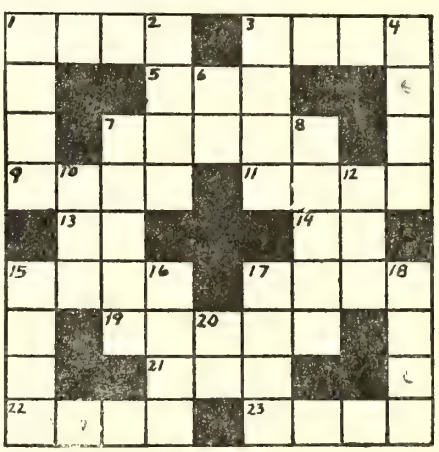
CROSSWORD PUZZLE.

ACROSS:

1. To increase in stature and size.
3. A tramp through the open country.
5. Hawaiian Island Aria. (abbr.)
7. Belief; trust in the honesty and truth of another.
9. Covered with, or yellow like, gold.
11. To perceive by the ear.
13. Western America. (abbr.)
14. Aluminum. (abbr.)
15. Dwelling-place.
17. Not bound; at liberty.
19. Glorify or extol; raise on high.
21. Anger; wrath.
22. A raw hide.
23. To walk through water or snow.

DOWN:

1. A saucer shaped bell.
2. Pronoun meaning that which; the thing that.
3. Third person, singular, present tense of have.
4. Always; without end.
6. Two in Roman numerals.
7. A sweetheart.
8. A vital organ of the body.
10. Industrial Work Order. (abbr.)
12. A beverage.
15. A musical stringed instrument of triangular shape.
16. Departure of an actor from the stage.



17. Past tense of fly.
18. Freedom from pain.
20. Amazon River. (abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Frog; 3. Dogs; 5. Ida; 7. Grave; 9. Mild; 11. Eras; 13. No; 14. As; 15. Hare; 17. Espy; 19. Yodle; 21. N. C. O.; 22. Eggs; 23. Need.

DOWN: 1. Farm; 2. Gird; 3. Dave; 4. Sins; 6. D. A.; 7. Glory; 8. Erase; 10. Ina; 12. Asp; 15. Home; 16. Eons; 17. Elon; 18. Yard.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PIONEERS OF FAITH.

Lesson III—April 15, 1945.

Memory Verse: *"By faith, Abraham when he was called obeyed . . . and he went out not knowing whither he he went,"*—Hebrews 11 : 8.

Lesson: Acts 7 : 2-18; Hebrews 11 : 8-27.

Devotional Reading: Hebrews 12 : 1-6.

The Lesson Committee has given us a big order for this quarter, and especially for today. For instance, one section of the lesson covers thirty-eight chapters of Genesis! One could not take an airplane view, to say nothing of a bird's eye view of that much biblical territory in one lesson. What the committee is doing, however, is to give a historical sketch of the broad outlines of the story of the Hebrew Christian development. It is a dramatic unfolding of the most thrilling story in the world. A thorough knowledge of that story would give new meaning to our religion, would undergird our faith with new strength, and would quicken in us a sense of awe at the strange and sure providence of God.

In this long scripture lesson there is the story of Abraham, a pioneer of faith, a man who blazed new trails in religion. Responding to a strange and strong impulse from within which really came from without, from God himself, he left his own land and his own kindred and people, and went out, not knowing whither he went. But he felt that he was not going into a dead-end street. He could not see the end of the journey, but he took the next step, for he knew that he was following God. There is something inspiring about the story of this man's life. He was one of the world's greatest pioneers.

Then there are the stories of Isaac, the man of peace, the "average man." He was not a sensational or strong character in some ways, but he had a simple faith and a devotion to duty which is basic to great character.

We are familiar, to some extent at least with the stories of Esau and and Jacob, twins, but as unlike as two folks could be. Esau, restless, a man of the out-of-doors, living for the moment, impulsive, weak, self-indulgent, a kind of diamond in the rough in many senses. And Jacob, shrewd, calculating, scheming, and not too scrupulous, always with an eye for the main chance, always ready to drive a hard bargain, willing even to steal his brother's birthright, and to deceive his blind and dying father. But there was good material in him. God saw him not so much as he was but as he might become, and he became the father of the twelve tribes of Israel. The biography of Jacob is not always according to sound ethics but it is always interesting reading.

And there are the stories of Joseph. He was rather a cocksure lad, strutting his stuff when the story opens, but a lad of promise. He is one of the great characters, not only of the Old Testament, but of the entire Bible. Capable, trustworthy, unpurchasable, magnanimous, gracious and generous. His life story reads better than any Horatio Alger story of modern times. With all his success, he remained unspoiled. He looked upon public office as a public trust. He kept humble before God, he returned good for evil. He felt that he was an instrument in God's hands to work out his purpose, God making all things to work together for good for Him.

Here they are, all passing in review before us in these chapters from Genesis. And here they are in history's "Hall of Fame," in the eleventh chapter of Hebrews, "heroes of the faith," pioneers in the realm of divine-human relations. They stand in the heritage of our faith. They ventured and pioneered for God. And out of the record of God's dealings with them there has come deeper faith in God, a clearer understanding of his unfolding purpose, a deeper faith in God, a clearer understanding of his unfolding purpose, a deeper faith in his unfailing providence, a stronger faith in his ultimate victory. Many of these, in fact, in some sense all of them died not having received the promises. But God had provided some other and better way, that they without us should not be perfect. They passed the torch to others and others passed it to us. We must take care to pass it on to the generations to come, keeping alive the grand and glorious traditions of our faith, and building increasingly the Kingdom of God.

TO CHRISTIAN PARENTS.
FROM THE BATTLEFIELDS OF FRANCE.

Four busy and heart-breaking years as a chaplain I have tried to be Pastor, Parent and Brother to American service-men. I have seen the glorious results of Christian training as hundreds of men and officers, by the grace of God, demonstrated the Spirit of Christ in the camps. These things keep me alive and encouraged in service of my Lord.

On the other hand, I have seen hundreds of men disintegrate in body, mind and soul on the very brink of hell. There are no more tears left in my heart to shed for these men. There is only a dead ache which grows steadily more intense as the days and men pass in review. The faces of men without spiritual hope, as they tramp on and on and out to eternity, make me speechless with amazement.

My dear friends, place no value on anything you have or anything anybody else has unless it directly or indirectly contributes to the Christian training of your children and those of your neighbors. It is too late to give this training to millions. They will have to blunder their confused way through this hellish age without God and without spiritual equipment which should have been given them around the family altar. Regardless of what it may bring you—ridicule, social ostracism, persecution, or death, build and maintain a family altar now. You have no right to sleep or eat with children in your home untaught in the ways of Christ, until you obey the command of God to teach them his Word.—*Chaplain (Lt. Col.) James H. Bryan.*

After you have read this issue, give it to someone who has a son or husband, or brother in the service.

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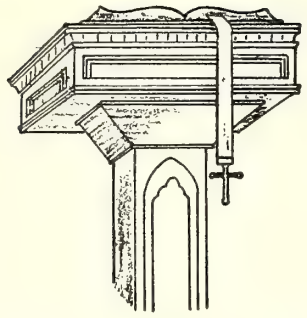

"OUR LORD'S PRAYER FOR A WORLD IN DISORDER."

By Rev. Roy C. Helfenstein, D. D.
First Congregational Church of Mason City, Iowa.

"Thy Kingdom come, Thy Will be done on earth."—Matthew 6: 10.

In the words of our text, we have our Lord's prayer for a World in Disorder. The world was in disorder then; in many respects it is in even greater disorder now. It is possible for the world to be in still worse disorder in the days ahead. But it may be made a better world than it ever has been—so much better in fact that, when future residents of the earth look back upon the past or the present, they may well say, "The pit from whence we were digged."

Is it the old world made new, or a New World—a remodeled world or a New World? Whichever it is to be, the Church of Jesus Christ has a large responsibility in its realization.

The best people of every nation and of every race are today trying to find the path that leads to Peace—to Brotherhood, to World Order, and to God. Our Lord's major concern was the same thing. His prayer for a World in Disorder is distinctly given in his throbbing words, "Thy Kingdom come, Thy Will be done on earth." As Christians we must believe that it some day will be, else our continuing to offer the prayer is but sham and mockery.

World Order in the Post-War World can never be effected merely by the accepting of some plan, regardless of how meritorious that plan may be. The attaining of World Order for the Post-War World will require far more than "sweat and blood." The World Order can never be effected by any *ipsi dixit,* or by merely waiving the wand of desire. It can only come by the Way of the Cross—the way of sacrifice, the way of love, the way of cooperative service. The absence of love in the human heart is responsible for all the World's Disorder; and only love in the human heart—love for God and love for humanity, can ever set things right.

The chief factor making for World Disorder is human greed. Men who are motivated by greed are willing to foist any curse and every curse upon society for the sake of financial gain or political favor. That is why we have war, and that is why we have the accursed liquor traffic and every other social evil to contend with.

Moreover, we can never have peace and World Order so long as war is possible. Men motivated by greed, who are interested in the manufacture and sale of munitions of war, realizing that the future of their business depends upon the continuance of war, will continue to sow the seeds of war in a thousand ways that they may reap their harvest of dividends, regardless of the infliction of sorrow and loss entailed for society to suffer, unless society once and for all outlaws war and makes war absolutely impossible. Munition manufacturers and war profiteers of all kinds welcome war as a means to fill their coffers. Dividends mean more to them than does human life. "Heartless," you say? Yes, heartless and fiendish! But if the truth were known, the fact would be disclosed that Hitler and his entire Nazi regime have been but the tools in the hands of the munition war lords—Krupp, Von Boklen, Thyssen, Mannesmann, Duisberg, and the other selfish munition manufacturers of Germany, when World War II was precipitated. And their ilk do not reside alone in Germany. Moreover, all those who welcome war because of its financial profits to a certain few do not reside alone in Germany. This past winter a business man from California said to me: "War is certainly a terrible thing, and yet, you know, it has brought prosperity to the entire Pacific Coast." I replied that "No prosperity, however great, can compensate for the sorrow, the suffering and the tragedy of war." War may bring prosperity to a few. It brings the exact opposite to the masses. It brings so much else along with it to all. War's casualties of human lives, human virtues, human hopes and human ideals are so stupendous for any social minded person, or for any person with a heart, or for any person who has a right to live, even to consider the question of the questionable financial prosperity it may bring to certain individuals or to certain sections of the country.

Some day human society will rise up in the power of its might and rule war completely out of the human picture that "God's Kingdom may come and His Will be done on earth." If men had the love of God in their hearts, there would be no room for the greed that imperils the world with war. How any sensible person can make himself believe and try to make others believe that there is anything good about war is beyond our power of comprehension. And yet even some men of learning occasionally seek to defend war as a remedial agency for society's ills.

Not many years ago a certain famed British Anthropologist, by the name of Sir Arthur Keith, while addressing the University of Aberdeen, in Scotland, where he had once been a student, declared: "Nature keeps her human orchard healthy by pruning, and war is her pruning hook. We cannot dispense with its services." What perfect nonsense! The horticulturist, in pruning his orchard, cuts off the diseased branches, the wounded branches, the undesirable branches; and leaves the sturdy, healthy branches on which the tree depends for bearing its fruit. Whereas war takes the most fit, the most promising, the most sturdy; and leaves the most unfit to propagate the race. The "human orchard" would be infinitely more healthy and more productive, and the plan would be infinitely more humane if society, every so often, would simply kill off both the old and the young who are unfit. That kind of pruning of the "human orchard," though repulsive and revolting in the extreme, would be far more humane and far more reasanable than is the so-called "pruning" done by war.

The second factor that makes for war, and hence for World Disorder, is closely akin to the first factor—namely, greed. It is "godless politics." Society should never have permitted politics to have been participated in by any but the most worthy. Politics, as a vital factor in human society, now needs to be redeemed by Godly men and women entering the arena of politics. Bad men and women have their way in politics when good people leave hands off. God's will can never be done upon the earth so long as godless politicians are holding the steering wheel and doing the driving.

World Order demands that Christian men and women, and all others who loathe corrupt politics—shall devoutly consider their duty to God and to society to redeem politics by getting into the game themselves to redeem politics by eliminating the corruption, and thereby making the

(Continued on page 13.)

"OUR LORD'S PRAYER FOR A WORLD IN DISORDER."

(Continued from Page 12.)

terms, "statesmanship" and "politics" synonymous. The field of politics should be considered by the choicest young men and young women of our colleges and universities as a life calling on par with the other professions, and as sacred a responsibility as that of the ministry itself.

The Post-War World should provide for a Department of Politics in every standard College and University, for society needs politicians of character and training. Politics should be made to be a Christian field of consecrated human effort, for godless politics, along with human greed, is chiefly responsible for war, and hence for World Disorder. Godless politicians would rather have their nation continually face the possibility and the experience of war than to have their political clique suffer defeat or even to experience waning power. With such politicians, if one candidate favors a United World, his opponent will instantly declare his opposition to any such idea, if he thinks it will win him more votes thus to do.

World Order, the answer to our Lord's prayer for a World in Disorder, can never be realized so long as godless politicians control the destiny of mankind by their political maneuverings. God-believing and God-loving politicians are absolutely essential to clean politics, just as Christians are the one indispensable factor in a Christian society. The godless politicians in Berlin, Tokio, London, Paris, Washington, and in all the other capitals of the world, whom war only touches indirectly, should not longer have the power to hurl the world into periodic wars. Those who want to help answer our Lord's prayer for a World in Disorder (and the men who are now tasting the fire of war and the boys who will be promoted to man's estate within the next few years), they and they alone should have the power to decide the question as to whether or not there shall ever be a future war. They alone are qualified to decide this momentous issue.

In World War I, more than eleven million young men laid down their lives as the price which they had to pay for the short-sightedness of the older men who held the political power at that time. Thousands of those young men, from every country involved, were destined of God to be leaders in the task of answering our Lord's prayer for a World in Disorder. To some of them, secrets of human progress in science, religion, education and government may have been entrusted by the God of humanity—secrets that may forever be lost to the world because those to whom they were entrusted were not privileged to live their allotted time so as to give those secrets to the world. The progress of society may have been halted, and the whole world today may be staggering blindly through the midnight of despair because of the lack of leadership which some of those eleven million martyrs of World War I could now be giving to their nations, if they had not been cut down in their flower of youth. Think of how differently history would read if the Apostle Paul, Martin Luther, George Washington, Abraham Lincoln, William E. Gladstone, Thomas Edison, Dwight L. Moody, Wilfred Grenfell, John R. Mott, and only a score of other benefactors to society had made the supreme sacrifice while in their early twenties!

If the leaders of the world of fifty years ago had thought through the problem of International Relations, if they had thought through the problems of war in an age of science, if they had been motivated by the urgency and the appeal of our Master's prayer, "Thy Kingdom come, Thy Will be done on earth," if their passion then had been for International Peace and World Order, World War I would never have taken place, and there would have been no World War II; for every succeeding war is the inevitable result of the failure of the preceding war to accomplish its purpose. And not until war is completely ruled out of the human drama will the situation be any different. But just as duelling has been forever ruled out of the human picture, just so, when humanity is wise enough and good enough, war too will be ruled out of the human picture.

As long as war is possible, peace loving nations will be victims of war minded nations and of war promoting agencies within the nations. It is a mark of grossest dishonor for any nation wilfully to precipitate a war or for conducting itself in such a way as to cause another nation to precipitate war; but it is a mark of honor for a nation to rise up in defense of its freedom, its honor and its life—just the same as it would be a mark of sanity on your part, if an insane man would break into your house to destroy your property and ravish your household, for you to resist the intruder with every power at your command.

America, as a whole, has stood ready to rule war out of the human drama ever since the signing of the Declaration of Independence; and though in the past she may not have been willing to attach her signature to the equally important "Declaration of Independence along with the signatures of the World's Commonwealth, I nevertheless sincerely believe that she stands ready to do so now.

Our Lord's prayer for a World in Disorder can be answered, and the world can have order, peace and brotherhood anytime that humanity is willing to pay the price. The price is love. Love challenges all men everywhere to look at the world in the light of the Cross of Calvary. The poet's prayer should be the prayer of all men everywhere: "Light of love, oh may thy fire Purify our soul's desire, And unite our heart and mind In the service of mankind."

Love inspires unbiased and unprejudiced thinking. It envisions brotherhood. Brotherliness is one of the evidences and one of the fruits of the love which must direct the destiny of man. Service and cooperation are the proof of the love which alone can bring order out of disorder, security out of peril. Without the love of God in human hearts to make World Order possible, it is needless even to hope for anything better for mankind, than what now obtains. Without a love that is sincere, intelligent and courageous enough to help answer the Master's prayer for a World in Disorder by completely uprooting and destroying the very possibility of war, rumors of war will continue to be heard, and the ravages of war will continue to curse the world.

World Order requires more than the mere ending of hostilities, the which might take place because of the complete exhaustion of one or both sides. World Order requires more than the signing of a peace treaty. World Order requires more than getting rid of Hitler and Hirohito. The truth is—as has already been intimated—that they have a very small part in the responsibility for the whole affair. They are but the tools in the hands of war promoters. World Order requires the complete and unconditional surrender of both sides—the victor and the vanquished—their complete and unconditional surrender to the Sovereign Will of Almighty God. Too large an order? Nothing else will suffice! Nothing less can enable the nations concerned to make

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

At this writing, March 29, 1945, just a few days before Easter, the good women of our Missionary Societies, Ladies Aids, and a number of individuals, have sent in many beautiful dresses for the girls and some little suits for the boys.

The matrons have been busy fitting dresses all the week and today the last girl was fitted out in a beautiful dress for Easter and went back to her building happy. The dresses sent in have been real pretty, and our girls are happy to get them.

It certainly was splendid of our good women in our churches to do this for us here in the orphanage. If they had half as much joy out of getting the dresses together and sending them as the girls get out of wearing them, I know they are all happy.

We have tried to get all the little boys fixed up too. A number of little suits were sent in, and we have bought a few in order that no one would be left out.

Easter Sunday morning when they all march out to Sunday school and church, it will be an inspiring sight to see how happy they will be, a smile on every face. We like to see children happy and we always try to make them happy.

People, as a rule, love children. They get a lot of joy out of helping to make them happy.

When the weather turns warm in the spring, the little children all want to go barefooted. They are anxious to lay their shoes aside. It has been our custom for a number of years to let them discard their shoes when the dogwood gets in full bloom. This year the weather in March has been so warm that dogwoods were in full bloom here in March. This is one year the little fellows have gotten ahead of the winter.

They are enjoying playing on the lawn without shoes. We are expecting that they will want to pull them back on the first cold rain.

We give a prize to the children who make the honor roll in the public school. Last month the following made the grade: Restie Jones, Janet Beers, Wanda Dickens, Lawrence Tuck, Dorothy Dabbs, William Bradshaw. Quite a number came very nearly making the honor roll, but got one too many "B's" on their report cards. When they come into the office with their report cards, knowing they have made the honor roll, they always have a very pleasant smile on their faces.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 5, 1945.

Amount brought forward		$2,608.05
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Auburn	$ 20.04	
Morrisville	1.72	
New Elam	11.10	
Turner's Chapel	4.28	
		37.14
Eastern Va. Conference:		
Berea (Nans.)	$ 25.00	
Bethlehem ((Nans.)	8.84	
Cypress Chapel	15.30	
Liberty Sp., Sr. Boys and Girls	1.50	
Richmond, First	20.00	
Suffolk	75.00	
Windsor	7.89	
		167.68
N. C. and Va. Conference:		
Greensboro, First	$ 21.14	
New Lebanon	12.75	
Pleasant Grove	13.66	
		47.55
Western N. C. Conference:		
Hank's Chapel	$ 8.54	
Mt. Pleasant	5.95	
Shiloh	10.48	
Smithwood	2.94	
		27.91
Va. Valley Conference:		
Newport	$ 8.18	
Timber Ridge	12.25	
Winchester	7.85	
Woods' Chapel	3.44	
		31.72
Total for week		$ 312.00
Total from Churches		$2,290.05

EASTER CONTRIBUTIONS.

The following contributions were sent directly to the Christian Orphanage from churches and church organizations. They do not include special gifts by classes supporting special children.

Children of Rosemont Church, for some little boy for Easter	$ 5.00
Woman's Missionary Society of Bethlehem Church to dress a little boy for Easter	10.00
Junior Missionary Society, Holland, Va., for Easter	15.00
Beginners' Class, Liberty Church for Easter dresses	5.00
Women's Council, Christian Temple for Easter	25.00
Mrs. W. S. Bray and family, Liberty Church, special contribution for Easter	7.00
Pleasant Grove Missionary Society and Sunday School, special contribution for Easter	7.25
Antioch Sunday School, by Mrs. A. W. Andes, special for Easter clothing	11.00

(Continued on page 15.)

The Board of Publications Urges

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EVERY CHURCH FAMILY
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1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

"OUR LORD'S PRAYER FOR A WORLD IN DISORDER."

(Continued from page 13.)

the necessary adjustments and readjustments involved in bringing order out of disorder. Nothing less can motivate sincere planning for peace in place of planning for war within and between the respective nations. Nothing less than humanity's complete and unconditional surrender to Almighty God can entitle the nations to bear the strain of the terrible burden which World War II has created for succeeding generations to bear. Nothing less than humanity's complete and unconditional surrender to God will inspire the nations of the world again, as did God in the beginning, to place the individual at the center of human concern. Then the conflict between Statism and Free Enterprise will cease. Then the exploitation of the individual for the promotion of the interests of the State will end. The the governments of the world, including our own, will go out of business competition and again assume their rightful responsibility of promoting peace among all nations, of serving their respective peoples and promoting the welfare of their subjects.

The lights have been going out all over the world these past few years. The darkness is becoming blacker and blacker—indeed the darkness has become so frightful that many people despair, and even the angels of heaven may well be alarmed. The cry of us all is the cry of the disciples to their Lord, "Our boat is so small, the Sea of Life is so rough, and the night is becoming so dark, help us O Lord, else we perish."

It is high time that the world's leaders and their followers—men and women in high places and in low—the human family throughout the world—accept Jesus Christ, God's Light for the World. Under his leadership and in the light of his love, humanity can join with the very God of heaven in answering his prayer, which should also be the prayer of all who care.

RE: LOCAL CHURCH'S WORK.

(Continued from page 8.)

to do effective work for the returning G. I. Janes and Joes? Tell your worries to the chaplain, and he'll tell you that the service man you love and help now is the returning service man. What you do for those in service today you will have done for the returning service man tomorrow.

THE ORPHANAGE.

(Continued from page 14.)

Pleasant Ridge Church, to buy something for the children for Easter	2.00
Union Ladies Aid, Virgilina, Va., special for Easter	8.00
Home Mission Board of Southern Convention by Mrs Donnell Tate, Treasurer	31.00
New Lebanon Church, Philathea Classes, for dresses, shoes, etc., for Easter	12.55
Concord Missionary Society, for Easter gift to Orphanage	10.00
Spring Hill Missionary Society, special gift for a happy Easter for the children of the Orphanage	5.00
Ladies Aid, Dendron, Va., special for Easter dresses	10.00

WHEN THE BOYS COME BACK.

(Continued from page 7.)

tians while in service, but give that credit to the chaplains and contact made with Christians, not to war. The purpose of a war is to kill men, not to save them. I maintain that war does not make Christians, although it does produce many skeptics, because thousands cannot see how we harmonize salvation and the killing of human beings.

What many over-optimistic leaders fail to see is this: when men lay down arms and come back home, they are free to think and act, (or *not to act!* We must remember that they are tired, battle - weary, mission - fatigued men. When reaction sets in, they may feel just as free *not to act*, as to act.

We who came out of the last war felt the need of spiritual warmth and sympathetic understanding. We were fed up on war and craved quietness and an opportunity to forget the whole bloody mess. This is true of the boys now marching home. They need a place where they can be happy in a religious atmosphere and sympathetic assistance in making the necessary adjustment to civilian life. The formal church program will not suffice. Practical religion and personal work are essential.

While their warfare is ending, ours is just beginning. A cool reception will simply freeze them out of the church. Quietness, friendship, understanding, and genuine helpfulness are necessary to redeem this returning generation.

ONE WHO CAME BACK.

FOR THE CHILDREN.

(Continued from page 10.)

will give him an understanding of the family's needs and make him a partner in the family enterprise. He will grow up with the good habits of buying only what he can afford and laying aside a reasonable portion of his income for the time of future need.

Each church should have a "Servicemen's Committee" whose duty it shall be to assist the pastor, to seek out new ideas for keeping in touch with the men, to raise the necessary funds if need be, and also to lay plans for welcoming and serving those who are and will be returning home. This committee might also help in maintaining contact with the families and report any opportunity to meet special needs.

"When Your Serviceman Returns"

By SERGEANT DOUGLAS BLAKELY
Schick General Hospital, Clinton, Iowa

What, most of all, is the desire of returning service men? I have talked with hundreds of them, in the States and overseas, and almost unanimously their answer is two-fold: "We want jobs; we want to forget the Army."

You may be able to help your soldier to get a job. But you should, first of all, help him to forget his Army or Navy life. And it will be necessary for you to keep in mind that he has been under strict regimentation and discipline, and that these probably played some strange tricks on him. He may be bewildered, cynical, tough, eccentric, or a combination of all four. Psychologically, he may seem an entirely different person. This is his problem, and you can best help him defeat it by ignoring things which he may say or do unconsciously which will hurt your feelings.

Remember, he's not a vicious killer, like German or Japanese soldiers, many of whom are professional soldiers and have been trained to kill from childhood. He merely wants to assume the duties and pleasures of civilian life again, as soon as he can.

You can help him by not planning parties, "get-togethers" or any other social functions unless he asks you to. All during his life in the service his activities and his actions have been planned and directed for him. Now he wants to do things on his own. Don't ask him to wear his uniform. He is probably very sick of khaki and olive drab. He will want to wear rather colorful clothes—let him choose them. Above all, don't make a show-piece of him or the medals he may have.

Plan to have the house just as it was when he left. While he has been away, you may have moved furniture and pictures around differently. He has a strong picture in his mind of home as he left it, so why not move things back as they were when he left? You and he can change them later. I remember a man who was broken-hearted because his bedding was stored away, and only his mattress was on his bed. "It was just as though I had died or something," he said. It is the little things which are important to him.

He probably will have a strange and new language. This is Army slang. Do not try to use this slang yourself, thinking it will help him "feel at home," or imitate his speech. He uses Army slang unconsciously, and he will drop it of his own accord within a few months.

Always try to listen to his suggestions. He may have strange tastes in food, and probably will want to live on a steady diet of steak and French-fried potatoes for awhile. Remember that his food overseas has been tasteless and monotonous.

He may be either taciturn, almost sullen, or he may be over-talkative. If he is silent, encourage him to talk, and if he talks too much be a good listener, even though you know about him and his buddies by heart.

Remember that this adjustment period is an important one in his life. He must help himself, but you can help by giving freely of your love and understanding.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMAND, VA., THURSDAY, APRIL 12, 1945. NUMBER 15.

A Healing Prayer

Living Father!

I recognize that my life is one with Thy unlimited life and power.

Thy constructive mind is within me, building my mind and body in strength and perfection.

I open my mind to the influx of Thy mighty presence of health and peace.

Thou art within me a fountain of vitality flowing into every faculty and organ of my being.

I praise Thy glorious wisdom which is illuminating my soul and purifying my mind of every limiting thought.

I praise Thy tender, healing love which invigorates and upholds me and dissolves away all fear.

Oh, living Father, this is Thy Holy Temple. Make it a perfect dwelling place from which shall radiate Thy healing love.

—Walter DeVoe.

NEWS AND VIEWS

Rev. Guy H. Veazey announces his new address: Timberville, Virginia.

The 1946 session of the General Council will meet at Grinnell College in Iowa.

Rev. Richard L. Jackson, pastor of the Church at Waverly, will preach for Dr. Jesse H. Dollar in Newport News on Sunday.

Archaeology has made it possible to trace the history of Norwegians living in Norway as far back as more than 2,000 years B. C.

Mrs. R. O. Caviness, organist in the United Church, Raleigh, North Carolina, has been elected president of the Raleigh Music Club.

"Glorious" is the word used by Dr. James R. Clinton in describing the spirit and attendance of services at Bethlehem, Disputanta, last week.

The Easter Offering at the First Congregational Church, Los Angeles, Calif., was $15,240.41. The minister, Dr. James W. Fifield, received 150 new members.

Simultaneous revival services are being held in all Protestant Churches of Burlington, North Carolina, this week. Dr. Thomas Anderson of Atlanta is assisting Rev. M. W. Stevens at the First Christian Church.

Tracy Strong, Jr., Congregationalist minister who has spent the past five years as secretary of the European Student Relief Fund, helping American internees in Switzerland and prisoners of war in Germany, has joined the United States army as a private, His father, general secretary of the World's Committee of the Y. M. C. A., is stationed in Switzerland as director of war prisoners' aid.

Dr. Bernard C. Clausen, minister of the Euclid Avenue Baptist Church of Cleveland, Ohio, is the guest speaker at a "Week of Preaching," now being held at the First Baptist Church in Durham, North Carolina. The week of special services is being held as a part of the observance of the church's centennial anniversary this year. During World War I, Dr. Clausen served as chaplain on the Battleship *North Carolina*. Dr. J. Winston Pearce is pastor of the Durham church.

REVERSED ORDER.

"As thou hast sent me into the world, even so have I also sent them into the world."—John 17:18.

Recently the *Bible Society Record* published an inspiring item of news. Seven American fliers in the South Pacific were shot down while in combat with the Japanese and landed on an island occupied by the Japanese.

For eighty-seven days the natives kept these fliers hidden, and then the fliers escaped on rafts and were picked up by Navy patrol planes.

The remarkable thing is that almost the first thing these natives did was to place a Bible in the hands of the fliers, and then from night to night they joined in reading the Bible with them. All seven were converted to Christianity.

One of them, speaking of his experience, said to a reporter, "You can tell the world that I am now a devout Christian. We have known of Americans converting South Sea Islanders, but the order here has been reversed.

—*The Sunday School Times.*

THE FIRST PUBLIC SCHOOL.

Many a New England town lays claim to being the seat of the first public school in what is now the United States of America, but after careful investigation, the Cammonwealth of Massachusetts, in 1898, decided that the claim of Dedham, Mass., to this honor was the most authentic. Three hundred years ago, 1644 old-style and 1645 present-calendar reckoning, the first public school opened its doors. The story of its history is given in an article in the *Christian Science Monitor* by Millicent Taylor, Educational Editor of that newspaper.

It seems that the men of Dedham, in 1642, met together to set aside land for the first tax-supported, free school in America, and perhaps in the world, and they met of their own free will, because there was no law regarding such a school. The Massachusetts General Court later the same year did pass the first educational law, ordering each settlement to "train all children in learning and labor," and stated that the selectmen should enforce this order. But back in January, 1642, the town fathers who gathered together simply were casting about for some democratic plan for education. There were schools in the Colonists, of course, mostly Latin schools for boys and a few small schools for the tots, but tuition was charged. The nearest thing to a free school was one such as that at Dorchester, Mass., which admitted pupils free but which was not supported by general taxes, but instead by a specific income—the renting of Thompson's Island in Boston Harbor.

As time went on, in Dedham there was another town meeting in January, 1644, and specific plans were mad. General taxation would support the school, the 42 town fathers decided, and there is a record of the vote preserved:

"The sd Inhabitants takeing into Consideration the great necesities of providing some means for the Education of the youth in or sd Towne did with an unanimous consent declare by voate their willingness to promote that worke promising to put too their hands to provide maintenance for a Free Schoole in our said Towne. . . . And further did resolve and consent testefying it by voate to rayse the some of Twenty pounds p. annum towards the maintaining of a Schoole mr to keep a free Schoole in our said Towne."

The dedication exercises were held March 28, 1645, and the program in handwriting is preserved. For a time the school, it seems, was held in the town meetinghouse, although no record so states, but in 1648 a "schoolhouse and watchhouse" was voted, and this log building was to stand near the meetinghouse and to have a fireplace; the watchtower feature was incorporated because of Indians, wildcats and wolves. The building was erected in 1649, and a tablet put up by the state now marks the site. All during 1945, Dedham is celebrating the 300th anniversary, and, on March 28, a special commemoration ceremony was held.

The first public schoolteacher was Ralph Wheelock of England, a graduate of Clare College, Cambridge, ancestor of two presidents of Dartmouth College. He was paid partly in corn, which was legal tender. The school was in session the year around, for an 8-hour day during the summer, for a 6-hour day during fall and spring, and for a 4-hour day during the bitter cold months, November to February. School began at 6 or 7 a. m. and there was a two-hour lunch period.

—*Scottish Rite Bulletin.*

THE EMERGENCY IN THE PRESENT CHURCH BUILDING SITUATION.

By E. M. CONOVER,
Director, Interdenominational Bureau of Architecture.

The very fact that American Protestant Churches are now moving toward a $600,000,000 postwar building, improvement and new equipment program, should be a matter of very deep concern to all churchmen. The churches generally did not prepare to give the spiritual and "practical" guidance needed for an enterprise of such enormous proportions and one fraught with the most complex potentialities.

Denominational funds have for years largely been demanded to save churches from unfortunate financial situations.

The first note to be sounded in this present stampede is: there need be no hampering debt on any properly managed church building enterprise. Let denominational leaders insist that from now on, general church erection funds shall be used only for needed and well directed new or improvement projects. Then perhaps aid may be made available for hundreds of unchurched communities and thousands of inadequate and outmoded buildings.

The Interdenominational Bureau of Architecture is working hard in response to requests for counsel, suggestive materials and personal visitations to churches, conferences with ministers, committees and architects.

As a sort of emergency "caution, go slow" signal, we have begged the editor of THE CHRISTIAN SUN to grant space for this article in which we suggest:

1. Church building and improvement funds should now be raised with all possible speed consonant with sound Christian procedure. Many churches, realizing that much time must be occupied in program building and in preliminary planning before any successful work of construction may be started, are now conducting successful financial programs, based on a deep religious conviction concerning the needs and the responsibility of their church. Short term subscriptions seem to be the rule. A fifteen months' subscription may be paid in three calendar years, which offers many an opportunity to deduct from income for tax reporting. A twelve months' term, with an annual campaign for the building fund is perhaps the most satisfactiry method.

2. Get congregations to realize that you cannot just go to an architect and purchase a "set of plans" when the time to build comes.

3. Here are items, most briefly put, essential to every successful enterprise before construction can be started: (a) Develop in the congregation a deep conviction of need and form the most effective general organization to lead the entire enterprise. Every unfortunate debt situation can be traced to a faulty program somewhere in the total enterprise. Don't appoint a "building committee"—not yet. Don't consign the enterprise to the Board of Trustees. (b) Make a survey of the field; population study; comity considerations, etc., etc. (c) Build a program of service in worship, evangelism, pastoral work, Christian education, fellowship and service, to which the church is to be committed, and for which the building and equipment are to be planned. Here is at least a year's earnest work before a church should give the list of requirements to the architects. (d) Form the promotional and educational program needed to bring any certain congregation to the religious plane from which such a significant enterprise should be undertaken. (e) Organize the best possible financial program and policy suited to the congregation. (f) By congregational vote, fix the limit of building debt to be allowed at any time. A hampering church building debt is never necessary. (g) Investigate and prepare to recommend special expert architectural service into whose hands such a sacred task as planning the House of God should be committed. (h) Secure the best available denominational and interdenominational counsel before doing anything. There have been thousands of successful building enterprises, but the average congregation has such an experience perhaps once in a generation.

Because of the enormous amount of money to be expended and the tremendous importance of the work, there will be a rush of activity in the commercial fields relative to church building, as an industry. Millions are now available for new church organs. How many know how to select a church organ? Will churches again spend more money for an organ than for stained glass, or for decorating the children's rooms? Shall churches buy substitutes for organs that may or may not prove satisfactory through the years?

There is very little literature to be recommended for the modern church building program. Some denominational publishing houses are now urging the purchase at a price of several dollars apiece of literature that really contains less material than could be

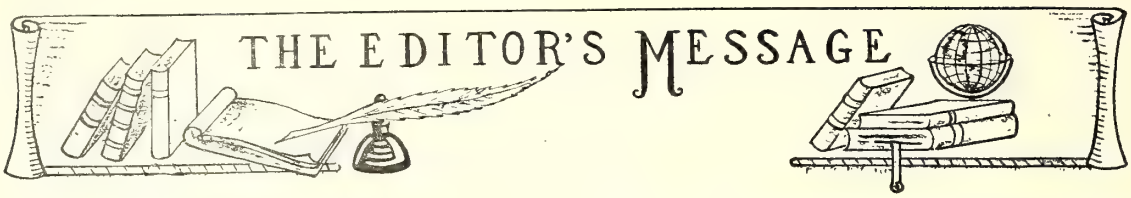
(Continued on page 7.)

PRAYER LIFE AMONG RUSSIAN SOLDIERS.

According to a news item appearing in the periodical of the Swedish Y. W. C. A., the following prayer has been found among the possessions of Russian prisoners of war. If confirmed, the news provides interesting proof of how difficult it has been to uproot the age-old faith of the Russian people:

"Thou silent Light, Redeemer of the world, who art encircling the whole earth with Thy love, we hear Thy prayer from the Cross: Father, forgive them. In the name of that all-forgiving Love, we ask our Father in heaven to grant His and our enemies eternal peace. Lord, forgive those who are shedding innocent blood, and causing us untold suffering, advancing at the cost of their brothers' agony. Lord, judge not those who persecute us. Let our prayer help on the work of reconciliation among those whom our feeble witness to our faith stimulated to opposition to Christianity."

—I. C. P. I. S. Geneva.



HOW ONE MAN HELPED.

Verne P. Kaub, a Congregational layman of Madison, Wisconsin, has found four ways of helping The Christian Sun. First, he is a subscriber. Second, he writes an article occasionally for publication. Third, he has introduced the paper to many of his friends in the Mid-West. Fourth, he has just sent a contribution of $10.00 to the Endowment Fund.

There are laymen (and ministers also!) throughout our fellowship who could help in these four practical ways. The accumulated results would be enormous. Who will follow Mr. Kaub's fine example?

A MISSIONARY CENTENNIAL.

The following editorial announcement which appeared in the Richmond Times Dispatch should give pause for a consideration of our own missionary responsibility and opportunity:

"A notable anniversary will be observed in Richmond this week. The Southern Baptist Foreign Mission Board, whose headquarters are here, will hold its 100th annual meeting, beginning today and lasting through Wednesday. The centennial will be marked by the appointment of the largest number of young missionaries—38—ever appointed at an annual meeting.

"The young men and women who will go out to foreign missions from this meeting will follow paths where many others have gone before to better the lot of mankind in far places through teaching, ministering to health needs and offering spiritual guidance. In some respects, the task of missionaries going out anew may be easier than that of their predecessors, thanks to the work that has been done in the foreign field over many years. In other respects it may be harder, due to the conditions caused by the war, especially in countries which have experienced its destructive consequences.

"At all events, the world is in great need of all the kindness and helpfulness that missionaries, and others, can provide."

CAN YOU TOP THIS ONE?

Miss Mattie Campbell joined the Circular Church of Charleston, March 4, 1900. She has been present 269 of 271 communions since she joined the church forty-five years ago. This may be a top record in all the churches of our faith in America. Flowers were given in her honor on March 4 by the Loleta Wood Circle. Communion Services are conducted bi-monthly by the minister, Dr. C. Rexford Raymond.

Greater concern for the Communion service should be evidenced in many of our churches. "This do in remembrance of me" has little significance for many members. Fidelity to the Communion service is one of the distinguishing marks of a true Christian and a great church.

Previous to every Communion service, the Flatbush Church in Brooklyn sends to all its membership, including the absentees whose addresses are known, a Communion letter of greeting, affection and exhortation, with a Communion card which is to be returned as an evidence of continued interest. Thereby all the members of the Church are informed of the Communion and are urgently reminded of the duty and privilege of attendance on it. The method is described not simply as one for "re-awakening" interest, but a "more effective method of endeavoring to sustain interest."

R. L. H.

TRAINING THROUGH SERVICE.

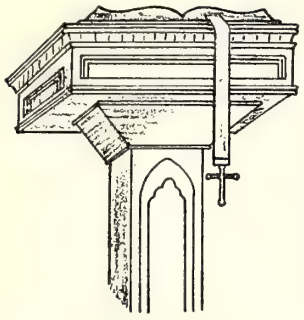
A unique opportunity for twelve young college seniors interested in social service work to "earn while they learn and serve while they train" is being offered in a special "Training Through Service" project sponsored jointly by the Congregational Christian Service Committee and the Cuyahoga, Ohio, County Relief Bureau beginning July first and lasting a year.

The Unit is open to members of all races, creeds and colors. Selection will be made solely on the basis of the individual applicant's interest and ability. Applicants must be members of this year's graduating class in any recognized college or university, and application blanks may be secured now from James C. Flint, Congregational Christian Service Committee, at 289 Fourth Avenue, New York City. The group will include eight women and four men.

The women in the group will live in the County Nursing Home in Cleveland, Ohio, and be employed there not less than 30 hours each week. They will receive full board, room and a minimum of $30.00 a month. The men will be housed in The Lodge, Cleveland's Home for Transient Men, and will receive similar remuneration. In each place the members of the Unit will have practical experience in working with the patients and occupants of the Nursing Home and The Lodge.

The work of the Unit will be so arranged that members will have time to participate in programs of social service rendered in several relief and welfare organizations in Cleveland. Here again emphasis will be laid on "learning through doing." There will be informal but carefully planned educational programs in which labor and racial problems, social trends, community organizations, etc., will be discussed by men and women close to such problems in Cleveland. The group will also spend some time learning a foreign language.

"The purpose of the project is to give its members practical experience in social service work and to acquaint them with the work of the health and welfare agencies of a city like Cleveland," says Mr. Flint. "Such experience and training will qualify them for more responsible work with some relief agency, either in this country or abroad. It is hoped also that it will help the group members in making their decisions about their life work."



WHAT DISTINGUISHES CONGREGATIONAL CHURCHES FROM THOSE OF OTHER PROTESTANT COMMUNIONS?

A Sermon

By Rev. Thomas Anderson, D D.,
Minister, Central Church,
Atlanta, Georgia.

Whoever it is that looks at life with thoughtful mind and seeing eyes is strongly impressed with the great earth.

There is a very great difference between what conditions of life are, for hosts and hosts of human beings, and what they could and should be. We are told by those who speak with the authority of knowledge gained through surveys and careful studies, that one half of the world's population is constantly hungry. There are millions of men and women who have rarely known the comfort of a full stomach. Thousands of people in our own land are in real need of better food, or clothing, or shelter, or education.

Since these things are true, and they are undoubtedly so, no organization of any kind has any right to exist and demand human loyalty, or investment of time and money without great and good reasons.

Duplication of effort and the consequent waste of power and resources against the background of the tremendous needs in the world is a capital sin against God, whose desire is that all men shall have life and have it abundantly.

This vast difference between what life is for multitudes and what it should be exists very largely because of misdirected energies by individuals and organizations.

Since it is true that no organization has any right to exist in society without full reason giving it a specific purpose in the ministry to these vast hosts of human beings in their needs, it becomes especially true of all units of organized religion.

It is in view of this indisputable fact that I desire to discuss the reason for the existence of the communion known as the Congregational Christian churches, with its upward of six thousand churches, as a separate unit of religious life. I urge that you keep these preliminary remarks I have just made before your minds as we move together in this meditation.

Why do Congregationalists exist as such? Are there enough reasons for the logical and thoughtful man? I believe there are, and to such men, they will make a strong appeal. When understood, those reasons will enlist an active and constructive interest in the purposes and points of view of the communion. That communion has ever, and will always, appeal chiefly to the thoughtful person. It offers a practical program for life in which a degree of intelligence is present sufficient to insure a fruitfulness to all those desiring to build constructively for the Kingdom of God. Incidentally, I am sure all of you will agree that an intelligent man, approaching the area of life's needs and desiring to meet them in some degree, will use the church, the principles of conduct, and methods of approach laid down by our Lord. That desire will inevitably lead him into a Christian church, designed as it was by our God for the very purpose of providing men and women with an instrument for proper dealing with human needs through the improvement of attitudes and the establishment of worthy and challenging purposes of soul for men and nations.

I believe the Congregationalists have a vital and particular place in the world and that to lose their specific methods, their particular points of view, and their distinctive offerings to mankind, would cause the world of religion, indeed the whole world, to suffer a very great loss.

1.

Congregationalists differ in approach to life in manners not unlike the differences in approach to battle operations by various units of military organizations. The artillery differs in approach to military combat from the infantry, using different methods to meet and to defeat the enemy. But while differing in methods and implements of warfare, a full respect for the methods of the infantry is steadily maintained by the artillery units. Each recognizes that all others have the same objective of defeating the enemy. It is so with the Congregationalists. With them there is a sincere respect and genuine appreciation of the place and importance of all religious groups which move on toward the honoring of God and the defeat of unrighteousness among men and nations.

It is the purpose of the Congregational Christian Communion to act in like manner in relation to, and recognition of, the many other units of the forces of our God, called by Him to take the whole world from the dominance of unrighteousness and evil forces denying by word and deed that "the earth is the Lord's." That declaration is denied by dictators and racketeers who by word and deed declare, "The earth is ours and we will take it for our purposes by bloodshed and slaughter, if need be, from any who seek to hold it for any God other than our gods of military power and political advantage."

Now, in any army, it is soon discovered that some men do not make good artillery men but they do make good infantry men. Others are not effective as members of the medical corps, but they are effective as paratroopers. Some men are not equipped by nature for successful operation of submarines but they do become effective on surface ships.

In like manner, many do not make good Congregationalists, but do respond enthusiastically to the appeal of the Methodists, Baptists, Presbyterians, Episcopalians, Lutherans or Catholics. We, as Congregationalists, recognize that and honor them.

Just here, we have touched on one of the ways in which this communion differs from other Protestant groups and here we have come near to one of the chief justifications for the existence of this great company of churches as separate units of the Kingdom enterprise.

One of the most significant stories I have ever heard is told concerning John Bunyan, that amazing man who rose from the gutters of London to one of the highest places of influence for God and good known to any man. One day, it is said, he stood on a street of the great city and saw a death cart taking a poor wretch out to the place of execution. With tears streaming down his face, John Bunyan cried out, "But for the grace of God, there goes John Bunyan." But for the grace of God, you or I might have been born of heathen parents. But for the grace of God, you or I might have been cast into the doctrinal and ecclesiastical mold of the Roman or Greek Catholic Church.

Our point of view is that a house is a house, even though it is painted and arranged utterly differently from any other house in the block. We differ in that we offer a fellowship in which

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The primary and final commission of Jesus was missionary. Some wise people have applied very liberal interpretations to the teachings of the Master. But when an accurate appraisal of his ministry is made, one is compelled to concede that his great purpose was to preach and teach a plan of salvation based upon the love of God and the redemptive work of the cross. His final commission to his disciples plainly reveals his plan and the scope of their future ministry. That plan was Christian missions.

There were many phases of life which Jesus might have emphasized. The economic situation in his day was unjust and almost unbearable. The political issues were clearly defined and need revision. The social problems were as great as during any age in human history. As a reformer, Jesus could have been the leader in one of the greatest revolutions, in any one of these areas of human need. He was a broad-minded, liberal and wise conservative. He touched the whole realm of human relations. Yet He was wise enough to discover the supreme need of humanity, and He found that to be in the field of religion. Apparently, He taught that the material, social and political problems would be adjusted when man found his way back to God and adjusted himself to the Christian way of life by following Jesus.

The church papers of the various denominations, including our own, are an index to the trend of thought among religious leaders. In the Southern Convention the months of March, April, May and June have been designated as the Mission Period. These months are one third of the calendar year. According to this division of time, at least one third of the emphasis during the church year, should be concerning missions. And, on that basis, one third of the space of the church paper, during the year, should be used for that purpose. The local churches should likewise devote a proportionate part of their time to the cultivation of the missionary spirit and the support of missions. A survey of the church paper, a study of sermon topics and an appraisal of our Convention organization does not reveal an adequate emphasis of this important field of service.

People have enough gasoline, time and money to attend church meetings and give liberal support to our missionary enterprises. The streets of Suffolk are well lined every night with parked cars whose owners attend the movies. Sunday night is not excepted. Much publicity is given to the movies and a desire to attend is cultivated. This is not written as a criticism. We are not the judge of others in this matter. But people usually try to do what they want and will to do. Public opinion is the guide for a great many people. The point about missions is this: many people are not willing to make a contribution to the creation of a favorable public opinion in their churches for the cause of Christian missions.

Much improvement has been made in contributions. But the limit of liberality has not been approached—much less reached. Our church paper should be more missionary. Our Convention and Conference officials should resume a more active leadership in this field. Pastors and laymen should join our faithful women in a more generous attitude for the promotion of missionary work. We are lagging behind, and we should be leading others.

I. W. Johnson.

FINDINGS OF A PARSON.

In preparing to write a sermon on Mary, the Mother of Jesus, Mr. Editor, I came upon two poems which I wish to draw together. The first is by an unknown Flora D. Jones:

Who brought to Judas' mother the news
Her son had bartered the King of the Jews?
Who saw her lips grow drawn and pale
When she heard the terms of the treacherous sale?

And who told Peter's mother that he
Was untrue to Jesus of Galilee?
What did she think when Peter denied
The day his Master was crucified?

Who saw the pain come in Mary's eyes
When Jesus was lifted to the skies?
And did she remember sometimes that day
How when He was little He used to play?

Now put alongside that the poem by the better known Saxe Holm:

Like a cradle, rocking, rocking
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
by ourselves weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God, whose loving
Cannot hindered be, nor crossed—
Will not weary, will not even
In our death itself be lost!
Love divine, of such great loving
Only mothers know the cost—
Cost of love, which all love passing
Gave itself to save the lost.

These two poems make me think what John Ruskin wrote to Charles Eliot Norton: "No one can do me any good by loving me; I have more love than I need, or could do any good with, but people do me good by *making me love them*, which isn't easy."

Do you see, Mr. Editor, where my sermon about Mary will come to its climax. Mothers and God redeem us by making us love them. Isn't that a great truth?

F. W. Murtfeldt.

APPOINTMENTS TO CHAPLAINCY.

Revised War Department authorizations for appointments of chaplains to the Army Chaplains Corps will permit 80 additional chaplains to be commissioned from Maryland, Pennsylvania and Virginia for active duty, Third Service Command headquarters has just announced.

This number represents more than thirteen per cent of a total of 600 chaplains to be procured by the Army "with the least possible delay." With commissioning of the new chaplains, the Army will have 8,700 to administer to the millions of soldiers at posts in this country and overseas.

Colonel Ralph C. Deibert, Service Command Chaplain, said that because of occasional changes in requirements, it might be possible that clergymen previously rejected for physical condition, age or other reasons could now be accepted for service. Applications are processer by the Service Command Chaplain and forwarded to the office of the Chief of Chaplains, War Department, Washington, for final acceptance or rejection.

For appointment as chaplains, clergymen must be between the ages of 24 and 50, be actively engaged in the ministry, have acceptable ecclesiastical endorsement from their denominations, and be educationally and physically qualified.

Colonel Deibert said the "great need" for chaplains was for duty with troop units. Applicants for that duty must be qualified for general

(Continued on page 15.)

News of Elon College

By President L. E. Smith.

THE CAMPAIGN.

Some of our friends are becoming a bit impatient about the progress, or the lack of progress, of the campaign to raise one million dollars for the College. This is a good sign. It is encouraging to know that there are those who are concerned for the success of this undertaking. Only one of the more recent campaigns of the College reached its goal. Others helped, but were not entirely successful. The three campaigns preceding this one will help to insure success. Whenever you plant the College favorably in the mind of its constituency you have rendered a good service. The people know Elon College, its achievements and its needs, and are willing to help meet these needs.

I know that the plans proposed for the campaign have not materialized. We have been unable to set up a necessary organization—one that is adequate for the task at hand, but things are shaping up better, and we shall have everything in readiness and launch the campaign effectively and convincingly as a part of our Commencement program in May.

The failure to form a constituency-wide organization does not mean that the campaign to date has been a failure or that convincing results have not been achieved. Scarcely a week passes without someone sending in a contribution of some size with accompanying good wishes for the success of the efforts to stabilize the College financially. Every gift, however large or small, is appreciated. Within the past few weeks we have received gifts in cash in the following amounts: $25, $100, $200, $350, three of $1,000 each, $1,500, $2,000, $2,500 and $10,000.

The College is indebted to a very fine group of business men, friends of the College, who are anxious for the success of the proposed campaign, and are giving of their time, effort and money to make it a success. When a man backs up his talk with cash, that is significant.

As a part of the campaign to raise one million dollars for the College, certain ministers and officials of the Church have agreed that the Church, as such, should undertake to raise within its membership a minimum of $100,000 as quickly as possible for the establishment of the Staley-Atkinson-Newman Memorial Foundation for Christian Education. The suggestion is made that the goal for each local church as its share of the $100,000 be ten times the amount of its conference apportionment for the College as of 1943-44, and that the local church be requested to determine its own method and means of raising this amount.

As indicated above, the campaign has been progressing quite satisfactorily. To date we have in cash and pledges (some unsigned pledges) a total of more than $150,000 with more than $40,000 in cash and another $40,000 to be paid this year. This does not include several churches whose pastors and officials have assured me that they will raise their quotas.

I plan to give the greater part of my time to this campaign from now until Commencement, and if I can be of service to a local church on Sunday or during the week, I will be glad to come on request.

Elon College needs and covets the cooperation and prayers of all of its friends.

Without you we shall fail; with you we shall succeed.

FIFTH SUNDAY OFFERINGS.

Sunday, the twenty-ninth of April, is the fifth Sunday. On the fifth Sunday, we hope that all of our Sunday schools and churches will be thinking about their college and its needs. This fifth Sunday comes at a most opportune time. The College is in need of funds and it is a good opportunity for the Sunday schools to give generous assistance to their churches in meeting conference apportionments. It would be a good idea for every Sunday school to begin now to plan for its fifth Sunday offering for the College. See that every member is present and that every member has the privilege of making a contribution to the church that shall be forwarded to the College. This contribution will help your local church with its obligations and will help your college meet its obligations in this time of need. Some of our Sunday schools and churches have already expressed their generosity. We are grateful for all contributions.

Previously reported		$2,016.69
Churches.		
Eastern Va. Conference:		
Cypress Chapel	$ 30.65	
Holland	75.00	
Richmond, First	25.00	
N. C. and Va. Conference:		
Winston-Salem	22.00	
		152.65
Grand total		$2,169.64

EMERGENCY IN THE CHURCH BUILDING SITUATION.

(Continued from page 3.)

nicely contained in a 50c booklet. See before you buy—anything—is a good rule. Many competent architects are now overloaded with work. The number of architects to whom the most difficult and complex of all architectural problems—the modern church building—should be committed, is extremely limited. Much commonplace and unintelligent work most likely will be done. Churches will not give architects sufficient time to study each different problem. It is as sensible to demand that a preacher, upon two days' notice, prepare and deliver a street corner sermon guaranteed to re ult in a dozen conversions at that time, as it is to set a date when an architect must deliver a satisfactory church design and plan.

In som: Reach a conviction of need now; collect funds with sound religious methods; prepare, based upon most careful and comprehensive study, the statement of needs; seek competent church architectural service for just the first one-fifth of the architect's total task.

* * * * *

The following materials are available from the International Bureau of Architecture. Suggested Plan of Organization for Church Building Program, 10c; Building and Equipment for Christian Education, 54-pp manual, 50c; Church Building Leadership, 24-pp manual, 25c; Recreation and the Church, 40-pp manual, 25c. Address: Room 61, 297 Fourth Avenue, New York 10, N. Y.

In a Polish Jew's burying-place there are a number of stones having no names or other inscriptions upon them. The idea is that at the last day the angel of eternal life will call the sleepers, reading the names form the stones, the good to inherit bliss, the wicked to suffer. If the stone is however without a name, the sleeper may be passed over and thus escape final judgment.—H. F. Sayles.

GOOD NEIGHBORS IN THE AMERICAS.*

By Dr. Hugh C. Stuntz,
President of Scarritt College.

Before 1933 the history, geography and culture of peoples of Latin America were not considered of sufficient importance to be studied by students in our high schools and only rarely could such courses be found in our college catalogues. Practically the only groups aware of Latin America were the exporters and importers, the diplomatic corps and the missionaries with their church-member supporters.

Today inter-American relationships have become the subject of study for thousands of high school and college students and are matters of comment and conversation among average citizens in these United States. Yesterday only one newspaper in fifty carried even a reference to Latin American affairs. But today every metropolitan newspaper prints news from South of the Border. Formerly we knew little about our neighbors and seemed to care less; now everything they do has a meaning. What has happened?

Some call it the Good Neighbor policy. Some say the war has compelled us to look for strategic war materials in tropical America, and therefore our interest has grown. Some feel that under the camouflage of war-necessity we of the United States are laying the foundations of hemisphere domination on a truly imperialistic scale. Somewhere lies the truth, and I believe it ts important that we see the picture so that we may find the truth.

Scarritt College has been deeply interested in Latin America for nearly half a century. Our graduates have long been serving in Mexica and Brazil, and more recently in Peru, Bolivia and Chili. Nationals of many Latin American countries have studied at Scarritt. Faculty members have spent many years in that part of the world. We are deeply concerned with the spiritual, educational, social and economic needs of our neighbor countries.

What is the status of our program in inter-American relations?

We North Americans have taken the position throughout most of our history that, "We are THE Americans." Our Latin American neighbors claim also to be "Americans," and they resent our exclusive claim to that title. We have frequently talked as though the hemisphere were our property. We have even acted that way. Our armed forces have intervened in seven Latin American countries. We have assumed attitudes of superiority and condescention toward Latin Americans . . . we even discriminate against Mexicans in may of our schools, hotels and restaurants. When we have wanted to do so, we have ignored the rights of Latin American states and individuals. When I went to South America in 1920, the United States of America was believed by most Latin Americans to be the number one threat to peace and goodwill in the Western Hemisphere! We North Americans were looked upon as exploiters who were impverishing the natural resources of their countries; as dollar chasers, interested in nothing but amassing great wealth by hook or by crook; as lacking in culture, in courtesy, in nobility. We missionaries were welcomed by Protestants, but were looked upon with suspicion and animosity by the Roman Catholic hierarchy, and feared by many thinking people as the "spearhead of Yankee Imperialism."

The Coolidge regime did everything to aggravate and little to reduce friction, but when Hoover was elected he made a trip through the other Americas and discovered the need of revising our inter-American behavior. He began measures that later on were carried out by his successor in office, and under the leadership of Cordell Hull, Sumner Welles, Lawrence Duggan, Adolf Berle and others, a new policy named the Good Neighbor policy was inaugurated. This happened the year Hitler came to power, and has had to contend with the embarrassments and emergencies of war during half of its life. It was born amidst suspicion and distrust; it was compelled to live down a reputation of untrustworthiness and aggression; it is a wonder that so much has been accomplished.

Our abrogation of the Platt Amendment in Cuba, and acceptance of a settlement for properties owned by North American companies and expropriated by the Mexican Government, have given proof that the Good Neighbor policy is being put into effect at the cost of political and financial advantage.

In economics our policy has been complicated by the war emergency. We had to have rubber and tin, and magnesium, and wolfram, and vegetable oils, and fibers, and special kinds of wood, and quinine, and hundreds of other products. We had to help some countries to establish industries, to undertake new agricultural projects, to train technicians, to improve sanitation and health, and to do a thousand things never attempted before. Some of these enterprises are war-inspired and will not outlive the war, but a majority of them are rooted in the sound economics of sup-

*Dr. Stuntz is well qualified to discuss this subject, having served for twenty years as a missionary assigned to work in Chile, Bolivia, Argentina and Uruguay. This article is taken from the Scarritt College Voice.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 5, 1945.

Sunday Schools.

Wake Chapel, Fuquay Spgs, N. C.	$ 12.62
Mt. Olivet (G), Dyke, Va.	6.44
Pleasant Ridge, Ramseur, N. C.	11.76
Isle of Wight, Va.	17.50
Chapel Hill, N. C.	3.00
New Elam, New Hill, N. C.	10.84
Linville, Va.	11.26
Union Grove, Asheboro, N. C.	2.13
Hank's Chapel, Pittsboro, N. C.	10.00
Auburn, Raleigh, N. C.	15.60
Durham, N. C.	16.20
Total	$ 117.35

Individuals and Churches.

Seagrove, N. C.	$ 30.00
Monticello, Brown Summit, N. C.	30.00
Mt. Carmel, Walters, Va.	56.80
Waverly, Va.	60.00
Providence Chapel, Robbins, N. C.	15.00
Winston-Salem, N. C. ($50 of amount for Shaowu)	80.00
First, Richmond, Va.	25.00
Holland, Va.	85.00
Burton's Grove, Wakefield, Va.	8.09
Union (South.), Franklin, Va.	25.00
Youngsville, N. C.	7.00
Total	$ 421.89
Total for the week	$ 539.24
Previously acknowledged	14,573.54
Total since Sept. 1, 1944	$15,112.78

Gratefully,
Mattie Cox Parker,
Secretary.

ply-and-demand, and will materially aid in lifting the standard of living for millions of people. Some "viewers with alarm," denounce a policy that is "throwing money away in Latin America." Actually we are helping finance home-owned industry, which in the long run produces harmony, and which opens a permanent and friendly market for our goods. The opponents to such a policy are motivated primarily by selfish interest. They are competitors or they prefer an immediate limited market for their particular goods rather than a growing, permanent market for all kinds of goods. There is no question but that the Latin American peoples who have benefited by this policy have responded eagerly and wholeheartedly, and most Latin American statesmen are coooperating to assure its continuance.

The cultural aspect of the policy has been even more difficult to promote. Both sides were ignorant of what the other possessed in music, art, literature, philosophy, education, tradition, custom, folk-ways and religion. It has been impossibble to show great progress in twelve years, but through exchange of students and professors, through exchange of art and book exhibits, the visits of great artists, lecturers, musicians and others, we are both beginning to get a glimpse of the way the other half of the Americas lives. Our news coverage, our broadcasts, our magazine articles, and our books, dealing with Latin America have multiplied a hundredfold. The students who are electing Spanish and Portuguese in our high schools and colleges are legion. Those who are interested in going to Latin America after the war are innumerable. We have at last become aware of our neighbors, and as this cultural interchange continues, our interest will grow into appreciation, into a desire to share our best with them.

That is essentially what our missionary enterprise has been all along Of course we have touched but a small fraction of the populations: among the 125 million Latin Americans there are not more than two million Protestants. . . . But our Mission Schools have ministered to tens of thousands who are not Protestants, and the liberalizing influence of these schools has been felt in every land. Our Churches have developed a national leadership and have become indigenous in several countries, completely autonomous and self-supporting. Our services in the field of agriculture have helped to demonstrate

(Continued on page 14.)

WHAT DISTINGUISHES CONGREGATIONAL CHURCHES.

(Continued from page 5.)

it is not held that a man must be cast into a certain theological shape to please God. We respect, and so far as it is possible for human beings to do, we reward folks for their honesty of belief and sincerity of practice, regardless of the character of the beliefs they may hold as a result of a chance of birth, or the circumstances of life out of which their beliefs have come. That is surely just and intelligent. If that is just and intelligent of us, who are human beings only, how much more true it is of that Divine Being whose justice and understandings are so much greater than ours. Why, it is as much more true of Him, as He is more than we are. It is infinitely more true. No man could debate that with any hope of success. Frederick Faber has put it in a good manner when he wrote:

> God judges by a light
> Which baffles mortal sight.

Perhaps you remember the words of Ella Wheeler Wilcox to which she gave the title, "The Goal." Listen to them. They set our first position out in full view:

> All roads that lead to God are good;;
> What matters it, your faith or mine?
> Both center at the goal divine
> Of Love's eternal brotherhood.
>
> A thousand creeds have come and gone;
> But what is that to you and me?
> Creeds are but the branches of a tree,
> The root of love lives on and on.
>
> Though branch by branch proves withered wood,
> The root is warm with precious wine;
> Then walk your course and I shall mine,
> All roads that lead to God are good.

II.

Another primary difference justifying the continued existence of our communion in this world of great need, lies in the realm of motives. What a man does is one thing; why he does it is quite another, and of far greater importance in any appraisal of his life and works.

To give a cup of water to a thirsty soul because the man is thirsty is decent humanitarianism. Giving the same cup of water, not only because the need is there, but in the name of Jesus Christ, or because of Jesus Christ, or as an expression of service to, and appreciation of Jesus, makes the act divine.

Some years ago I found a practice which has meant much to me. It is a significant way of action. It is simply doing things, not merely because the doing of them may be right, but doing them in the name of Jesus Christ as expressions of gratitude for all He, in his great goodness, has done for me. When I pick up a person in my car to aid him on his way, I say to myself, "Because of Jesus Christ I give you this ride." It transforms that experience from mere courtesy to that of a sacrament of thanksgiving to Him who has enriched life beyond comprehension.

Some men are religious because they are afraid of the hereafter. The underlying motives of many religious groups are to find ways of escape from some disaster in the world beyond. Their appeads, for the most part, are that men shall repent, be baptized, observe the sacraments and work the works of righteousness in order to escape a hell of damnation in the beyond. The word is "escape from the wrath to come." Another of their appeals is that the sacraments should be kept, service rendered to righteousness, membership in the church established and sacrifices made in order to win the reward of life eternal. That is a selfish form of appeal, suggesting service and righteousness for the sake of a profit. Unfortunately, many do serve Christ to win reward, or in other words simply from a profit motive.

We differ greatly here in respect to this matter of motives of service to God, keeping the faith and observing the sacred ordinances. We teach that men should serve God in all these ways—not that they may escape something thereby in the world to come, but because they have already been made free and possess a standing in the eternal order through the high office of Jesus. We believe in and practice the ordinance of baptism and the sacrament of worship, the Holy Communion, aye, and the sacraments of work and church membership and giving as expressions of gratitude to our God and our Christ, not that they will do something more for us, but because of the much they have already done. It is not that salvation will become ours, but because it has already been effected in the miracle of his life, Who came to set us free by standing in our stead before the moral laws, which we know from experience, exact a penalty from all who violate their provisions. We serve, then, as a sacrament of gratitude to Him who appeased, not God, but the moral laws, which laws do exist as surely as the sun does shine. Before them no man can come in his human strength and not be found wanting, but as a result of the ministry of God

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FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Boys and Girls:

Did you have a nice Easter? I had a real happy one. I think that Easter and Christmas are the lovliest holidays in the year, don't you?

On Friday before Easter mother and daddy boiled and dyed me some lovely Easter eggs to carry to an egg hunt at the church which my Sunday school teacher and the teacher of the youngest primary class gave for us boys and girls. We had such fun finding the eggs on the lawn back of the church. The first time they were hidden I found only two, but the next time I found five! When we got tired of finding the eggs, we sat down to rest and to eat some of them.

Saturday morning when I awoke I found a basket of Easter eggs by my bed that "Ma Brame" had the Easter Bunny bring me. They had pretty pictures all over them. Bambi dear, mickey mouse, donald duck, thumper, chicks, Easter lillies and Easter greetings were on them. Mother invited two of my little neighbors who live nearest to me to come and help hide and hunt my eggs on Saturday afternoon.

Sunday morning, I got up early to go to the Easter Sunrise Service at our church at six o'clock. Then after the service we ate breakfast at the church. I sat at a table with "Ma Brame," Mrs. Baugass and Patricia Proctor. Patricia told me what the Easter Bunny brought her and Truby Groce and her parents.

I went back to church for Sunday school and our teacher had Easter Bunnies for us to color after she finished telling us our story. At the eleven o'clock service a baby boy and a baby girl were christened. Two boys whom I like very much were baptized and joined the church. Jerry Griffin's mother, who teaches the youngest Primary class at Sunday school joined the church too.

Tuesday afternoon after Easter Winnie Ann Watson and Phyllis Tally came to see me, and Mother hid the Easter eggs for us to find. Wednesday afternoon I carried the fourteen eggs that I had left over to Patricia Proctor's. Some other children were visiting her and Truby Groce. We had a good time having egg hunts and playing with their toys.

Thursday morning Mother and I went with Daddy to Duke University to see the University gardens in their spring blossoms! I wish that all of you could have seen the beautiful flowers, the fish in the pool, the fountains, the birds and the squirrels with me. Mother said that I walked so much that she was very tired keeping up with me. While Daddy was in his last class, mother and I went into the chapel to hear some lovely organ music. I love to sit quietly in the chapel and look at the beautiful colored glass windows while I ljsten to the music.

We stopped at a nice spot on the road to the highway to eat our picnic lunch. When we got to Chapel Hill we looked up our parsonage there and visited with Mr. and Mrs. Ritchie, Sidney and Jane for a little while. Sidney took me out into the yard to see his play toys. Little Jane is a lovely little girl, but she can't talk much yet. I wish I had a little sister like her!

Mother says it is time to mail this letter, so I'll say goodbye for this time. I hope all of you have had a good time at Easter.

Your friend,

Oliver Todd.

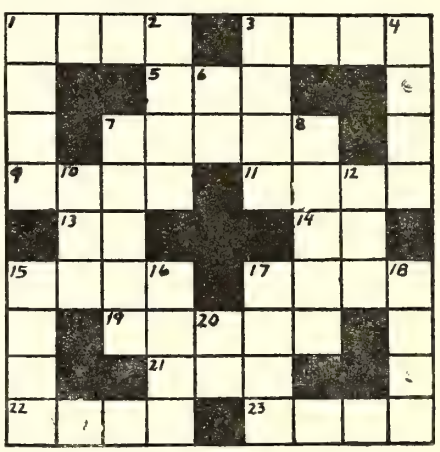
CROSSWORD PUZZLE.

ACROSS:

1. A row or rank.
3. A University in North Carolina.
5. Belonging to us.
7. Month of showers.
9. To strive or contend (followed by with).
11. Father.
13. Notary Public. (abbr.)
14. Union Engineer. (abbr.)
15. To assist; to give aid.
17. An exclamation of wonder; pleasure.
19. Son of Jeroham. (I Chr. 8: 27.)
21. Atmosphere.
22. Like a rose; red.
23. Short periods of sleep.

DOWN:

1. Talcum.
2. A thick cord.
3. To fall in drops.
4. Famous Hebrew priest and prophet.
6. Place where Abraham lived. (Gen. 11: 28. 31.)
7. "One a day keeps the doctor away."
8. Opposite of cry.
10. A unit.
12. A vegetable.
15. Perceive with the ears.
16. Opposite of work.
17. To gain as reward for labor.



18. Fees; tolls.
20. Roman numeral for two.

Answers to Last Week's Puzzle.

ACROSS: 1. Grow; 3. Hike; 5. H. I. A.; 7. Faith; 9. Gilt; 11. Hear; 13. W. A.; 14. Al; 15. Home; 17. Free; 19. Exalt; 21. Ire; 22. Pelt; 23. Wode.

DOWN: 1. Gong; 2. What; 3. Hath; 4. Ever; 6. II; 7. Flame; 8. Hearth; 10. I. W. O.; 12. Ale; 15. Harp; 16. Exit; 17. Flew; 18. Ease; 20. A. R.

DONNA AND "BAD KITTY."

By Mary S. Stover.

Issued by the National Kindergarten Association.

"Give Baby 'at!" "Let Baby, Buzzer!" "No, no! Baby c'y!" Such had been the phrases one heard most from small Donna when Mrs. Winter had visited the child's home on her way East. Indeed, they had been so constant and she had found them so annoying, that she had hesitated about stopping on her return trip; but old friends had given her many messages to deliver, and she felt it absurd to be kept away by one tyrannical small child.

Mrs. Winter was now truly thankful for this decision. She had found little Donna such a different youngster that it would be a joy to write back glowing reports of her as well as of the rest.

"What a darling young sister she has grown to be!" praised the visitor. "She's what my Tom calls 'a dandy good sport'."

"Of course she is, now that both she and I have learned our lesson from what she calls the 'bad kitty'," agreed the smiling mother. "It was really my fault that she was not always a good sister. It happened that I had known several far too overbearing young *big brothers*, and Donna had been so frail for much of her life that I had fallen into the way of encouraging Jack to humor her more than was fair to either child. The dear boy might have been too patient even without my persuasion. At any rate, my policy had Donna well on the way to becoming a most unlovely young despot.

(Continued on page 12.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer has always been a great believer in prayer. We may not always get that for which we pray, because we do not always ask in faith. Too, we may ask for things that we do not need. For instance, if a child should come to me and ask for a pair of new shoes and I saw that it needed a pair, I would buy them. On the other hand, if I saw that it did not need shoes, then I would not grant the child's request.

Perhaps many times we pray to God for things we do not need, and our prayers are not answered, but, when we pray in earnest for blessings that we do need, and believing that God will answer our prayer, I believe that God will answer. He may not answer in the way we expect, but in a better way.

Sometimes prayer makes great and lasting impressions on us. Many years ago, when the writer was just a young man in his early twenties, he spent the night in a lovely Christian home. There were several sons and daughters in the home. Unfortunately the oldest son had gotten into some trouble and left. He had gone to a place unknown to the family. After a very pleasant evening, time came to retire. The mother said, "We will have family devotion before we retire." She opened the Bible and read a chapter, and we all knelt while she led in prayer. We have always thought she made the most earnest appeal to God in that prayer that we ever have heard uttered. We will never forget how earnestly and tenderly she prayed for her wayward son, and tenderly asked God in his mercy to return him to her. We do not know whether the boy returned or not. That good mother has long since passed to her reward, but that prayer still lingers in my mind and heart, and has followed me all these years.

We read a story years ago that has made a lasting impression on us in regard to waiting patiently for God to answer our prayers:

A good mother had a daughter who went wrong and left father, mother and home where she had been tenderly reared. She broke her mother's heart. But the mother did not give her up. She would place a lighted candle in the window at night and leave the door unlocked so that if the wayward girl should come that way she could see the light and know that mother was waiting for her. The mother had prayed earnestly each day that God in his mercy would guide the wayward girl back home. After patiently waiting for a number of years for God to answer her prayer, and always believing He would answer, one night the girl saw the light and came home. Her mother's prayers, after years of waiting, had been answered.

It is the prayer of the writer that one day we will have a beautiful little chapel here on the Orphanage grounds where we can teach the little children to worship God. We have faith to believe that one day God will answer our prayer.

CHAS. D. JOHNSTON,
Superintendent.

DONATIONS TO THE CHRISTIAN ORPHANAGE.

First Quarter—1945.

Mrs. A. R. Hosaflook, Rt. 2, Harrisonburg, Va., 1 box clothing.

Women's Auxiliary, First Church, Newport News, Va., 1 box clothing.

Miss Nancy E. Whitten, So. Boston, Va., 1 box clothing.

Class No. 2, Liberty Christian Church, Liberty, N. C., 1 box clothing, $1.00 cash.

Mrs. J. M. Judd, Varina, N. C., 2 bags of pecans.

Mrs. J. R. Darden, Holland, Va., 1 box of clothing for special child.

Miss Catherine Liskey, Harrisonburg, Va., 1 box clothing.

Mrs. J. H. Tapscott, Burlington, N. C., 1 box clothing.

Mrs. W. D. Harwood, Dendron, Va., 1 box clothing.

Mrs. H. R. Farlow, W. M. S., Flint Hill (R), Sophia, N. C., 1 box clothing.

Mr. and Mrs. Cyrus Shoffner and young ladies, Liberty, N. C., 1 box clothing.

Ladies Auxiliary, Christian Church, Burlington, N. C. 1 box clothing.

Mrs. Garland Spratley, Dendron, Va., 1 box clothing.

Missionary Society, First Church, Henderson, N. C., 1 box clothing.

Turner's Chapel, Sanford, N. C., 1 box of clothing.

Mr. and Mrs. L. E. Carlton, Paces, Va., 1 box clothing.

Beginners' Class, Louisburg, N. C., Mrs. L. M. Grissom, teacher, 1 box clothing.

Mrs. A. Y. Allred, High Point, N. C. 1 box clothing.

Mrs. Geo. Hoover, O'Kelly Chapel, Durham, N. C., 1 box clothing.

Missionary Society, Cypress Chapel, Suffolk, Va., 1 box clothing.

Mrs. W. E. Wills, Isle of Wight, Va., 1 box clothing.

Missionary Society, First Church, Burlington, N. C., by Miss Ann Stafford, 1 box clothing.

Missionary Society, Liberty Church, Nathalie, Va., 1 box clothing.

Mt. Carmel Missionary Society, Walters, Va., 1 box clothing, 16 bars hand soap, 6 yards material.

Junior Missionary Society, Holland Church, Holland, Va., 1 box clothing, 1 game.

Bethlehem Church, Suffolk, Va., 1 box clothing, tooth paste, tooth brushes, towels, wash cloths, salted peanuts, story book, note book, pencils.

Fidelis S. S. Class, Norfolk, Va., for special child for Easter, 1 little boy's suit.

Mrs. W. F. Lawrence, Portsmouth, Va., 2 boxes for special child.

Mrs. Lola Brooks, S. S. Class, Burlington, N. C., 1 Easter outfit for little girl.

Mrs. C. F. Rudd and class, Portsmouth, Va., 1 Easter outfit for special child.

Mrs. L. A. Daniels, Berea Christian Church, Driver, Va., 1 box clothing.

Mrs. A. W. Baldwin, Albemarle, N. C., 1 coat.

First Church, Greensboro, N. C., Women's Auxiliary, 1 box clothing.

Mrs. W. R. Sellars, Burlington, N. C., 1 Easter dress.

Mrs. E. Lena Rothgeb, Luray, Va., 1 dress.

Helping Hand Class, Leakesville S. S., Luray, Va., 5 pairs socks, 2 neckties, 15 pencils, 65c in change.

Mrs. W. J. Henderson, RFD So. Boston, Va., Pleasant Grove Church, 1 spring coat, 2 new dresses.

Miss Hattie Way, Sanford, N. C., 1 skirt, 1 hat.

Hank's Chapel Missionary Society, Pittsboro, N. C., 1 box clothing.

Mrs. C. L. Adams, Ingram, Va., 1 box clothing.

Women's Missionary Society, Pleasant Ridge Christian Church, Ramseur, N. C., 1 box clothing.

Wake Chapel, Fuquay Springs, N. C., 1 box clothing.

Pleasant Ridge Missionary Society, Guilford College, N. C., 1 box clothing, $2.00 for Easter for the children.

Woman's Missionary Society, Union Church, Burlington, N. C., 1 box clothing, 1 sheet, 2 pillow cases, 4 towels, 5 wash cloths.

Mrs. A. W. Andes, Antioch Sunday School, Valley of Virginia, 1 box clothing.

Mrs. L. A. Daniels, Driver, Va., 1 box clothing.

REPORT FOR APRIL 12, 1945.

Amount brought forward		$2,920.05
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Bethel .....$	8.96	
Catawba Springs	40.00	
Damascus	20.00	
Lebanon	5.00	
Wake Chapel	22.97	
Youngsville	3.00	
		100.83
N. C. and Va. Conference:		
Happy Home .....$	8.93	
Winston-Salem	28.00	
		36.93
Western N. C. Conference:		
Pleasant Union .....$	6.49	
Providence Chapel	5.00	
Randleman	6.00	
Seagrove	5.00	
Union Grove	3.00	
		25.49
Va. Valley Conference:		
Linville .....$	11.36	
Mt. Olivet (G)	6.56	
		17.92
Total for the week		$ 181.17
Total from churches		$3,101.22

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE FOUNDING OF A NATION.

Lesson IV—April 22, 1945.

Memory Verse: "*Righteousness exalteth a nation; but sin is a reproach to any people.*"—Proverbs 14:34.

Lesson: Exodus, Chapters 18-20; Acts 7:17-44.

Never Too Old to Learn.

This man Moses had one of the marks of a great man—he was teachable, he was willing to learn, he felt that others could tell him something. His father-in-law, Jethro had heard about all the wonderful things God had done for the Israelites, and he came to see his son-in-law. He was impressed and amazed by what he saw. All day long, and perhaps at times into the night, Moses sat and interviewed the people, listened to their complaints, counselled them about their affairs, heard about their troubles. At times there were long waiting lines. Perhaps it did not occur to Moses that a great deal of it was unnecessary. The thing disturbed Jethro, however. He felt that there were other more important things that Moses could be doing, things that would in the long run mean much more to his people. He therefore made bold to make a suggestion, involving a radical change. He suggested that Moses appoint able men, men who feared God, men who spoke the truth, men who could not be bribed, and after dividing the people into groups of thousands and hundreds and tens, let these men serve as counsellors and judges over these groups. Matters of great moment or grave import were to be presented to Moses, who was to be kind of personified Supreme Court—but all other matters were to be handled by the lesser, but very important judges. Thus Moses would be left free for weightier matters, for long-range planning and for meditation and study.

It must have taken a lot of courage for this man Jethro to make this suggestion to Moses, for Moses was a "big-shot" and Jethro was just a plain countryman. But he made it nevertheless. And if Moses had been like some so-called "big-shots," he might have resented Jethro's suggestions or ignored them. But Moses saw the wisdom of the suggestion and he readily agreed to it and put it into effect at once. Both men showed real greatness by what they did.

Multiplying Ourselves.

It was Dwight L. Moody, I believe, who said that it was much more important to put ten men to work than to do the work of ten men. All too few of us, especially ministers, have the ability or the courage and faith to put others to work. And all too many of us fritter away our time and our energies doing things that so many other people could do just as well as we., and they would be the better by doing them. There should be a division of labor in the church. The minister should not be an errand boy. Somehow it should be arranged that he should have time, ample time for study and miditation and prayer and planning.

Teaching the Will and the Work of God.

"Thou shalt teach them the statutes and the laws, and shalt show them the way in which they must walk, and the work that they must do." This is one of the great tasks of the church—to teach people the will and the work of God. There has been an alarming decrease in attendance at Sunday school in recent years. And this spells peril for our nation and for the church. For unless we have a people who know the will of God and a people who are trained to do the work of God, our nation will not rest on sound foundations. Even if the Sunday school were many times larger in enrollment, it would still fall far short of doing what needs to be done. Some way must be found to augment the work of the Sunday school in teaching the word and the work of God.

The Foundations of a Nation.

The Ten Commandments were divinely inspired—let there be no question about that. They do not cover every detail of living, but they do contain the basic principles of sound national life. They deal with a man's relations to God and a man's relations to his fellowmen. They insist that righteousness must undergird the life of the nation and the individual. They demand respect for God and God's Day and God's name. They also assert the sanctity of the home, of truth, of human life, of human property. They have never been repealed. We talk about breaking the Ten Commandments, when as a matter of fact we break ourselves against the Ten Commandments. They might well be called, as Dr. Chappell does call them, "Ten Rules for Living." To be sure they are not the last word on life's relationships. Jesus said that. But even Jesus did not come to destroy these laws, but to fulfill them, to fill them full of new meaning and a new spirit.

FOR THE CHILDREN.

(Continued from page 10.)

"My husband's warnings were just having some effect when the children took a fancy to a ten-cent-store picture of a pert little kitten saucily slapping the head of a great patient Newfoundland. Either the dog had been taught to let the kitten alone, or he naturally scorned to retaliate against a creature so much smaller; therefore, the kitten imposed upon him.

In a flash, I saw that here was just what I was training Donna to do. We bought the little picture and hung it on the wall in her play corner. Next time she began to fuss and scream and even slap at Jack, I gently picked our little lady up and carried her to where we could look straight at the picture.

" 'Nice doggy, bad kitty!' she began at once to chant.

"I nodded solemnly and said, 'Donna doesn't want to behave like that kitty does she?'

" 'No, no, Donna be good to nice doggy,' she asserted in a most virtuous tone.

" 'Donno'll be nice to Jack, too,' I added with meaning.

"She did not catch the idea at once. There was some very natural reluctance to accept this and act upon it. Often in the next few days we had to bring up the picture of that 'bad kitty' Donna must not want to be like. Now, you see the good results. I'm a thorough convert to the use of animals as teachers—even pictured ones!"

WHAT DISTINGUISHES CONGREGATIONAL CHURCHES.

(Continued from page 9.)

and Christ, any man can stand before them in the light of his perfection and righteousness and be unafraid.

There is certainly a fundamental difference between a man who serves to gain a reward or to escape something, and that one who serves because through the offices of his Elder

Brother, he has already escaped and been given an imperishable standing in the eternal order.

But, some ask, do you not have to do something to gain a share in this inheritance of eternal life? That is what we have been taught. Do we not have to work for this escape from condemnation by being righteous and observing the commandments and submitting to the ordinances?

My belief is that all men are participants in the redemptive process established by Jesus the Christ as the intermediary for the Eternal God acting on behalf of mankind. I do not believe He died only for those baptized in a particular manner, or who believe in a particular way, or who were born and reared only in a Christian country. "For the world," John the Apostle declares.

The great task for us, as I see it and try to preach it, is to gain a worthiness, through service, to enter this inevitable inheritance of life eternal, and to express, by our loyalty and service, our appreciation for the great things God has done for us through his grace and love, revealed to us in Jesus.

So it is easily seen that the Congregationalists differ in this most important matter of motives for action in relation to the things of God. We seek to add that kind of motive to the lives of men and women and to their religion, both at home and abroad, that they may find their lives freed from fear of God and the hereafter, and made beautiful by expressions of gratitude through their faith in and practice for Him through Whom they, and we, have been made heirs of God and joint heirs with Christ.

In a sentence, religion and religious practices are to many simply escape mechanisms or instruments for the gaining of a reward, while to us they are the factors by which we can offer our thanksgiving for the mighty order in which we, through his everlasting grace, do stand.

III.

This other manner of difference I would have you see lies in the fact that we do not seek to be "a fellowship of kindred minds." In fact, we are anything but that, and in being anything but that, we have a significant place in life and present a strong appeal to those men and women who want to think and act for themselves and experience freedom in the areas of their religious faith and practice.

Practically all other religious communions seek to persuade their adherents to believe the same things and to act in the same ways. We seek to persuade men and women to believe that which means the most to them as individuals and is most inspiring to their lives.

In this communion no one is asked to subscribe to a doctrinal or theological creed. He is an independent in the best sense. One person may believe in the miraculous conception of Christ. He may believe that He was born to the role of the Messiah, while another one in the fellowship, may believe that Jesus achieved the role of the Messiah through personal nobility and sacrifice, though born like other men. Still another may choose to believe that Jesus was the supreme man of the ages and stands in the midst of life as a human being with the highest of all challenges to orderly conduct. Another may hold that Jesus was God in a literal sense. The important thing to us is that each one has a belief leading him to loyal relationship to the organizations championing the principles and hopes of the Master. In either case, as we view it, the degree of honor is in the sincerity of purpose and practice in relation to that view.

These men and women who may, and do differ, sit side by side in the sanctuary, and insofar as Congregationalists are concerned, are equally acceptable, since they both have found a sacred ideal and a holy purpose for living.

It is not to make our hearers of one doctrinal or theological pattern that we preach. It is rather to present the best of values discoverable in the experience of man with God and in the experience of God with man, and allow each to choose therefrom that which is best suited to his, or her, soul and its needs.

The Bible stands in our thinking as the record of man's experiences and experiments in his attempts to discover and know that Being from whom the creation came. It stands also, for us, as the record of God's experiences and experiments in his seeking to reveal his true character to men and win them unto Himself in fellowship and cooperative endeavor to the making of a great and good world and of becoming equipped, through that work, for the grand employment of the life beyond. Out of that Bible we know can come the best that men have found from which we urge that each shall choose that making his soul great and his life an honor.

In this world there are many kinds of people. There are those who must be controlled by fear of man or fear of God if they are to take a proper place in society and act properly as members of the race. They seem to be unable to discipline themselves. They need controls from without. There are those also who want the authority of positive answers to the mysteries of life. They do not want to face the necessity of making choices of belief for themselves. They want to be under orders. There are many like this who demand exact patterns for belief and conduct. They want such patterns, for instance, as are found in definite creeds and exact ordinances. There are various communions which offer these things.

There are others who want to be free to choose their own patterns. There are many in this world who do not want to wear any general theological uniform, but desire to choose their own doctrinal clothing.

The Congregational church offers a fellowship and an opportunity to all such free spirits. It calls them to the acknowledgement of the right to fellowship and the right to standing in the eternal order of all sincere people, regardless of their creed or their station in life. It calls men and women to, and provides them with, an opportunity to express through the church and in other ways, their appreciation to God for blessings already received, and to make gratitude their motive for religious observances. It calls them to choose that which will mean most to their personal lives and to be free men and women wearing the religious garments fitting them most acceptably and adorning them, in their judgment, most admirably.

It takes some very real courage to be a Congregationalist and to differ so much in these fundamental ways from other communions. It takes some thinking and some spiritual ability. Many lack courage enough for it, but many have it and we are here to aid them to walk in these courageous ways.

Congregationalists are well described by the sentences, well known by many, but which we, as a company of Christians, have a particular right to repeat often. They are these:

> He drew a circle that shut me out,
> Heretic, rebel, a thing to flout,
> But Love and I had the wit to win:
> We drew a circle that took him in.

I desire to leave four lines especially in your minds as you think of these things. I hope you remember them. They speak effectively of our position.

> Here is Truth in a little creed,
> Enough for all the ways we go,
> In Christ is all the God we need,
> In Love is all the law we know.

GOOD NEIGHBORS IN THE AMERICAS.

(Continued from page 9.)

the possibilities of diversified agriculture, scientific methods, improved plant breeding, reforestation, and many other advantages recognized by national authorities as great contributions to national welfare. Our educational, medical and social workers have been decorated by national Congresses, and have earned that recognition by sacrificial service. Throughout the long period during which official relationships between our Governments were sources of ill-will, and economic relations were producing friction, this missionary enterprise, in every country, was practically the only evidence of North American goodwill. Government officials frequently have declared that they considered our missionary program of education, evangelism, and social and economic improvement, by far the best example of the Good Neighbor policy. The Roman Catholic hierarchy in Latin America has, of course, been opposed to Protestantism. Recently that ecclesiastical opposition has been strengthened by statements from North American prelates of the Roman Catholic Church, and from publicizer statements of a few individuals. The facts are that Government authorities welcome Protestant activities in practically every country South of the Border. Where Governments are dominated by the Church, naturally, little freedom of religion or of public opinion is permitted. . . . Peru has recently prohibited any but Roman Catholics from holding public meetings! But that is rare and will be short-lived. Few Latin Americans are fanatics; they have a truly democratic respect for ideas, and while probably a majority are nominal Roman Catholics, very few resent the presence of Protestants among them. Presidents, senators, millitary officers, and government officials, send their children to Protestant schools, and express themselves freely in appreciation of the educational facilities made possible by these mission institutions. So in addition to the political, economic and cultural aspects of the Good Neighbor policy we have added a fourth, the spiritual. And in the lexicon of history, only by the development of powerful spiritual ties are nations welded into permanent friendly solidarity.

Enemies of the Good Neighbor policy, be they Nazi-Fascists, commercial competitors, or shortsighted Americans, are thinking of a bygone world where imperialism, political or economic, once played the role of master. Clearly the age of imperialism has ended. Tomorrow belongs to the forces of Democracy, in accord with the moral laws of the universe. Therefore I feel confident, in spite of mistakes, shortcomings, handicaps, and failures, that the essence of the Good Neighbor policy, being in line with God's purpose, is here to stay.

Our returning soldiers and sailors will find in the churches—always providing they are real churches—people who, believing in God and worshipping Him in a vital way, see the community clothed in the same ideal possibilities that they themselves when far from home had dreamed of. They will have an understanding for people who are dedicated to improving the life of the community in the light of high ideals. This is a priceless point of contact. —*Douglas Horton.*

SUPERANNUATION.

Previously acknowledged	$2,139.25
Mt. Zion, Mebane, N. C.	13.00
Pleasant Ridge, Ramseur, N. C. .	5.74
Total in bank, March 31, 1945.	$2,157.99

MATTIE COX PARKER,
Secretary.

A friend asked a life-saver at Newport, Rhode Island, how he could tell when any one of the thousands of persons in the water was in need of help. To this he replied: "There has never been a time when I could not distinguish the cry of distress above all other noises." And that is exactly like God. In the midst of the babel and confusion, He never fails to hear the soul that cries out to Him for help amid the breakers and storms of life.—*The Expositor.*

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

PERSONS.

When Mrs. Martha S. Persons passed away on January 20, the Ladies Aid and Missionary Societies of the Windsor Christian Church lost a member whose devotion to the church and its organizations is worthy of emulation.

Mrs. Persons was for many years a faithful and zealous member of the Windsor Christian Church. Her's was a life of Christian beauty, and it truly can be said thaat a godly woman has been called home. Her place in our church and community is vacant and our hearts are saddened. Her desire was to do her Master's will. To know her was to love her.

We wish to extend our sincere love and sympathy to her loved ones and pray God's richest blessing may comfort them and give them peace.

The members desire that a copy of this tribute be published in The Christian Sun, a copy sent to the members of the family, and a copy recorded in the minutes of the Ladies Aid and Missionary Societies.

GLADYS JOYNER HOLLAND,
Mrs. J. M. RABY,
Committee.

HODGES.

Willie Franklin Hodges was born in Norfolk County on October 22, 1882, and passed away at his home in Portlock, Norfolk County, on February 18, 1945, at the age of sixty-three years, three months and eighteen days. He was the son of the late Maurice and the late Christine Hodges. Thirty-nine years ago he married Miss Leila Sawyer, and they established a Christian home in which marriage was sanctified, home life dignified and beautified, and God glorified. In addition to his wife, he is survived by four children, Mrs. Beulah Butler, Claiborne, Melvin and Melrose Hodges, and by two grandchildren, as well as by other relatives.

Early in life Mr. Hodges united with Berea Christian Church, Norfolk County, where later he was made a member of the Board of Deacons. When he moved to Portlock, he united with the Rosemont Christian Church, where he also served as a deacon. He was a man of simple tastes, quiet manner, friendly disposition, sturdy faith, great loyalty, good works, Christian character. He was a faithful and fruitful member of the church and a consistent follower of Christ. A good man has gone to his eternal reward. Funeral services which were well-attended were held at the Rosemont Church on February 21, and were conducted by Reverends J. F. Morgan, Guy A. Foster and H. S. Hardcastle. Rev. O. D. Poythress sang "Sunrise Tomorrow." Floral pieces were numerous and lovely. The body was laid at rest in Riverside Cemetery.

H. S. HARDCASTLE.

HOLLAND.

Whereas the God of love and wisdom saw fit to call from earthly labors to his heavenly reward in December of last year, one of our faithful members, Mr. William Holland: We the members of Mt. Carmel Christian Church wish to express our sorrow in his going.

Therefore, be it resolved:

1. That his life among us will be held in reverence.

2. That we express our deepest and sincerest sympathy to his family and loved ones. May God heal their broken hearts and may peace that passeth all understanding abide with them, to bless and comfort them.

3. That a copy of these resolutions be sent to The Christian Sun, one to the family and one placed on our church records.

Mrs. LIZZIE B. TURNER,
OTIS V. JOYNER,
Mrs. F. H. JOHNSON,
Committee.

DUCK.

Whereas, on July 10, 1944, our gracious Heavenly Father, in his infinite wisdom and love, saw fit to call to his heavenly home the soul of Mr. J. G. Duck, who was a life long member of Mt. Carmel Christian Church; and

Whereas, we the members of Mt. Carmel Church shall miss him in our church and community, yet our loss is his eternal gain.

Therefore, be it resolved:

1. That we bow in humble submission to our Heavenly Father.

2. That we hold in loving remembrance his loyalty and quiet personality.

3. That we extend our heart-felt sympathy to his family and commend them to God, whose grace is sufficient for them.

4. That a copy of these resolutions be placed on our church records, a copy sent to the family and a copy sent to The Christian Sun for publication.

Mrs. LIZZIE B. TURNER,
OTIS V. JOYNER,
Mrs. F. H. JOHNSON,
Committee.

WILSON.

Miss Nannie Susan Wilson, daughter of William Wallace and Etholyn Tuck Wilson, was born July 3, 1876, in Halifax County, Virginia, where she lived her entire life. She was educated at the Old Mountain and Ridgeway Schools. At the age of fourteen, she joined Union Christian Church and was a faithful member till the summons came on the morning of March 19, 1945.

For long years she read The Christian Sun, which gave her an abiding interest in all the enterprises of the church, and to all of them she gave her loyal support. She is survived by one brother, J. R. Wilson, and four sisters, Misses Birdie, Alice and Sallie, and Mrs. Elisha Smith. The funeral was at the home and burial in the family cemetery. A crowd of loved ones and friends attended. The floral tributes were numerous, and their beauty typified the life she had lived. Before going, she assured others that death had no fears.

C. E. NEWMAN.

PRITCHETT.

Mrs. Dora Zimmerman Pritchett, wife of David L. Pritchett, aged 78 years, passed on to her heavenly reward after a lingering illness which she bore with patience.

Hers was a life of Christian beauty and truly can it be said a godly woman has been called home. Her aim was to live in obedience to the Master's will. His will was her will.

We, the members of the Ladies Aid Society of Apple's Chapel Christian Church, wish to extend our sympathy to her family, relatives and a host of friends.

May the Comforter be with her loved ones and our Heavenly Father bless and guide in all things.

Mrs. ANNIE SUMMERS,
Mrs. HOMER ANDREWS,
Mrs. ROBT. MURRELLE,
Committee.

CHAPLAINCY.

(Continued from page 6.)

military service. Applications from clergymen who qualify for limited service will be considered, however, as the needs of the service may require.

After acceptance, new chaplains attend a course at the School for Chaplains, where they receive basic military and specialized training before being assigned for duty at posts or with troop units.

In Prayer Is My Strength

By MAHATMA GANDHI

Prayer saved my life. Without it, I should have been a lunatic long ago.

I have had my share of the bitterest public and private experiences. They threw me into tempoarry despair. If I was able to get rid of that despair, it was because of prayer.

Prayer has not been part of my life as truth has been. Prayer came out of sheer necessity.

I found myself in a plight where I could not possibly be happy without prayer. The more my faith in God increased, the more irresistible became the yearning for prayer. Life seemed dull and vacant without it. . . .

I started with disbelief in God and prayer. And until a late stage in life, I did not feel anything like a void in life. At that stage I felt that as food was indispensable to the body, so was prayer indispensable for the soul. . . .

In spite of despair staring me in the face on the political horizon, I have never lost my peace. In fact, I have found people who envy my peace. That peace comes from prayer.

I am not a man of learning, but I humbly claim to be a man of prayer. I am indifferent as to the form. Every one is a law unto himself in that respect. But there are some well-marked roads, and it is safe to walk along the beaten tracks trod by the ancient teachers.

It is beyond my power to induce in you a belief in God. There are certain things which are not proved at all. The existence of God is like a geometrical axiom. It may be beyond our heart grasp.

I shall not talk of intellectual grasp. Intellectual attempts are more or less fallacious, as a rational explanation cannot give you the faith in a living God. For it is a thing beyond the grasp of reason. It transcends reason.

There are various phenomena from which you can reason out the existence of God, but I shall not insult your intelligence by offering you a rational explanation of that type. I would have you brush aside all rational explanations and begin with a simple childlike faith in God. If I exist, God exists. With me it is a necessity of my being, as it is with millions. They may not be able to talk about it, but from their life you can see that it is a part of their life.

Start with the faith which is also a token of humility and an admission that we know nothing, that we are less than atoms in this universe. I say we are less than atoms because the atom obeys the law of its being, whereas we, in the insolence of our ignorance, deny the law of nature.

But I have no arguments to address to those who have no faith. Once you accept the presence of God, the necesity for prayer is inescapable.

Let us not make the astounding claim that our whole life is a prayer, and that therefore we need not sit down at any particular hour to pray. Even men who were all the time in tune with the Infinite did not make such a claim. Their lives were a continuous prayer, and yet for our sake, let us say, they offered prayer at set hours and renewed each day the oath of loyalty to God.

God, of course, never insists upon the oath, but we must renew our pledge every day. I assure you we shall then be free from every imaginable misery in life.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII.. RICHMAND, VA., THURSDAY, APRIL 19, 1945. NUMBER 16.

Elon College Library 3X

Psalm Twenty-Three

Guidance—The Lord is my Shepherd.
Supply—I shall not want.
Peace—He maketh me to lie down in green pastures.
Harmony—He leadeth me beside still waters.
Health—He restoreth my soul.
Honesty—He leadeth me in the paths of righteousness.
Discard—Yea, though I walk through the valley of the shadow of death.
Confidence—I will fear no evil.
Protection—For Thou art with me.
Comfort—Thy rod and thy staff they comfort me.
Provision—Thou preparest a table before me.
Consecration—Thou annointest my head with oil.
Abundance—My cup runneth over.
Joy—Surely goodness and mercy shall follow me all the days of my life.
Consciousness of Divene Love—And I will dwell in the house of the Lord forever.

NEWS AND VIEWS

Rev. and Mrs. Joe A. French announce the birth of Agnes Louise, on March 30.

Rev. Richard L. Jackson spoke at the Eastern Virginia Ministers' Meeting on last Monday. His subject was "Visual Education."

The following ministers were guests of the Eastern Virginia Ministers in Suffolk on last Monday: Carrol Beale, James Stein, F. C. Lester and L. E. Smith.

President L. E. Smith spoke last Sunday morning in Franklin and in the Rosemont Church in the evening. He is scheduled to preach at Burlington next Sunday morning.

Supt. F. C. Lester attended the Prudential Committee of the American Board in Boston last week, and is attending the meeting of State Superintendents in Chicago this week.

Rev. O. D. Poythress conducted the singing in the South Norfolk Baptist Church during a recent revival. Revival services are being conducted in the South Norfolk Christian Church this week, with Rev. Beecher Rhodes assisting Mr. Poythress.

The Suffolk Church has announced that they will send a group to the National Mission to Christian Teachers to be held at Grace Covenant Presbyterian Church in Richmond, April 22-24. It is probable that there will be representatives from several other Eastern Virginia churches.

THE NATIONAL MISSION TO CHRISTIAN TEACHERS.

Grace Covenant Presbyterian Church, Richmond, Va.
April 22-24, 1945.

Sunday, April 22.
3:00 p. m.—Group Meetings.

I. *Administrative Division*—
Chairman: Dr. B. M. Persinger.
Leader: Dr. Jesse M. Bader, Director, Department of Evangelism, Federal Council of Churches, New York City.
Place: Chapel, Grace Covenant.

II. *Children's Division*—
Chairman: Miss Elizabeth Jarratt.
Leader: Miss A. M. Roberts, Director of Children's Division and Missionary Education, Pennsylvania State Council of Religious Education.
Place: Large Basement Auditorium.
Chairman: Rev. Hugh T. Busey.

III. *Youth Division*—
Leader: Dr. Oliver deW. Cummings, Gen. Secretary, Baptist Youth Fellowship of Northern Baptist Con.

IV. *Adult Division*—
Chairman: Frank Fuller.
Leader: Dr. Harry C. Munro, Director, United Christian Adult Movement, the International Council of Churches.
Place: Young People's Department.

United Meeting.
Church Auditorium—4:30 p. m.

Dr. Edwin S. Sheppe, Jr., presiding.
Hymn.
Scripture—Rev. D. W. Pleasants.
Prayer—Dr. J. H. Marion.
Offering and Announcements—Rev. A. W. Newell.
Address, "Evangelism through Christian Teaching," Dr. J. M. Bader.
Benediction.

Monday, April 23.

Morning.

8:00 Breakfast Conference for the Executive Committee and Team Leaders—Y. M. C. A.

10:30 Conference for Ministers and Religious Education Directors, Chapel, Grace-Covenant.

Afternoon.

3:00 p. m.—Group Meetings.

I. *Administrative Division*—
Chairman: Rev. James Kennedy.
Leader: Dr. Jesse M. Bader.
Place: Chapel, Grace-Covenant.

II. *Children's Division*—
Chairman: Miss Elizabeth A. Campbell.
Leader: Miss A. Myfanwy Roberts.
Place: Large Basement Auditorium.

III. *Youth Division*—
Chairman: R. E. Davis.
Leader: Dr. Oliver deW. Cummings.
Place: Van Guard Room, 2nd floor.

IV. *Adult Division*—
Chairman: Dr. J. N. Hillman.
Leader: Dr. Harry C. Munro.
Place: Young People's Department.

Evening.

7:00 p. m.—Group Meetings.
(Same as Sunday.)

(Continued on page 6)

DOUGLAS HORTON ON THE AIR.

Dr. Douglas Horton, minister of the General Council, is the current speaker on Sunday mornings from April 15 through May 20, on a new 13 week series of programs being presented by the Columbia Broadcasting System during its "Church-of-the-Air" each Sunday morning from 10 to 10:30. Virginia will hear this timely series on "The Christian Viewpoint of the Place of Men and Their Work in the World" through the Richmond and Norfolk facilities of Station WRVA. The program is also carried by WDNC, Durham, N. C.; WBT, Charlotte, and probably by WBIG in Greensboro. It may also be heard over stations in Washington, Atlanta, Jacksonville, and other Southern cities.

In addition to his work in the denomination, Dr. Horton is an outstanding leader in the ecumenical church movement. As Chairman of the American Committee of the World Council of Churches, he is one of the central figures in the united efforts of protestant Christendom. Dr. Horton was recently the speaker at the interdenominational pre-Easter services in Suffolk, Virginia.

The Boston University Choral Art Society, a cathedral choir of forty voices, under the direction of Dr. H. Augustine Smith, will sing on this Columbia Broadcasting System program each Sunday during the period that Dr. Horton is the speaker.

This is the first time Columbia's "Church-of-the-Air" has presented a series of broadcasts on a single theme with the same speaker on successive broadcasts.

Explaining the purpose and importance of the series, Elinor Inman, Broadcast Director for the "Church-of-the-Air," who is in charge of the program, said:

"This series has been planned to provide opportunity for a discussion of the whole Christian viewpoint of the place of men and their work in the world. This is a very significant thing to talk about now when we are forced by the condition of the world to develop new ideologies and new attitudes as to the relationship of men with each other. CBS's 'Church-of-the-Air' feels it is important to take the time to try to work out some ideas and ideals on what can be accomplished in our day-to-day work, for it is in our day to day work, outside the circle of our families, that the most intimate contact comes."

The Workshop

THE SUFFOLK SUNDAY SCHOOL.

On the second Sunday of January the executive board of the Suffolk Christian Church Sunday School asked Mrs. John G. Truitt to go along with them in a project designed to increase the efficiency of their Sunday school. They asked her to assume an executive secretaryship over the entire school in addition to being the regular superintendent of the Young People's department.

The first thing she did was to call a meeting of the superintendents for a luncheon session at the parsonage, at which meeting plans for a supper meeting of the officers and teachers of the entire school were made. The cooperation of each departmental superintendent for the three months project was enthusiastically pledged. On being asked at the luncheon meeting what they felt was most needed at the workers conference, they suggested that the general superintendent, W. S. Beamon, briefly state the hopes of the executive board in asking for the time and energy for a few months of the pastor's wife in an effort to increase the efficiency of the school; and that three brief talks on the departmental superintendent, the departmental secretary, and the Sunday school class teacher be made.

The first Sunday in which the project was on, each member of the school, from the tiniest child to the general superintendent was given a four page bulletin of live suggestions, current records, and definite plans. This has been continued each Sunday. From the first Sunday, each teacher reported through the departmental secretaries every absentee, which absentee was contacted during the week. This meant from two to three hundred contacts each week. Many workers helped to make these contacts. Each department and organized class began to take a renewed pride in their record and to strive to better it week after week as they saw what was happening in their Sunday school news bulletin each Sunday The luncheon meetings of superintendents has become a regular feature, and at these meetings the forth-coming workers' conference is planned. A master roll of the entire membership of the school has been designed and made so that in a moment any officer, teacher or pupil, may seek exactly what his or her attendance record is without turning pages or the thumbing of cards. Through the news bulletin every individual has been notified that he is making a record, and that a definite interest is being taken in each member of the entire school.

New pupils are enrolled, renewed enthusiasm has been felt in every class, every teacher has felt a greater joy in the preparation of the lesson, and a general spirit of happiness and enthusiasm is evidenced throughout the school. A Cradle Roll department of babies less than two years of age is crowded beyond its small quarters; the Nursery department of babies two and three years of age has an average attendance of around thirty of these babies besides their teachers and a few of their mothers; the Beginners, little tots of four and five years of age, have more than thirty in their department besides their officers and teachers. Every department of the school, and the three adult organized classes have felt renewed life. Incidentally, the morning church attendance has also increased.

For the same period a year ago the attendance at Sunday school averaged 297, this year 378; average offering for the same period a year ago was $33.48, this year it is $45.73. During this period, a new officer, called the Sunday school hostess, has been installed; she greets the pupils in the main foyer of the Sunday school building, answers questions, directs strangers, and toward the close of the Sunday school session, puts the record on the beautiful new Sunday school register which stands in a veranda on the first floor. Mrs. Truitt says: "The modest improvement in our Sunday school is due to the fine spirit of good team-work and Christian fellowship."

JOHN G. TRUITT.

The basic principles of a lasting peace are to be found in Christianity —the gospel teachings of Jesus Christ. The way to peace and harmony in this old world is by way of the Cross of Calvary. Human freedom has evolved through the past ages through the principles of the Christian faith. Let the powers that shall sit at the "Peace Table" frame their world order on what Christ taught, and let such principles be ever foremost in the operation of world regulations for the good of mankind.

—Editorial in Free Will Baptist.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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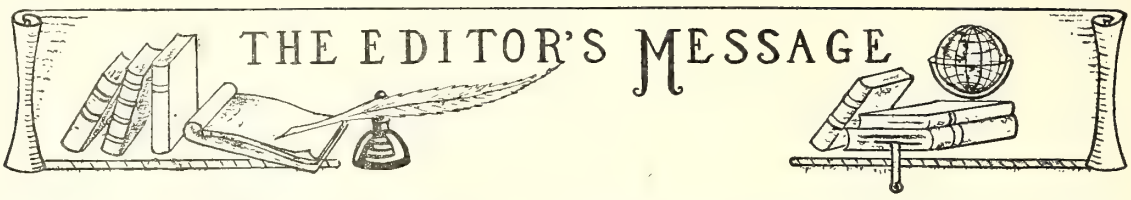


ROOSEVELT AND WORLD LEADERSHIP.

The death of the President came so unexpectedly that a calm appraisal of his contribution to the life of the Nation is presently impossible, even by those who are most competent to judge. A wide divergence of opinion concerning his political activities was reflected in any cross-section of American life until all opposition was disarmed by death. More complete agreement was obvious in the conviction that Mr. Roosevelt was the most influential world champion of democracy. His courage and frankness, his religious convictions, and the fact that he was unfettered by an empire gave him a unique preeminence in world leadership.

While America has no monopoly in this sphere, it is logical that America should produce this type of leadership. In fact, it is incumbent upon this great nation to exercise its stewardship in the realm of international leadership. This is not a matter for national conceit, but rather for national consecration. America, young and virile, heir to a cosmopolitan culture, untouched by the ravages of modern warfare, blessed with adequate population, unlimited resources of land, minerals and technological achievements, assured of a continued age of grace in which to work out its fuller salvation, is the modern counterpart of Egypt, Israel and the Promised Land.

America will continue to produce world leadership: **Provided** that democracy is exemplified before the world by precept and example; **Provided** that education is influenced properly by humanitarian and religious motives; **Provided** that the Church in America takes full advantage of its magnificent opportunity to interpret the Gospel of Christ in terms of universal salvation; **Provided** that the healing and leavening influence of Missions is felt in all needy areas; **Provided** that America does not become so absorbed in its rituals and programs that it neglects the opportunity of becoming the international Good Samaritan; **Provided** that America can keep its head and its heart in the newly-acquired experience of world influence; **Provided** that the Golden Rule, rather than the rule of gold is the guiding principle in national and international affairs; Provided that the best in our national and religious heritage is constantly and skillfully implemented in our responsibility for world destiny.

NATIONAL CRISIS AND SPIRITUAL DISCERNMENT.

"In the year that King Uzziah died I saw the Lord!" Uzziah's had been a long reign, and his passing was an occasion for national concern. We, who live in a time of political crisis and transition on a world scale, can understand Isaiah's apprehensiveness as he entered the Temple.

The genesis of a prophetic career may occur in any time of crisis. Death is not only the eternal awakening to those for whom we are tempted to mourn; it may also be the awakening experience for sensitive souls who are awed by the magnitude of an unfinished task.

Isaiah was disturbed by a national crisis, but the vision of God came in the Temple. There are exceptions to the rule, to be sure, but the rule stands. The vision of God comes in the house of God.

National crisis and spiritual discernment gave to Israel one of its greatest representatives. The prophet and the statesman were combined in one superb personality.

It may be that some hitherto undiscerning spirit may see the Lord in the year that President Roosevelt died. Into the pool of national leadership must come the spiritual increment of fresh revelation from on High. Only in this way is the national and religious heritage preserved, enriched and utilized.

"THE WORKSHOP."

The idea originated with Carl R. Key. A desire was voiced for a column or a page devoted to the practical and even mechanical features of church work. That feature appears in this issue and will be continued as long and as frequently as appropriate material is available.

No one paper can satisfy all the suggestions, demands and criticisms loosed upon it, but it is possible for the paper to offer a variety of materials and thereby serve many interests. This newly inaugurated column or minature trade journal will indulge freely in "shop talk" and serve as a clearing house for ideas, plans, programs and proposals for greater efficiency in all phases of church work.

What big idea has gripped, or griped, your people recently? What program has "gone over big" in your church? What breath-taking experiences have transpired in your congregation? What audacious plans are being made even now in your parish? The editor will not think it presumptious for you to write up the event of the season in your church, for "Ye are the light of the world. . . . Men do not light a candle and put it under a bushel."

R. L. H

Our civilization demands love and justice more than any other civilization ever has. The whole technical mechanics of our era demands that we live as brothers. When we try, we realize how stubborn we are in resistance to God. We may go down to perdition before we are willing to live as brothers. The way we maintain our self-respect is to hold someone else in contempt. —Reinhold Niebur.

Life is a glass given us to fill; a busy life is filling it with as much as it can hold; a hurried life has had more poured into it than it can contain.

—William Adams Brown.

Forgiveness: A New Beginning

By Dr. Douglas Horton, *Minister of the General Council.*

"According to Jesus teachings, our attitude toward other people is a determining factor in molding our character."

"Then came Peter to him (Jesus), and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

If Jesus had been an ordinary rabbi, He would have had an ordinary answer ready. He might have said, as Rabbi Jose ben Jehuda actually did say, "If a man commits an offence once . . . forgive him; a second time . . . forgive him; the third time . . . forgive him; the fourth time . . . do not forgive him." To pardon a man more than three times for a repeated offense seemed to be asking too much of human nature.

But Jesus was no ordinary rabbi. He gave a new answer, putting it in words which could not but have reminded his hearers of a phrase in the boast of Lamech in the Old Testament: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Lamech's idea was that if a man did him wrong he should take an infinite—for the combination of the sevens stands for an infinite—vengeance upon him. The truth which Jesus set up against this idea was the exact opposite of it. A man should not take vengeance on one who wrongs him at all; he should forgive him instead; and he should forgive him not merely three times, as certain rabbis said, nor seven times, as Peter intimated, but an infinite number of times, as the combination of the seven again implies. "I say not unto thee, Until seven times: but, Until seventy times seven."

Then follows the wonderfully modern parable about the infinite forgiveness of God and the forgiveness of men.

We have our name for a man like the first servant in that parable. Our universal human antipathy to the kind of man who will accept favors he will not give lends the story pointedness in every age. God is infinitely forgiving toward us: the ideal for us in relation to our fellow men is plain.

What! (one will say) are we to go on and on forgiving people who wrong us, asking from them no restitution and no evidence of repentance?

Such a question makes it clear that we ought to look carefully into what Christ meant by forgiveness. In its usual specific application it means to give up a rightful claim against a wrongdoer. Shall we then give up such claims out of hand, without asking any questions or making any demands? If a husband wrongs his wife, should she forgive him without further ado? If a supposed friend steals property from you, should you forgive him without waiting for so much as an "I am sorry" on his part? The answer is unequivocal: yes! three times, yes! seven times, yes! forever, yes!—if you understand forgiveness as Christ taught it.

"There is only one problem, and that is interior," said a great thinker. The problem is to establish right motives, within oneself. Given right motives, right social adjustments will follow. Jesus' teaching about forgiveness penetrates straight to this inner area of the soul. To forgive is to waive the motive of vengeance, however deserving of punishment a wrongdoer may be. To forgive is to give up resentment against a person, however rightful, according to ordinary standards, resentment would be. To forgive is to turn to a wrongdoer, as the heroine of Edith Wharton's "Sanctuary" turns to her husband, after he has crept back to her home, a guilty soul, and laid bare his disloyalty to her. He knows he deserves nothing from her; he expects nothing, save to be told to look for his living in the gutter, where he belongs; but he feels he must make his confession. After he has spoken, she is silent, until, with wet eyes, her heart being broken, she turns to him and says (in effect): "I do not yet see how it will be best to do it, but—you and I must work this out together." Forgiveness is keeping love uppermost in the heart, even when hatred and anger and all the brood that issues from one's sense of being wronged, wronged, wronged, shout for vengeance.

Full and free forgiveness is not necessarily followed by taking the wrongdoer back into the same environment in which he has succumbed to temptation. It might be no kindness to do so. It might only tend to confirm him in his weakness. What follows forgiveness is the determination to see that done which is of the greatest possible benefit to the delinquent. How can it help a child to grow in character if he is exposed, when still impressionable, to the same set of forces which have already proved too much for him? How can such an action help a man or a woman? Forgiving a person involves doing right by him, whatever that right may be.

Sometimes we are forced by events into a kind of forgiveness. An old Scottish story tells of a man "who, fearing that he was on his deathbed, sent for an acquaintance with whom he had fallen out years before, and made overtures of peace. They shook hands in amity. But as the other left the room, the sick man roused himself to say, 'Remember, if I get over this, the auld quarrel stands.'" Forgiveness is nothing if it is not of the heart.

But if it is of the heart, it is something which must be created in face of circumstances — and all creation is painful. There is a cross in forgiveness, a cross voluntarily taken up. There is the knowledge in it that you have been shamefully treated. There is the knowledge, perhaps, that your name has been degraded. It is out of sheer suffering that one has to lift his head, rededicate himself to love, and live out the words: "Father, forgive them; for they know not what they do." If the one who has wronged you is indifferent to his fault and goes his way in the spirit of the contemporary saying, "There is no use worrying about one's sins." somebody else will then have to worry about them all the more, and in this case, since you are determined not to let your love for him fade, that somebody is you. You will begin to understand the meaning of Calvary better than ever before. You will discern the significance of the saying that Hugh Mackintosh quotes from Horace Bushnell, that the doctrine of the Cross is the doctrine of the cost of forgiveness to God. It is the doctrine of what it costs love to be injured and yet go on loving. Also forgiveness happens to be the most—I was going to say the only—effective force for the redemption of the one who has done the wrong.

The psychologists point out that when one has a burden of guilt in his mind, he unconsciously sets to work to bury it. He tries to forget it in hard work or in a relentless round of pleasure. He compensates for it by developing a flinty manner, or an over-aggressive one, toward other people. He builds up a set of fancies about himself and his possibilities which he mistakes for realities. All this to be rid of realizing that he has

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Human nature reveals many strange things about itself. A few questions will open the way for personal investigation and testimony. Here are a few suggested questions about human nature. Usually a person who is frequently joking other people resents having others play the same game in return. Why does a person exhibit that spirit? Some people like to start an argument just for the sake of "being different." Almost invariably argumentative people want other people to accept their point of view and think it is "horrible" if some one appears to disagree with them. What is the reason for this cantradiction of one's own attitude towards others?

Talkative people—the kind who want to monopolize the conversation—usually are unwilling to listen to others. Yet they expect others to listen very graciously to them. Why will not good talkers be courteous enough to listen to others with the same respect they desire for themselves? A great many gossipers have passed our way since we started the journey of life. Many of them talk very fluently (?) and very freely about their neighbors, and they do not hesitate to tell the latest "news" about others. If you wish to get into trouble, repeat some gossip about the family or the friends of your informant. Why do the "gossipers" protect themselves so cautiously against the type of treatment they deal out about other people? Isn't that strange, or peculiar? Is that easy to explain? Try it, for yourself.

A man (or a woman) will decline to pay the faithful newsboy who delivers the daily paper, and will require him to come back again for the money, thus putting the boy to more trouble and expense. These people do not like to pay bills promptly and seem to take pride in their delay. Change the situation. Let the debter become the creditor. Usually the slow paying people, who can pay and will not be prompt, become very talkative if someone fails to pay them promptly. They condemn others for doing the kind of thing which they approve for themselves. Critics usually dislike to be criticised. Liberals ask much latitude for themselves, but prefer to set up definite standards for others to observe. So-called "broad-minded" people sometimes fall into the error of failing to allow for broadmindedness in other people. The list of contradictory attitudes might be extended to much greater length, but these observations are sufficient to suggest some of the faults and defects in human nature.

These observations can be verified in our denominational attitudes. We boast of our liberalism, our broadness and our willingness to be charitable in our judgment. In one breath we permit others to "be different," and, with the next, condemn the difference which confronts us. We profess to set up no theological standards of faith or creed for ourselves, and then excommunicate those who do not accept our denial of a creed. Consequently, it is evident that there is a tendency for the church to be divided into groups, representing an emphasis of personal interpretations, in some instances, antagonistic in their attitudes towards those who have a different interpretation of doctrine and life. The church should practice the liberalism it preaches. It should be loyal to Christ and the Bible.

I. W. Johnson.

NEWS FROM LYNCHBURG.

A new art stained Gethsemane window was presented to First Church, Lynchburg, Virginia, by the Young Married People's Sunday School Class for Easter. It is a beautiful window and it not only eliminates an ugly and unnecessary large blank space in the rear of the pulpit, but adds a great deal to the worshipful appearance of the church. A plaque at the bottom of the window reads: Presented by the Willing Workers Class—Easter, 1945.

Mr. and Mrs. Robert O. Ware presented the church with a new black velvet communion table cover with gold fringe and the cross and crown design in gold on the frontal overhang. On the table a new gold leafed Latin cross has been placed in the center and on either side four new solid brass offering plates. The plates were given by the Young People's Class, the Junior Boys' Class, Misses Frances Harris and Louise Parsons, and the fourth by Miss Ella V. Dunn in memory of her grandmother, Mrs. Ella S. Dunn.

Twenty new choir robes had been ordered, but did not arrive in time for our Easter Service.

The minister conducted the Easter Sunrise Service at the Fort Hill Burial Park, which was attended by a thousand people. Members of our choir assisted with the music, combining with two other church choirs.

At the regular morning service a large congregation listened to two splendid anthems by the choir, "Glad Easter Day," and "Open the Gates of the Temple." Four girls presented themselves for membership and were baptized. The minister concluded a series of sermons on "The Seven Words of Jesus from the Cross, prior to Palm Sunday.

J. Howard Smith.

THE MISSION TO CHRISTIAN TEACHERS.

(Continued from page 2.)

United Meeting.

Church Auditorium—8:30 p. m.

Dr. E. E. Smith, presiding.

Hymn.

Scripture—Rev. D. M. Tarkington.

Prayer—Dr. F. W. Burnham.

Offering and Announcements—Rev. J. A. Hughes.

Address, "A Personal Faith for Today"—Dr. Clarence W. Cranford.

Address—Rev. S. L. Gandy.

Benediction.

Tuesday, April 24.

Morning.

(Similar to Monday morning.)

Afternoon.

3:00 p. m.—Group Meetings.

I. *Administrative Division*—

Chairman: Dr. J. M. Ellerson.

Leader: Dr. Jesse M. Bader.

Place: Chapel, Grace-Covenant.

II. *Children's Division*—

Chairman: Miss Annie Laura Newton.

Leader: Miss A. Myfanwy Roberts.

Place: Large Basement Auditorium.

III. *Youth Division*—

Chairman: Miss Marjorie Moore.

Leader: Dr. Oliver deW. Cummings.

Place: Van Guard Room, 2nd floor.

IV. *Adult Division*—

Chairman: Dr. T. K. Currie.

Leader: Dr. Harry C. Munro.

Place: Young People's Department.

V. *Parent Education Division*—

Chairman: Roy Dudley.

Leader:

Place: Intermediate, 3d floor.

Evening.

7:00 p. m. Same as Monday evening.

United Meeting.

Rev. H. Myron Kauffman, presiding.

Hymn.

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

The hearts of all of us are heavy today. Last evening the news of the death of our President came to us. It is still difficult for us to believe that his physical voice is forever stilled!

Here at Sanford, Dr. James R. Clinton has been holding a preaching mission for us at our church this week. Last night after receiving the tragic news, Dr. Clinton changed his evening service into one of a memorial nature; not only for our beloved President but for all great men and women who have given their lives in sacrificial, loving service for mankind. Those of us who took part in this service of worship felt the comfort that can only come from God at a time like this. It was our prayer that Roosevelt's spirit might have even greater force in the planning of the coming World Peace, now that it no longer is housed in his weary, tired body!

I hope that each boy and girl will pray for our new President as he takes up the many difficult tasks which were made his by the passing of President Roosevelt. Let us strive to live so that our Christian citizenship may be a boon to each leader of our country who serves during our lifetime.

Just a month ago I received the news of the passing of a very dear friend of mine, Rev. Milo J. Sweet. He was my pastor when I first joined the Congregational Christian Church at Tampa, Florida, in 1928. He and his wife helped to make it possible for me to go to college. On September 21, 1937, Mr. Todd and I were married at his church in Chattanooga, Tennessee. He and Mrs. Sweet have helped countless young people to realize their dreams and ambitions. My sister, Joy Jean, who was making her home with them at the time of his death sent me the following poem which "Daddy Sweet" wrote just three days before he died:

I WANT TO GO TO PALESTINE.

I want to go to Palestine
And walk where Jesus walked.
I long to see the places where
By day or night He knelt in prayer,
And like Him—give myself to God.

I want to go to Palestine
And walk to Bethlehem.
Perhaps to me the heavens would sing
And to my listening ear would bring
The adoring spirit of a child.

I want to go to Palestine
And stand where Jesus stood—
Amidst the crowds that thronged his path
To seek the power to endure men's wrath
That He, the Son of God, possessed.

I want to go to Palestine
And visit Bethany.
I'd like to feel like Mary felt,
And lowly kneel where she had knelt.
Like Martha, then, I'd work for Him.

I want to go to Palestine
And, weary, sit at Sychar's well;
Perhaps He'd come and speak the word
That not before I'd clearly heard—
And show again how God forgives.

Yes—I longed to go to Palestine
In years when I was young.
But since that joy could not be mine—
To walk with Him in Palestine—
With his friends I'll walk at home.

At home, then, He will walk with me;
His hand will reach for mine.
With me He'll be, through life's long way
He'll give me strength always to say:
"God lives! Be good—be kind."

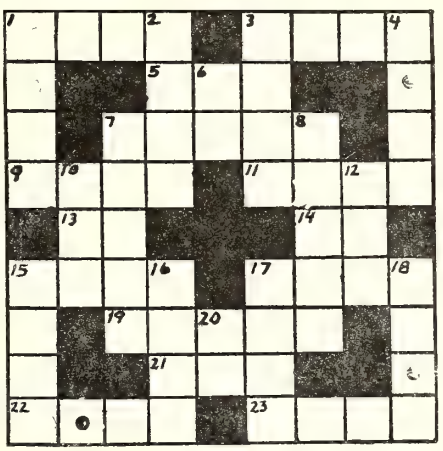
CROSSWORD PUZZLE.

ACROSS:

1. Large knife, used as a war weapon in the Phillipines.
3. Part of the body used to kneel on.
5. Its light makes the day.
7. Twig broom for sweeping. (Isa. 14:23.)
9. Sum paid for journey by rail.
11. Past participle of wear.
13. Note of musical scale.
14. United America. (abbr.)
15. Feet.
17. Snakes.
19. A bird that soars high.
21. A call for help.
22. Boiled Indian cornmeal.
23. To eject.

DOWN:

1. The flesh of a cow when killed.
2. Greek form of Hosea. (Rom. 9:25.)
3. To have knowledge of anything.
4. First residence of man.
5. You and me.
7. A woman newly married.
8. A small rodent. (Lev. 11:29.)
10. Devoured.
12. A sharp knock.
15. Precise; affectedly nice.
16. Frame for holding panes of glass.
17. In addition to.
18. A set of things that are alike.
20. Opposite of stop.



Answers to Last Week's Puzzle.

ACROSS: 1. Tier; 3. Duke; 5. Our; 7. April; 9. Cope; 11. Papa; 13. N. P.; 14. U. E.; 15. Help; 17. Egad; 19. Eliah; 21. Air; 22. Rosy; 23. Naps.

DOWN: 1. Tale; 2. Rope; 3. Drip; 4. Ezra; 6. Ur; 7. Apple; 8. Laugh; 10. One; 12. Pea; 15. Hear; 16. Play; 17. Earn; 18. Dues; 20. II.

TOO MUCH HELP.

By INA G. RICHMOND.

Issued by the National Kindergarten Association.

"Here, let me help you," said Johnny's father as he saw his four-year-old struggling with some buttons. In just no time at all the boy's clothes were fastened and father and son were away.

The next morning Johnny sat and waited for someone to come to help him dress, but there was no one near, so he continued to wait till his mother could help. She was busy, and it was a long time before she came. She was wondering what made the child so slow.

"Mother, help me." called Johnny. His mother thought something must be the matter. There was nothing wrong, however, and before she realized it she had fastened up his clothes. "Perhaps he doesn't feel well this morning," she thought.

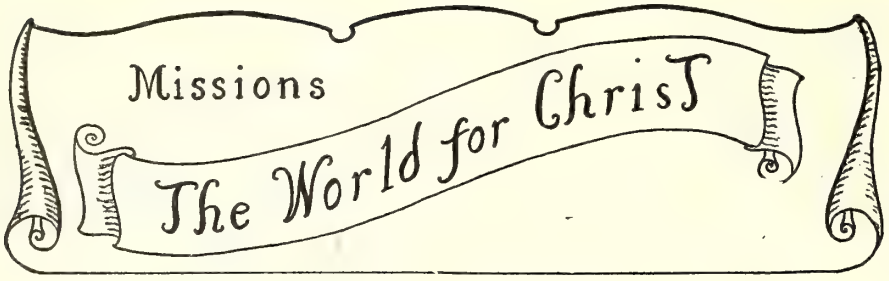
That night at dinner, everything seemed to be hurried, for they were going away for a few days.

"Here, let me help you," said the father, as he took the child's spoon and gave him the last of the soup in his dish. So Johnny sat and let his father feed him.

It was not long before the little boy was calling for help in many other ways. He wanted this box moved around, a house built from his blocks, and so on. His mother began to notice how helpless he had become. Immediately, she went to work to encourage him to do things for himself.

She was very patient in order to allow the child to become reestablished in his earlier habits. As soon as he knew there would be no help, he began to rely on himself again. He saw that if he did not wait for help,

(Continued on page 14.)



YOUR SHARE IN AMERICA'S TOMORROW.

In this land, where the tomorrows give promise and strength to those who dare to look ahead, work and have faith, your Board of Home Missions, representing the merger of various historical agencies, has labored consistently with a faith in the future of America.

"The design of the American Home Missionary Society is to promote the religious benefit of a great and growing nation." So stated the first issue of *The Home Missionary* in May, 1828, two years after the founding in New York of the Society. Our Congregational Education Society had already been at work in Massachusetts for ten years.

Organized at the time the westward movement of population was beginning, the field workers of the Society followed the expanding frontiers. In 1845, there were 80 missionaries serving in fields extending to the Rocky Mountains. Within the next decade, the American Congregational Union, forerunner of our Church Building Society, was founded. By 1882, "there was not a western state or territory in which Congregationalism was not represented."

Born of a dramatic social situation, the American Missionary Association was formed in 1846 from four earlier bodies dedicated to the welfare of the slaves.

The A. M. A. established the first school for Freedmen south of the Mason and Dixon line in 1861 at Hampton, Virginia. Four years later it requested our Congregational National Council, meeting in Boston, for $250,000 for its program, marking the beginning of substantial support of the A. M. A. by our churches. Howard and Fisk Universities were founded in 1866, Atlanta in 1869, and half a dozen other schools were organized in other Southern states.

In 1885 the Board of Ministerial Relief was formed. The American Home Missionary Society became the Congregational Home Missionary Society in 1893.

The Congregational Christian merger was effected in 1929. In 1936 the General Council recommended that the work of the seven boards be coordinated under a new corporation to be known as our Board of Home Missions. Through almost a decade of growing service, the wisdom of this plan has been fully demonstrated.

And so, through the Civil War, the Reconstruction Period, the Spanish-American War, World War I, and now World War II, our Congregational Christian churches have discharged courageously their commission of witness, fellowship and worship "for the religious benefit of a great and growing nation."

Serving your church, your Board of Home Missions is pledged to a strategic postwar program of Christian service in the conviction that it is the desire of our Fellowship that its central purpose shall be the strengthening and the upbuilding of our churches and America's tomorrow.

MISSIONARY OFFERINGS.

Sunday Schools.

First, Greensboro, N. C.	$	13.84
Bethlehem (Nans.), Suffolk, Va.		25.00
Concord, Timberville, Va.		3.15
First, Reidsville, N. C.		110.00
Winchester, Va.		10.84
Mt. Olivet (R), Elkton, Va.		12.00
Newport News, Va.		18.00
Mt. Carmel, Walters, Va.		6.28
Total	$	199.11

Individuals and Churches.

Flint Hill (R), Sophia, N. C.	$	5.00
Shady Grove, Troy, N. C.		1.00
Union Grove, Asheboro, N. C.		14.00
Oak Level, Youngsville, N. C.		13.00
Hines Chapel, McLeansville, N. C.		100.00
Albemarle, N. C.		25.00
Pleasant Grove, Halifax, Va.		25.00
Lynchburg, Va.		11.00
Rosemont, Norfolk, Va.		700.00
Total	$	894.00

Specials.

First, Burlington, N. C.	$	94.02
Franklinton Parsonage Rent		15.00
Total	$	109.02
Total for week	$	1,202.13
Previously acknowledged		15,112.78
Total since Sept. 1, 1944		$16,314.91

Gratefully,

MATTIE COX PARKER,
Secretary.

SECOND QUARTERLY REPORT OF NORTH CAROLINA WOMAN'S MISSION CONFERENCE.

JANUARY 1, TO MARCH 31, 1945.

Women's Societies.

Asheboro	$ 18.47	
Asheville	10.00	
Auburn	2.00	
Berea	16.00	
Bethel	34.84	
Burlington	397.56	
Carolina	35.50	
Chapel Hill	47.50	
Church, Wide Fellowship	35.72	
Durham	51.75	
Elon College	77.90	
Erskine Memorial	60.00	
Flint Hill (M)	2.50	
Flint Hill (R)	2.00	
Fuller's Chapel	5.00	
Greensboro, First	85.00	
Greensboro, Palm Street	35.40	
Hank's Chapel	9.90	
Happy Home	15.45	
Haw River	11.25	
Henderson	18.76	
Hines' Chapel	5.55	
Hopedale	11.00	
Ingram, Va.	25.25	
Liberty, Vance	37.50	
Lynchburg, Va.	13.28	
Mebane	4.55	
Mt. Auburn	32.00	
New Lebanon	17.00	
Parks' Cross Roads	14.86	
Pleasant Grove, Va.	6.25	
Pleasant Hill	8.90	
Pleasant Ridge (G)	10.05	
Pleasant Ridge (R)	7.40	
Raleigh	150.00	
Ramseur	8.50	
Reidsville	322.68	
Salem Chapel	12.00	
Sanford	30.00	
Shallow Ford	27.20	
Smithwood	2.50	
Turner's Chapel	22.00	
Union, N. C.	30.00	
Union, Va.	19.72	
		$1,790.59

Young People.

Durham	$ 18.82	
Greensboro, First	25.82	
Hanks' Chapel	5.00	
Lynchburg, Va.	5.00	
		54.64

Willing Workers.

Durham	$ 5.49	
Durham, Juniors	7.67	
Elon College	3.55	
Greensboro, First	8.95	
		25.66

Cradle Roll.

Burlington	5 2.50	
Durham	2.88	
Greensboro, First	2.42	
		7.80
Total Recipts		$1,878.69

Disbursements.

Bank charges	$	.91
Travel Exp., president, Cleveland Midwinter Conference		50.00
Mrs. W. V. Leathers, Treas.:		
Thank Offering		67.48
World Day of Prayer		92.29
War Victims & Services		10.00
Life Memberships		20.00

(Continued on page 14.)

ROOSEVELT IS DEAD, BUT GOD IS NOT.

A Sermon

By Rev. Jesse H. Dollar, D. D.,
Newport News, Va.

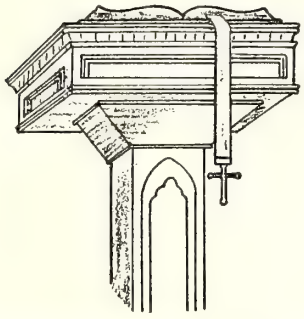
"I saw the Lord before me evermore; lest I be shaken, he is at my right hand. My heart is glad, my tongue exults, and my very flesh will rest in hope, because thou wilt not forsake my soul in the grave, nor let thy holy one suffer decay. Thou hast made known to me the path of life, thou wilt fill me with delight in thy presence."—Acts 2 : 25-28.

Our nation was shocked and grieved and made afraid last Thursday when the news was flashed from Warm Springs, Georgia, that President Roosevelt was dead. We were shocked the more because we had been told that he was in good health. It is another example of the fact that even the experts cannot read the signs of the times which God holds in his own hands and uses for his own purposes.

Any man, great or small, is greater in death than in life. It has always been so. When Jesus died upon the cross, his enemies turned away and said, "Truly this was the Son of God."

Although it would seem impossible to say anything of him which has not been said as the nation has talked of him continuously, over the radio and otherwise, for forty-six hours, we can repeat the truth that Franklin Delanor Roosevelt was a great man, a great President, a great statesman and a great world citizen. But he is greater in death than he ever could have been in life. I think democracy means more to us without this great leader than it ever would have if he had stayed at the helm of our government. We looked upon the man: his smiling face, his appealing and convincing voice, his friendly disposition, and said with pride, "That is President Roosevelt!" One has to look through a human presence to see ideals, and too many saw only the man. With the man fallen, we shall be able to see more clearly what made him the man he was. With him, as with any other human being, he was only as great as his ideals.

He had critics, but they now acclaim him as a great man. Even Japan did that. He is a greater President today than he was in any day of the more than twelve years he held that high office. Rather than his death retarding the war, as both Germany and Japan hope, it will speed



IN MEMORIAM
Franklin Delano Roosevelt

the day of victory. Every loyal American, in and out of the armed forces, will feel that we must now strike a harder blow than otherwise would have been necessary. Military victory will doubtless be speeded. It is coming by the hour.

But of the peace which *must* follow, we cannot feel so sure. No man on earth so thought and planned for world peace—lasting peace—as did President Roosevelt. At this point, too, America must rally. *We must not lose the peace.* To do so would nulify the death of every man who has made the supreme sacrifice at the fronts, and likewise the death of our gallant leader who is as truly a casualty of war as any who has fallen in battle.

It is fitting that we note the man upon whom "the weight of the sun, the moon and stars has fallen." That is the way President Truman expressed it as he shook hands with close friends in the White House last Friday morning. To those words the new President added this significant appeal: "Men, if you ever prayed, pray for me now. I mean it." Surely there has been thrust upon him the biggest task any man has ever faced. Let us acceed to his request. Let us be his friends and hold him up on the wings of our prayers. By so doing, we can quicken his heart to the power and presence of God. If he will be God's man in these crucial days, he will be a great President, for the opportunity is certainly before him.

Yes, to use the language of the street, President Roosevelt is dead. But he is no more dead than the ideals for which he lived! Only what was mortal is dead. All that was spiritual stands out above the clouds of our sorrow like a sun-kissed, snow-capped mountain above the fog of the valley. His social ideals are stronger in his going. His passion for the uplift of "the forgotten man" in every strata

(Continued on page 13.)

THE NEED OF THE HOUR.

A Sermon

By Rev. J. Everette Neese,
Bay View, Norfolk, Va.

"Have faith in God."—Mark 11 : 22.

'Tis splendid to live so greatly
That after you are gone,
The things you did are remembered
And recounted under the sun.
To live so nobly and purely,
That a world stops on its way
In tribute and loving homage
To a life that brought a new day.

On the afternoon of April 12, at 3 :35, our Chief Executive lapsed into an eternal sleep. Thus there passed from this life the greatest national and international leader of our present-day world. Never in the history of world affairs has there been a man so great and held in such high esteem by all nations of the Allied World as Franklin Delano Roosevelt.

In the forty-five years of this twentieth century, there has not come to the American people, nor to the world, a shock with greater import than that which came late last Thursday. Repercussions of it have come from all parts of the world. And thinking men and women of all races colors and creeds have asked the universal question, "What will we do now?"

In answer to this question comes a voice from the past—from the lips of a man who spoke unto men for such hours as these. A voice from the past—from the greatest man that ever lived, these indomitable words of courage, "Have faith in God."

Today the allied world bows its head in deep mourning—mourning for the passing of a man who has guided a war-weary world almost to the horizon of victory. And we ask questions, because we cannot understand why these things must be—why it could not have been someone else. Thus, we stand still dazed by the impact of such news and search for an answer. Suffice it to say for the moment that it is not for man to understand the mysteries of God. It is but for us to do as Jesus said, "Have faith in God."

Mortal man cannot live forever. Time has proven that. Our threescore years and ten may come early or late. Its coming rests in the providence of God. Thus, as it has come to our President; the one *great need of the hour* for all men, everywhere, is an unshakable faith in the living God.

In this year of our Lord, 1945, our Chief Executive gave his life trying

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

EASTERN VIRGINIA TO HOLD YOUNG PEOPLE'S RALLY.

A young people's rally will be held at Christian Temple, Norfolk, Va., on April 27 and 28. The registration fee for the conference will be $1.50 per person, which includes all meals (breakfast, lunch and Fellowship supper on Saturday). A tentative program, drawn up by the officers of the Eastern Virginia Pilgrim Fellowship, is as follows:

FRIDAY EVENING, APRIL 27.

7:30 Registration.
7:30 Devotionals, led by young people of First Christian Church, Portsmouth.
7:45 Address, Rev. Oliver Powell.
8:30 Get-together Party, led by the Waverly Young People.
9:30 Closing friendship song.

SATURDAY, APRIL 28.

Morning.

10:00 Opening Session. Devotions by Oakland Young People.
10:30 Roll Call and Appointment of Committees.
Address, Miss Patie Lee Coghill.
Open Forum.
Business and Prayer.
12:30 Luncheon.

Afternoon.

1:30 Devotionals and Special Music, Suffolk Young People.
2:30 Address, Supt. F. C. Lester.
Hymn.
Address, Miss Bunny Maifeld.
Address, Miss Marjorie Moore.
Afternoon Business Session.
4:00 Discussion Groups:
Program Planning in Your Society, Miss Pattie Lee Coghill.
Recreation Leadership, Mrs. R. L. Jackson.
Worship, Miss Ruthanna Foard.
Leadership of Young People—for ministers and presidents—Mr. Oliver Powell.
5:00 Recreation (folk games, etc.)
6:30 Fellowship Supper, Program by Rosemont Church.
7:30 Worship Service, Cypress Chapel Young People.
Address, Dr. Geo. Shepherd.
8:30 Benediction.

The president of each local young people's society is asked to take it upon himself to get as many young people to attend as possible. Send the *number* that will *attend* to the president, Miss Jacqueline Burton, Suffolk, Va., as soon as possible, so we will know how many to prepare for, and how many will spend Friday night. Members of the Christian Temple have graciously offered to entertain those who wish to stay overnight. There will be no charge for this courtesy.

We are indeed fortunate to have the leaders above mentioned. Rev. Oliver Powell is the director of Young People's Work of the Congregational Christian Church and is an outstanding speaker and leader. Miss Pattie Lee Coghill is a favorite among young people everywhere, especially in the Southern Convention. Supt. Lester is always a welcome guest at Y. P. meetings. Dr. George Shepherd is a returned missionary from Shaowu, China.

Ministers in the conference are asked to cooperate with the young people by attending themselves and by encouraging their own young people to attend. Let's make this a great day for Pilgrim Fellowship in Eastern Virginia.

WHY PRAY?

By J. GORDON HOWARD.

"Men ought always to pray," said Jesus.
"Pray without ceasing." urged Paul.
"But what is prayer, and how should we pray?" we ask.

* * *

Prayer is one of the oldest habits of the human race. In antiquity, long before men learned to build a fire or to make a wheel, they learned to pray.

Prayer is one of the most universal human habits. To say that every one prays is not overstatement. At some time everyone, in adoration, or gratitude, or dismay, or fear, speaks to God in prayer. The exceptions are negligible. The Buddhist, the Hindu, the Mohammedan, the bushmen in the jungle, the Catholic, the Protestant, all pray.

Prayer is one of the most persistent habits of the human race. The shipwrecked sailor prays for rescue. No rescue comes; yet he keeps on praying. The anxious mother prays for the healing of her child. The child dies; but the mother keeps on praying.

We seem to be living in a day when there is an upsurge of interest in prayer. People who never prayed before are praying now. People who have prayed regularly are finding it necessary to re-think their prayers and dig deeper for new meaning in prayer.

Prayer is contact with God when man's spirit reaches out to touch God. All men do not pray alike or pray for the same purpose. But they find peace and satisfaction and strength in prayer.

God is ready to help us through prayer. He desires to teach us to pray. He waits for us to turn aside regularly and have fellowship with Him in prayer.

God answers prayer. The answer may not come as we expect. In his divine wisdom God may see fit to answer a prayer in a surprising manner, quite the opposite from what we think. We should be glad for this, for in our shortsightedness and ignorance, we may be praying wrongly. In James 4:3 we read, "Ye ask, and receive not, because ye ask amiss." But, if our hearts are right and our purposes are in accord with God's will, we will accept the answer to prayer, whatever it is. After all, the basic desire in any prayer should be that God's kingdom will come and his will be done on earth as it is in heaven. When our prayers are filled with the desire to cooperate with God and to submit to God's great purpose and plan, then it is a certainty that our prayers will be answered.

The writer of the Gospel of John was an expert in the spiritual life. He knew much about prayer and, in John 15:7, he wrote, "If ye abide in me, and my words in you, ye shall ask what ye will, and it shall be done unto you."

The natural world and human beings have need of quietude in the midst of the rush and crush of life. It is a law of God that men, to be at their best, need time for silence and meditation and temporary physical relaxation.

The Quiet Hour.

We need daily prayer.
We need daily reading of God's Word.
We need a daily quiet time.

(Continued on page 11.)

News of Elon College

By PRESIDENT L. E. SMITH.

MEMORIAL SERVICES.

Special services were held at Elon College in appreciation and in memory of the late President, Franklin Delano Roosevelt, on Friday morning at nine o'clock in the college chapel. Faculty, students, townspeople and the public school joined in the services.

The following statement was made by the president of the College at the opening of the program:

"Last evening at 5:45 the radio program was interrupted for the most distressing news flash given to the American people in decades: 'President Roosevelt is dead.'

"We record with fitting sorrow the passing of one of the greatest, if not the greatest, of Americans since Washington. A man of vision, of conviction and of daring courage, he would use the natural resources of the earth and the wealth of the world for the security and happiness of mankind, rich and poor alike. He rescued the forgotten man, made him a respected citizen and gave him a part in government.

"He was a servant of the people and of Almighty God. He would constantly remind us of our dependence upon God and called upon us to entreat Him for wisdom and guidance. He was an American, but he belonged to the world. Today the world mourns its loss.

"This service is held as a memorial to the President of our country."

Special music was furnished by the Music Department of the College. Professor Irving D. Bartley, head of the department was at the organ; Miss Anne McClenny, instructor in piano, was at the piano; and Miss Miss Margaret Whittington, instructor in voice, was the choir director and soloist. "Lest We Forget" was sung by the choir, with Miss Dorothy Shepheerd of Durham, North Carolina, singing the obligati. Miss Whittington sang the Twenty-Third Psalm.

Rev. Millard Stevens read the scripture. Dr. Thomas Anderson, pastor of Central Congregational Church, Atlanta, Georgia, who was conducting special services for the First Christian Church in Burlington, was the speaker. Dr. Anderson gave a very timely and most beautiful address.

The hymns, "Christ the Lord is Risen Today," and "O God, Our Help in Ages Past," were used. The writer presided and offered the prayer. The first stanza of our national anthem, "The Star-Spangled Banner," was sung as the final number.

Approximately 600 people attended the services which were impressive from the opening to the closing.

The College and vicinity join with the nation and the world in counting our loss and in expressing our appreciation of the great life that has gone from us.

FIFTH SUNDAY OFFERINGS.

We should all remind ourselves again that the second fifth Sunday of the church year occurs this month. The Convention has asked that our Sunday schools speak of the College and receive an offering on all fifth Sundays. This is a magnificent opportunity for every Sunday school not only to comply with the request of the Convention but to give substantial assistance to the College. Many of our Sunday schools and churches are faithful and generous in their support.

We are grateful for the offerings received through the Convention office and reported in this issue.

Previously reported	$2,169.64
Sunday School.	
Virginia Valley Conference:	
Mt. Olivet (R) .....$ 6.00	
Churches.	
Eastern Va. Conference:	
Isle of Wight 62.00	
Newport News 325.00	
Virginia Valley Conference:	
Winchester 25.00	
Western N. C. Conference:	
Albemarle 20.00	
	458.00
Grand total	$2,607.64

WHY PRAY?

(Continued from page 10.)

How can we plan for these and find time for them?

The answer is direct and pointed: Observe the Quiet Hour.

The Quiet Hour is a period in the routine of life to pray, read the Bible and meditate. Usually it is fifteen minutes or more. It is observed regularly, daily if possible.

The Quiet Hour is a Christian Endeavor custom of long standing and those who band themselves together for this observance call themselves Comrades of the Quiet Hour.

This is the pledge of the Comrade of the Quiet Hour: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

Preparation for the Quiet Hour.

1. *Readiness of Heart and Mind.* The Quiet Hour must be entered into joyously and with alert mind and reverent heart. One is happy at the thought of meeting God in a special way and one expects definite moral and spiritual results.

2. *A Definite Time and Place.* Experience proves the value of planning to meet God at an appointed time and appointed place. Morning is the best time. The whole day needs the lifting power of the Quiet Hour. It is worth the effort to rise fifteen minutes earlier so the Quiet Hour may be kept.

Some persons prefer a place before a window looking out at God's out of-doors. Others find it helpful to sit in the presence of a favorite picture of Christ. One person lights a candle and sits by in quiet, prayerful mood. Another sits at his desk with the Bible open before him and the desk becomes his altar.

3. *The Bible and Other Devotional Materials.* Have your own Bible and become familiar with it. Mark it to suit your thoughts as led by the Holy Spirit. A good hymn book is helpful in the Quiet Hour. It contains the best religious poems to be found anywhere. There are many selections of prose, poetry and prayers to enrich the Quiet Hour.

The Bible is the world's best seller. It is more widely distributed than any other literature. More people read it daily than any other volume. It is the Book of books. It is God's Book.

The Bible speaks wisely and touches each at the point of his or her moral and spiritual need. The Bible speaks to us out of the accumulated wisdom and experience of godly men and women for centuries past. It is the best textbook for the school of life. It is the best guidebook on the road of life.

Without the Bible humanity gropes for moral and spiritual truth. With the Bible humanity feels at home in moral and spiritual realms.

Steps in Observing the Quiet Hour.

1. *Physical Relaxation and Calmness of Mind.* Learn to drop all physical and mental tension in the Quiet Hour. This does not mean slouchi-

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

SETTLEMENT AND STRUGGLES IN CANAAN.

Memory Verse: "*Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.*"—Joshua 1:9.

Lesson: Joshua 1, 23, 24; Judges 1: 1-3:7, 6, 7, 21, 25; Ruth 1:1-2:23.

Devotional Reading: Psalm 37:1-11.

When a Good and Useful Man Dies.

"Moses my servant is dead; now, therefore, arise, go over this Jordan." We usually think that when a good and useful man dies, it is a time for sorrow. As a matter of fact it is usually a time for action. Because Moses was dead, Joshua ought to do something about it. If a man who is friendly dies, it behooves us to be just a little more friendly; if he was generous, we ought to be a little more generous to take up the slack caused by his death; if he was consecrated and diligent, we ought to be more consecrated and diligent. The dead are a challenge to the living.

One Work, Many Kinds of Workers.

"Now after the death of Moses, the Lord spoke unto Joshua. . . ." Except for being good men, and for a common devotion to the work of their God, the two men had little in common. One was a student, a thinker, an organizer, one who busied himself with laws and ceremonies, and institutions designed to educate an illiterate race in righteousness. He had a pen in his hand. The other was a man of action, a fighter and an administrator. He had a sword in his hand. It is all a parable of life and of the Kingdom. There is a place and a time for all. New occasions not only teach new duties, but they demand new personalities. One sees this in ministers and their work. God calls or leads men into a parish because there is a definite work to be done. When the work is done, another type of leadership is needed, and God sends another man and another kind of man. But there is always a place for every man if he is dedicated to the will of God.

Possessing the Land.

"And the children of Israel went, every man into his own inheritance, to possess the land." The land had been assigned to them by lot. It was theirs, however, not for the asking, but for the taking. They must go in and possess the land. It is a well-known principle that what we earn means a great deal more for character — and indeed for happiness — than what is given us. It is all a part of the divine plan. From the beginning, man was put in the earth to dress it and keep it, to have dominion over it. The secret of radium was not given, it was discovered by persistent and sacrificial toil. Information is not given, it must be acquired. It is likewise with character—it is not a gift but an achievement. And of course it is the same with righteousness. We are to fight the good fight of faith, to lay hold on eternal life. To be sure, salvation is not by works, but by faith. But salvation, in the sense of character, demands that we possess the land.

A Very Human Book.

The book of Judges is a very human book. It is not a book that flatters human nature. But the Bible is not designed to flatter human nature, but to reveal it and to heal it. If the men who wrote the Bible had had any ulterior motive they would not have included some things in it which are in it. The book of Judges is very interesting reading, but it is not the most inspiring reading. It reflects life in a wild, rude age. It is the repeated story of a nation going into idolatry, sinning, calling on God, being forgiven, finding peace, and then going through the same cycle again. We find some rather sorry characters portrayed in it. Samson, for instance, is one of its central figures and one of its leading heroes. Samson was rough and ready, immature and immoral. But the writer of Hebrews lists him in the Hall of Fame of Faith. The explanation of it all is, of course, that these people lived in the early twilight of the history of the race, comparatively speaking. We must not judge them in the light of the ethical ideals and the spiritual goals of our modern life. It is encouraging to learn that God could take these rough tools and use them for the deliverance of his people and for the glory of his name.

The Problem of Christianity.

The book of Judges reveals the central problem of Christianity and of Christians—how to be in the world and not of the world. Here was a people comparatively recently come out of slavery, and living for a long time as nomads with no settled life. They had lived alone and they had little difficulty in keeping their religion inviolate and their racial purity untainted. But when they went into Canaan they confronted new problems and new perils. They settled down and became tillers of the soil. They had to live with people of other ideals and idealogies, and with people of sharply contrasted religious beliefs and practices. Furthermore, these religious practices were closely related with the means of a livelihood. The gods of the Canaanites were the gods of fertility and fecundity. The worship of them was closely related to the production of lands and herds. It was inevitable that worship should eventually become debased because of its close association with sex. In other words, the Hebrews had to face idolatry, and an idolatry that was, as they thought, justifiable because it was related, vitally related to their very livelihood. The early history, indeed the later history, of Israel is the story of the constant conflict between the worship of Baal and the worship of Jehovah. And alas, many times the worship of Jehovah came out second best. It is the problem posed for Christians today. As one writer has put it, Moral Man in an Immoral Society. Always there is the pull of the world. Always there is the subtle and powerful temptation to worship false gods.

A Patient God.

The book of Judges reveals a God of infinite patience. It is the story of broken pledges and promises, and a story of divine compassion and forgiveness. It is the story written large

(Continued on page 13.)

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

A NEW BEGINNING.

(Continued from page 5.)

an inner burden—that guilt complex. The subconscious desire to be free from it changes, warps, denatures his personality as he carries it through the years. Because he feels his real self has failed, lie separates that self from his daily life and from the world, lest it should be seen as it is.

Then comes a friend, the very one that he has wronged. This friend has in him the same love that was in Christ. He says to the man fighting a losing fight with his own guilt, "Bill, I don't think you did right. You'll never know how much you hurt me. But I want you to know one thing. I don't hold what you did against you. So far as I am concerned, our friendship is as green as it ever was. On the ground of it anything good can grow. Let's plant some new seeds."

That is forgiveness—the willingness to start with the offender in a new beginning and a right one. It gives his real self a new access to the world. It releases it to natural growth once more. Here is someone in the real world, the friend, who sees him as he is and yet is ready to co-operate with him in living a new life; the consciousness of being forgiven dissolves the complex.

What wonder that Principal Rainey once exclaimed, "The longer I live, the more important and wonderful does the forgiveness of sins seem to me!"

WHY PRAY?

(Continued from page 11.)

ness and lassitude. It means alertness without stiffness, poise without rigidity. Make yourself realize that for at least fifteen minutes there is no need for rush and dash.

2. *Survey Life's Needs.* See the whole panorama of your shortcomings and sins as well as your joys and victories. Out of this survey will arise a sense of need and you are ready for the next step.

3. *Seek More Light and More Power.* More light on the pathway. More power to keep climbing. We talk with God. We find guidance in his Book. We think things over. We are changed for the better inside. We are ready to renew the crusade to change things for the better in the world round about. When the Quiet Hour is over we can say with moral and spiritual enthusiasm:

"Lead on, O King Eternal,
The day of march has come."
—Christian Endeavor Leaflet.

ROOSEVELT IS DEAD, BUT GOD IS NOT.

(Continued from page 9.)

of life has caught in millions of hearts as the candle of his life burnt low and went out.

President Roosevelt made his mistakes. Sure! But the one mistake he did not make is that he never missed an opportunity to press the interest of the many causes which were near his heart. Let us be guiltless also of not doing all in our power, by day and by night, to bring to pass the greatest desire of his heart: the bringing of this war to a speedy and completely victorious end, and through a sense of world responsibility for the welfare of mankind, work and pray for *Peace with Justice.* That will be a lasting peace.

Whatever, therefore, we may think of the man, be we critics or cronies, let us recall a case of long ago. It was when Peter and John stood before the high priest to give an account of their stewardship, that Dr. Gamaliel stood up in the court and said: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. And now I say unto you, Refrain from these men, and let them alone: for if this council or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." (Acts 5:34-38.)

But God is not dead! The highest ideals that ever grip a man's heart are those which come to him when he is most conscious of the presence of God. These things can never pass away.

I hope I may be understood when I say that the passing of President Roosevelt will be a good spiritual tonic to the nation. We are a more Christian nation today than we were last Thursday, because we have been in a solemn and prayerful attitude. The nation turned suddenly from commercial ditties and tin pan jazz to the strains of the great and sobering and reassuring music that has stood through the years. We heard the almost continuous strains of the great hymns of the church which have been a lifting power to men and nations as they have turned toward God. The nation has been called to prayer many times since the President died. Then, at four o'clock Saturday, April 14, the nation, and much of the world, stood still.

Radio stations were silent. Voices were hushed. Traffic in the streets of our cites halted. Stores of all kinds closed. Business ceased to be transacted. Industry, in the midst of the necessities of war, shut down. Everywhere there was silence, and reverence, and prayers. It was as though the whole nation, with one accord, had obeyed the great command: "Be still, and know that I am God."

It is good for anybody to be shocked into the realization that his faith in the things of this world is but stubble before God. We believed too much in Franklin Delanor Roosevelt as a human leader. His physical influence obscured his great convictions. So, America is a stronger nation today than she was when President Roosevelt was alive. What we trusted to him we now realize must be accomplished by us, and we, like President Truman, are made humble with the thought.

So, with the same faith in the ultimate good, and a clearer consciousness that right is might, we must move on, under God, to the things that are of God. All that was good, and noble, and uplifting in the life of President Roosevelt was of God. In so far as he was inspired, led and directed of God, he was good. If that which he undertook is of God it will endure. If it is not of God, nothing can save it. It will soon go the way of all flesh.

If some people in America idolized our National Leader, they have no idol today. But they do have a living God to whom they can go. The Church says to all such, and to those who do not worship the true and living God (and there are many in America who do not worship anything above themselves), that Jesus said to the woman at Jacob's well: "Ye worship ye know not what: we know what we worship."

Knowing that "in the world ye shall have tribulation," it is very needful that all of us come to know that "God is our refuge and strength; a very present help in time of trouble." If we will seek his strength more often, we will have few occasions to turn to Him in trouble.

So, "May the peace of God that passeth understanding, keep your hearts and minds through Jesus Christ, our Lord.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

of the gospel of a second chance and of many chances. But lest this lead to license, let it be remembered that later the nation did pay the awful penalty for its disobedience and disloyalty to God. It is ever thus, is now and ever will be, world without end.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

For all of these twenty-nine years we have been reporting through THE CHRISTIAN SUN all offerings that have come to the Orphanage from every source. It made no difference whether it came from a friend in the State of Maine or one in California, it was reported. By doing this, perhaps it was misleading to some of our church officials, as they counted it all against us in making comparison with the income of the College, Missions and the other departments.

The last Convention changed the methods which had been in use for all of these years in order to find out what the Church was doing for its several institutions. If we understand the vote of the Convention we are expected to report through THE CHRISTIAN SUN the offerings to the Orphanage that come in through the churches, Sunday schools, and from members of our Church, if we know them to be members of our denomination.

This year we have been reporting only the offerings coming in through the Church channels, in order that our people may know all through the year just what the Church has done, and what it is doing for the Orphanage.

At the end of each month we make a report to each member of the Board of Trustees of the Christian Orphanage, as to the total amount of funds received by the Orphanage from every source. They know with one look just how much we have received from each source and the amount spent each month, and for what the money was spent, also the balance on hand the first of each month. The books in our office show every item in detail, and they are a permanent record of our business transactions.

In reading orphanage papers of other institutions, we notice that they publish only income from the church sources. In order to keep you posted as to the income of the Orphanage and to keep you from thinking that the interest is lagging in these little children here, I want to say that up to April 19, 1945, we have received from the churches and from Church sources, since January 1, 1945, the total of $3,376.52. We have received from special offerings outside of our denomination the sum of $6,902.52, making a grand total for the year to date of $10,279.04. We have received more than twice as much from sources outside the denomination as we have received from the churches in the Southern Convention. We have long thought that our denomination should love us as much or more than our friends of other denominations do.

Our slogan for the year of 1945 is this: "Twenty-Nine Years of Service as Superintendent, and Twenty-Nine Thousand Dollars." Will you put your shoulder to the wheel and help us reach our goal? Remember: "Service above self." "He profits most who serves best."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 19, 1945.

Amount brought forward		$3,101.22
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 4.00	
Hayes Chapel	7.00	
Oak Level	1.00	
Plymouth	14.60	
		26.60
Eastern Va. Conference:		
Eure	$ 10.00	
Mt. Carmel	15.63	
Newport News	6.65	
Old Zion, Norfolk	10.00	
Rosemont, John Morrison Bible Class, for support of child	25.00	
		67.28
N. C. and Va. Conference:		
Burlington	$ 97.35	
Greensboro, First	24.39	
Ingram	5.63	
		127.37
Western N. C. Conference:		
Albemarle	$ 7.50	
Ether	2.00	
Pleasant Ridge	12.83	
Shady Grove	2.00	
Zion	6.06	
		30.39
Va. Valley Conference:		
Concord	$ 2.66	
Leaksville, Women's M. S.	21.00	
		23.66
Total for the week		$ 275.30
Grand total from churches ...		$3,376.52

FOR THE CHILDREN.

(Continued from page 7.)

he generally could finish his small tasks and begin to play much sooner. What started out to be a bad habit of depending on others was changing into the better practice of helping himself.

When he called for help, his mother invariably would call back, "Son, Mother is too busy now. I'll be there soon, but see if you can't finish it before I get there."

So he went about this game of seeing how soon it could be finished. When he succeeded, he called out in a happy voice: "Oh, mother, what do you think? I'm finished."

"That's a nice big boy. And you have helped mother a great deal," she would call back.

The thought that she really needed his help, gave him a feeling of importance. Very soon he forgot his habit of waiting for help and, instead, he watched for a chance to do small things for everyone about him.

Father had been taken into the plan, so there were no more offers to help after this in cases where the little boy could help himself. Usually it took longer to get the job done, but the results were far better and the child was much happier.

QUARTERLY REPORT.

(Continued from page 8.)

Memorial	10.00
Mission Work in India	33.00
Missions, General Fund	1,595.01
Total Disbursements	$1,878.69

THANK OFFERING FOR ELON COLLEGE.

Women's Societies.		
Albemarle	$ 10.00	
Asheboro	18.95	
Berea	6.00	
Bethel	10.00	
Burlington	322.70	
Carolina	4.50	
Chapel Hill	10.00	
Church, Wide Fellowship.	17.25	
Concord	15.00	
Durham	100.00	
Elon College	96.25	
Flint Hill (R)	2.00	
Greensboro, First	150.00	
Greensboro, Palm Street .	20.40	
Hanks' Chapel	4.30	
Happy Home	18.62	
Haw River	15.00	
Henderson	32.00	
Hines' Chapel	40.00	
Ingram, Va.	30.50	
Liberty, Vance	28.50	
Lynchburg, Va.	10.25	
Mt. Auburn	35.00	
Parks' Cross Roads	4.00	
Pleasant Grove, Va.	20.00	
Pleasant Ridge (G)	20.00	
Pleasant Ridge (R)	3.40	
Raleigh	26.00	
Ramseur	3.50	
Reidsville	22.68	
Salem Chapel	15.75	
Sanford	30.00	
Shallow Ford	26.00	
Shallow Well	25.00	
Turner's Chapel	15.00	
Union, N. C.	40.00	
Union, Va.	43.00	
Youngsville	5.00	
		$1,295.65
Young People.		
Albemarle	$ 2.00	
Carolina	2.35	
		4.35
Total Receipts to date		$1,300.00

Respectfully Submitted,
SUSIE D. ALLEN,
Treasurer.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BARRETT.

In loving memory of our son, Carl J. Barrett:

One year ago today you left us
How we miss your smiling face;
But you left us to remember
No one can ever take your place.

The stars are shining brightly
Upon a lonely grave.
In it lies a precious one
We loved but could not save.

Mr. and Mrs. GEO. S. BARRETT.

THE NEED OF THE HOUR.

(Continued from page 9.)

to bring to all people a new, free, warless world. A world where the four freedoms of life are enjoyed and shared by everyone. A world where "faith in God" and one another is the real foundation stone of life.

Our nation, yes even the world, has become shaken, but amidst all these repercussions, let us take hope in the fact that whenever, in history, there has been the need for a great leader, God has raised him up.

Back in the days of Old Testament history a war had been fought against the people of Israel, and they had been defeated and taken into slavery. In the midst of their persecution, however, they kept their faith in God and never failed to call upon Him for deliverance. Thus, God raised up a man, Moses, to become the great deliverer of his people. Through his wise council and guidance the Children of Israel left Egypt, wandered through the wilderness, and were brought finally to the very borders of Canaan. There, Moses, who had so gallantly led them, was taken by God. But the people had so established a faith in God that they were able to go ahead and claim the victory.

There was a day in the past when all the world had, seemingly, reached the end of the road. There was political, social and spiritual chaos. In this great hour God provided the world with a man who held the solution to the world's problems in his hands. He did not live very long, but during those few years, Jesus began a way of life that has endured unto this day.

In 1775 a shot was fired that was heard around the world, and there was the battle cry to arms. For this great crisis of the new America, God raised up George Washington to lead the American people in the battle for freedom; and later, in 1789, to become the first President of our country. He and his people had, and kept, a living faith in God.

During the days of slavery, God raised up in a cabin in Kentucky an Abraham Lincoln. A man with a sensitive soul to the needs and welfare of others. A writer of a proclamation that brought freedom to a black race.

In the days of the First World War, when unrestricted submarine warfare was declared against this country and it was drawn into a world conflict, there was at the head of this nation a man, whom it seemed that providence had provided—Woodrow Wilson. And in about a year and a half hostilities ceased. And the world could have embarked upon a permanent path of peace had the nations of the world given greater thought and consideration to Wilson's Fourteen Point Plan.

In the course of time came the depression and another war—the worst war ever known among civilized men. There was the need for a leader who could help combat hunger in his own country during depression days and later help defeat the aggressors of other nations. For that hour, God gave the world Franklin Delano Roosevelt. A lover of all people, a friend to all nations, a champion for liberty and justice.

His greatness rested in his concern for the little man. To him the greatness of a country was not measured by the wealth in the hands of a few, but by the necessities in the hands of the many. You will recall, I am sure, those famous words of his uttered in the early part of his Presidency: "Our progress is not measured by the amount we add to those who have much, but rather how much we add to those who have little. You will recall, also, his words spoken during the dark days of the depression: "The greatest thing we have to fear is fear itself." He knew then that if those dark days of privation were ever overcome it would be done through the destruction of fear and the establishment of "faith in God" and faith in one another.

The sun, however, has gone down over the head of this great man; and there is a need for this hour. That need is none other than "faith in God." Faith, that when the sun rises upon another day, God will have raised up another man to carry this nation to victory and lasting peace—the two things for which our Chief Executive lay down his life.

For him, no greater memorial could be erected to his memory than the establishment of a peaceful world.

Yes, in America, the people's hearts are sad; but God still reigns, democracy still lives, and the American people will still go forward with firm and everlasting faith in God.

THE MISSION TO CHRISTIAN TEACHERS.

(Continued from page 6.)

Scripture—Rev. S. P. McKelvey.
Prayer—Dr. Theo. F. Adams.
Offering and Announcements.
Address, "The High Calling of Teaching"—Dr. Harry C. Munro.
Dedication Service.

The Supreme Paradox of the Religion of Jesus

"Now is the Son of Man glorified."
St. John 13: 31.

Strange words in their setting! To our shallow vision such an utterance would find a much more appropriate setting at other times in the Master's ministry. For instance:

In the Wilderness Temptation when Jesus fought a terrific battle with the Spirit of Evil and stood in imperial strength: "Now is the Son of Man glorified!"

On the Mount of Transfiguration when his countenance was changed, and his very garments reflected the whiteness of eternal glory: "Now is the Son of Man glorified!"

On the Road to Jerusalem when, amid the acclaim of the populace, He rode in royal pomp into the city: "Now is the Son of Man glorified!"

Or in the Day of Resurrection when sin and sorrow were conquered and death itself was abolished: "Now is the Son of Man glorified!"

But No! The words are associated with shame and ignominy and defeat! Humiliation is the ground of exaltation! That is not the ordinary point of view. We attach glory to those who accumulate riches, to those who achieve earth's elevations and wear the decorations of time. Jesus said the Cross is exaltation! The Cross is joy! The Cross is fruitfulness!

There is a glory over which time is powerless, and one day—Glorious Day—we shall know what that Incomparable Man meant when in the deep shadows of desolation, misunderstanding, denial, treachery, and within a few hours of crucifixion, He cried in exultation, **"Now is the Son of Man Glorified!"**

Let every member of the "body of Christ" "think on these things!"

JAMES R. CLINTON.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII.. RICHMAND, VA., THURSDAY, APRIL 26, 1945. NUMBER 17.

Elon College Library 8X

Building A New World

God Grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and his ministry.

God give us sense—God-sense—of life's new needs,
And souls aflame with newborn chivalries,
To cope with those black growths that foul the ways,
To cleanse our poisoned founts with God-born energies,

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a pact of peace,
To free the soul of life for finer loyalties.

Not since Christ died upon his lonely cross
Has time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past.
But with his help who did the first earth build,
With hearts courageous we may fairer build this last.

—John Oxenham.

NEWS AND VIEWS

Dr. James R. Clinton is being well received at the Richmond Church this week. Despite cold and rainy weather, the interest has been very encouraging.

The Mt. Hermon Church, in the Eastern North Carolina Conference, has recently been wired for electricity. The lights were first turned on for the Easter program. This program was rendered by the young people of the church and was an inspiration to all who attended.

Rev. E. M. Carter, secretary of the Eastern North Carolina Conference, states that the churches of that conmaking progress in the forming of groups or parishes. Auburn, Mt. Hermon, Amelia, Hayes Chapel and Clayton, are the latest to attempt this. The deacons of these churches recently met and decided to report favorably on the group project to their respective churches. They will have another meeting soon.

Dr. Grace Sloan Overton, noted lecturer on youth and family life problems, is delivering a group of addresses in the city of Newport News this week. Some of the subjects which which she is discussing are: "When Romance Meets Realism," "What Part Will Religion Have in Reconstruction?" "Old Ideas and New Ideas," The Post-war Family," "Post-war Living," "When the Veteran Returns," Building Something Workable Out of Wreckage," and "Managing Heartaches and Disillusionments."

LONG'S CHAPEL AND MEBANE.

The Long's Chapel Church parsonage, which was started last winter, is almost complete. The work began as a beautiful dream. That dream began to materialize with the cutting of trees for lumber. Now we are planning to have open house the first Sunday in May. On that Sunday we have our Memorial and Home Coming Services. With the parsonage nearing completion, it is very appropriate to have all our friends enjoy the house with us. We are very thankful for all the help that has been given—labor, time, prayers and money. We hope that the parsonage can be paid for in full when the last bit of work is finished. Contributions will be greatly appreciated and will go for beautifying that part of God's Kingdom.

The basement of the Mebane Christian Church has been of great service since its completion last Summer. The Young Peoples' Class meets in it, the Boy Scout Troop uses it for club room and we have had a supper and breakfast in it. The Easter Sunrise Service in the Mebane Church was under the direction of the Pilgrim Fellowship. After the service the congregation was invited to the basement for breakfast.

We have a fine young peoples group at Long's Chapel. Last Friday night we held our regular businesst meeting and social hour with twenty-six young people present.

ELLIS N. CLARK.

DWIGHT M. HELFENSTEIN.

DWIGHT HELFENSTEIN KILLED IN ACTION.

THE SUN has just received the sad news of the death of Pfc. Dwight M. Helfenstein, the only son of Rev. and Mrs. Roy C. Helfenstein of Mason City, Iowa. Dwight was serving with the 9th army in Germany and was killed in action on April 7 according to a telegram received from the War Department by Mrs. Helfenstein.

Dr. Helfenstein was for many years a member of the Southern Convention, serving the church at Dover, Delaware, which was at that time in the Southern Convention, and Dwight was born in Dover on June 20, 1926. He went with his parents to Mason City in the fall of 1938, when his father became pastor of the Congregational Church of that city. He was graduated as an honor student from the local high school last spring, and entered the army in August. After three and a half months' training at Camp Hood, Texas, he was sent overseas.

Dr. Helfenstein was not at Mason City when the news came, but was in Chicago, enroute to Nashville, Birmingham, and New Orleans, and other Southern cities. He, of course, cancelled the trip and returned home. Our deepest sympathy goes out to father mother and his three sisters in their hour of bereavement.

CHURCH CONSULTANT AT SAN FRANCISCO.

Dr. Walter W. Van Kirk, Secretary of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, has been designated by the President of the Federal Council, Bishop G. Bromley Oxnam, to attend the United Nations Conference at San Francisco as a consultant to the American delegation, it was announced here today.

The appointment was made in response to the invitation extended by the Secretary of State to forty-two labor, business, professional and religious organizations to send consultants to San Francisco.

Bishop James C. Baker, of Los Angeles, as Chairman of the International Missionary Council, and Dr. O. Frederick Nolde, of Philadelphia, as Secretary of the Joint Committee on Religious Liberty of the Federal Council and the Foreign Missions Conference of North America, have also been appointed by the Federal Council as assistants to Dr. Van Kirk.

In addition to participating in the consultants' group, Dr. Van Kirk, in collaboration with Dr. Nolde, will prepare bulletins of information on developments at the conference for the religious press of the country. Reports will also be sent to state and local councils of churches; and to the agencies of the churches dealing with social education and international relations.

Dr. Van Kirk has also received press credentials as an NBC broadcaster. His weekly radio program, "Religion in the News," will be broadcast from San Francisco, beginning Saturday, April 21, over the NBC network at 6:45 P. M., Eastern Wartime. In these broadcasts Dr. Van Kirk will interpret the developments at San Francisco from the standpoint of the religious interest in the pronouncements of such church and the recommendations set forth groups as the recent National Study Conference on the Churches and a Just and Durable Peace held in Cleveland, Ohio.

The Workshop

EFFECTIVE CHURCH ORGANIZATION.

By A. H. Daniels.

The difference between an effective and an ineffective church is partly a matter of organization. Very few people understand, or are interested in the underlying framework of organization, but it is an important factor.

There are certain simple, but well conceived and proven principles of organization which, if firmly held, make for virility in a church. Here are some of the policies that are contributing importantly to the strength and vigor of First Church, Los Angeles:

1. *Single Responsibility.* This rule establishes that a member or parishioner shall assume just one responsibility of major importance in our church organization. This means that if he is an usher, he cannot at the same time serve as a member of the Board of Trustees, Board of Deacons, an officer of the Men's Association, or any other office. This tends to broaden the base of active, interested church officers. It also increases the general knowledge concerning the entire church organization among all of the members, and it makes possible the participation of a large percentage of the members in the program.

2. *Non-Self-Succession in Office.* This rule prevents a person from serving more than one term, consecutively, in any particular office. It increases general lay activity by rotating the offices and tends also to increase parish activity and interest.

3. *Centralized Budget.* By this rule, all the finances of all the operating departments of the church clear through the single budget of the church. The organizations whose budgets are combined are integral parts of the church. While they exist as self-governing units, the reason for their being is to further one or more of the varied objectives of the church. Therefore, it is logical that the church should underwrite the budget of each of these organizations and that this principle of centralized finance should be maintained.

This is a principle long recognized by successful business.

4. *Limited Financial Appeals.* This rule limits the number of special appeals which will be made to the parish to the two-following: Easter and the Thanksgiving-Christmas-Year-end.

Other factors of strength which might be mentioned in connection with this subject include the permanent pledge plan with an annual "step-up" Sunday, and the parish character of this church in contrast to an institutional church.—*The Meetinghouse.*

ONE ANSWER.

West Church, Akron, has worked out the following plan for training high school young people for work in the church school.

Those interested in becoming teachers were called together and presented with a plan of study and practice as cadet teachers. Each one chose the age group with which she wanted to work. They were assigned to the department of their choice and the department heads explained the setup of the department, discussed with them the characteristics, growth and development of children of that age. A schedule was worked out that made it possible for some of the girls to be on hand every Sunday morning.

The plan was set up as a three-year program. The first year they are asked to attend the general teachers' meetings every other month, and departmental meetings on the alternate months. For the first six months they come to the department of their choice during the second hour, observing and helping with expressional activities. In this way they do not miss their own Sunday school class at all, and church only every other Sunday. For the next four months they come the first hour every other Sunday to do a specific bit of teaching for which they have prepeared—a picture interpretation, teach a Bible memory passage, tell a story, teach a new song. On the alternate Sundays they come the second hour and take charge of a lesson discussion, a dramatization, or recreation.

The second year they divide responsibilities with the senior teachers and act as substitute teachers for the classes. The third year they will be ready to act as senior teachers as the need for such teachers arises. In addition to this training they will also have had other training opportunities in summer conferences and training and demonstration schools.

This plan is one of the answers to the constant need for trained teachers. It requires sympathetic and cooperative department heads and class teachers and some one person to direct its activities.—*The Ohio News.*

DR. GEORGE SHEPHERD—MISSIONARY.

With twenty years of real living in China, six of them in close association with Generalissimo Chiang Kai-Shek, Dr. George W. Shepherd, LL. D., has acquired an enviable insight into many little known phases of the Far-Eastern situation.

In 1933 stupendous problems of social and economic reconstruction faced Chang Kai-Shek in the areas where he had driven out the Chinese Communist troops. He had invited fellow Christians to develop a rural reconstruction unit in devastated Kiangsi and Dr. Shepherd was appointed one of the first co-directors of the unit. The next year, when the New Life Movement was founded, Dr. Shepherd was made a member of its board of directors.

A Congregational Christian minister and career missionary of the American Board of Commissioners for Foreign Missions, Dr. Shepherd was lent by this board to the New Life Movement. An enthusiast for an overwhelming victory for the United Nations, Dr. Shepherd believes implicitly that the only sure and lasting foundation of a new and better world is in the building of spiritual understanding between races.

In 1935 Dr. Shepherd was asked by the Generalissimo to make his headquarters in Nanking as an adviser to the New Life Movement. He was there during the historic development that resulted in the unification of China, the Sian kidnapping, and the July, 1937, Marco Polo Bridge attack. It was at this time that Madame Chiang Kai-Shek began her now world famous work for war orphans, the training of a Women's Service Corps, similar to the WAACS, and engaged in the multitudinous activities involving the sharing of the sufferings of her people in towns, factories and villages. As the Japanese broke through the outer defenses of Hankoy, China's first lady asked Dr. Shepherd to assist in the evacuation of thousands of women workers and their families. With Colonel J. L. Huang, he helped transport her women assistants to Chungking and other centers of free China.

Dr. Shepherd contends that the missionary is a "true scientist in the realm of human relations."

Flotilla is a word of Teutonic origin and is the diminutive of Spanish *flota,* or fleet. It is therefore a small fleet or a fleet of small ships. It is pronounced flo-til-la with a long "o" and the accent on the second syllable.

FROM SINAI TO SAN FRANCISCO.

Sinai and the Ten Commandments represent the point of transition from a nomadic to a semi-agricultural existence. This code of ethics and morality came in response to an obvious need. The exigencies of the day made such a code imperative. The race had matured sufficiently to comprehend and associate itself to such a code. Moses sensed the need of divinely sanctioned laws and ascended the mountain to seek them from God. These "ten words," or easily remembered rules of conduct, have remained through the ages as the A. B. C's of religion, the common denominator of civilized relations.

The codification of law indicates progress. Traditional codes prove inadequate for increasingly complicated social relationships. New emergencies and unforseen problems demand new techniques and an expanded application of basic principles.

Civilization reaches another point of transition at San Francisco. Its international machinery is antiquated and inadequate. Civilization can no longer rest comfortably on the Procrustean bed of narrow nationalism. New and vast experiments in world order are imperative if civilization is to emerge from the dead end street of war and chaos.

San Francisco may be a milestone in the maturing of mankind, a new departure in international organization, the final revolting of man against the wholesale inhumanity of war. America is happy in its privilege of providing a New World setting for this historic conference, a bi-focal view of Continental and Oriental adjustment. "Lord God of hosts, be with us yet." May the God of Sinai be heard at San Francisco.

RHYTHM IN LIFE.

Devotees of "swing" music are wont to sing, "I've got rythm." Admittedly! So have we all. But what kind of rhythm have we: exotic or exquisite, quixotic or creative? How intelligently is it used? To what social and religious purposes is it devoted? Is it used simply for selfish gratification, or for humanitarian ends? Acquaintance with physical and psychological laws discloses unlimited possibilities in the creative use of rhythm in life. No life may be brought to its zenith without an intelligent use of this essential factor. The great historic characters have achieved either consciously or unconsciously the mastery of this elemental law of physical, mental and spiritual health.

Rhythm is the law of life—action and inaction, ebb and flow, work and rest, performance and repose, effort and relaxation, rise and fall, noise and silence, life and death. The higher illustration of the law of the rhythm of life is to be found in the realm of the spirit. The proof of this lies, of course, open to anyone who cares to observe it, in the lives of the great men of the ages.

It has been disclosed that two days before President Roosevelt died, he went alone to a hilltop at Warm Springs, Georgia, for silent meditation.

This moving incident in the last few days of the late Chief Executive's life was revealed by Rev. W. G. Harry, Warm Springs pastor, in a talk to the Atlanta presbytery. He related how Mr. Roosevelt called four Secret Service men who were guarding him and asked that they come for a little ride. He did not tell them where they were going. They drove to the top of Pine Mountain, which overlooks the wide-forested expanse of Warm Springs Infantile Paralysis Foundation, one of Mr. Roosevelt's most beloved places.

Then he directed the driver to turn off the main concrete highway onto a narrow, woodland road which led to Dowell's Knob, a 600-foot high promontory giving a clear view of the green valley below.

At that point, the minister continued, he asked his four companious to leave him alone in the open car and to return only when he signalled by blowing the horn. "The world will never know," he said, "just what coursed through the mind and heart of this great man during the more than two hours he remained there.

"It was a scene of perfect peace, a peace that must have suggested itself to him as the symbol of the peace he hoped and dreamed would come to the world."

The fact that the President died two days after this mountain-top experience may be misleading. The most logical conclusion is that the Chief Executive found strength through the years—twelve terrific years with their constant toll of human energy—in such periods of brief respite from the rigors of public life. The social utility of worship is strikingly revealed.

This basic pattern of life is exemplified most perfectly in the life of our Lord. "Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceedingly sorrowful, even unto death: Tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed."

R. L. H.

O Father God, who lovest all
Teach us the art of understanding one another.
We think of those we meet in the course of the day—
Some are dear to us; some we barely know;
All have their problems and their points of view.
Give us the kindly tongue,
"The heart at leisure from itself" to serve.
Enable us to look upon them with thine eyes of love,
That we may not be harsh and swift in judgment.
Help us to be merciful as thou art merciful,
And grant us true humility of spirit;
For we fall far short of the stature of Christ.

—Frederica Mitchell.

Logistics Is Not All

By F. Ll. Hughes, *General Montgomery's Chief Padre.*

I am speaking for the chaplains of the invasion force and I ask you to pray every day with us that God will be gracious to our men. You hear and read a great deal about their doings but they are very conscious that what counts most is still what God will do and they want your prayers to Him. The consecration of an army cannot be completed without the help of the nation whose army we are. There must come to us from the home base not only food, supplies and munitions for the fighting, but also inspiration for the men who fight.

As you think of them battling, and read incident after incident of courage, comradeship, self-sacrifice and humor, will you weigh my evidence that many, many thousands of them went forth for righteousness' sake and for no other reason. They were not brought to battle by doctored propaganda. The chaplains were never asked to harness the Christian faith to military operations. Militant ranting was much disliked. We were asked, and strongly asked, to make our men as Christian as we could, to preach the word of Christ faithfully, because it is true; to minister the sacraments for their own proper effects; to bring men to God that He might make them good.

The leaders of the invasion force wished most of all that God should impart His own life and desires to the men and they were certain that then the army would have a sound and honest heart, would hate evil and love good and go upon this liberating enterprise with a free and genuine enthusiasm.

Packed into their strange invasion craft the soldiers looked a rough lot. The songs, the banter, and the jokes, did not suggest religion. Indeed, most of the men are not regular church-going men; but they are God-going men and they have their picture of the King of kings in the sanctuary of their hearts. And when General Eisenhower and General Montgomery in their final Orders of the Day asked us all to pray that God would prosper us, that prayer went up and went up from honest hearts freely and fully convinced that the business in hand was a liberation according to the will of God. If great success is granted to our arms, will you remember that not in our righteousness nor in our prowess but in the Lord's will will we put our trust.

There were crowded pre-battle services everywhere; but the consecration of our armies has not been a last-minute effort. It has been a long, laborious process. We aimed at a permanent attitude of mind, at giving to soldiers such a vision of God's will as would make the doing of it their main purpose. It is not, of course, complete. But we have found that there are three truths which, once grasped, bring an army to God's service. I think you also would like to have these three truths in your minds and think and work along the same lines as your army.

The first truth is this: the supremacy of God. It seems obvious; but other thoughts are working overtime to displace it. The vast upheaval of the world has loosed a million thoughts that somehow God has been shaken in His hold upon affairs. That is the first truth, the supremacy of God. It brings an army to understand who really orders the issues of war.

The second is this: the vitality of God's interest in all that is going on. We have magnificent men and the evidence is very great that God loves them. With them, as is His majesty in world affairs so also is His mercy towards the simple soldier in his troubles. And what strength and comfort to us to know that the Unseen Helper is with our families and to recognize in your letters the same sustaining Spirit upholding you as is upholding us. How grand to know that we are no further apart than a paryer can travel in a second and that the help we ask for one another we shall get almost before the prayer is uttered.

The third truth is this: the definiteness of God's character. It is not enough for an army or a nation to have a vague faith in God. It is not enough for us to rest content that our commanders are godly and that God's flag is publicly flown. Faith in God is useless unless it governs action. What does God want done? We believe in God . . . *as what?* As a nonentity, content to be recognized and then ignored? As a vague power, meaningless, purposeless, inarticulate and therefore unfit to command a platoon, let alone a world? No. We believe in God who wants, and means to have done, all that Christ embodied, taught, lived out. Let an army and a people learn what God stands for and then they will know when they are for or against His purpose and will support or oppose with confidence as His commissioned servants. That is where the solid toil of consecration comes in. The character of Christ must be known; His goodness perceived and loved; Himself accepted as Master. No special effort thrown off in an emergency will accomplish that; and there is no short cut.

I ask you to join the long, laborious but most happy process of reconsecration and to pray that God's love may go forth in us conquering and to conquer, that we may bear in our midst a light of hope indeed to the waiting peoples and that all nations may see in the conduct of our battle the might of our cause and in the conduct of our men the good for whose enthornement we have fought, and won. To us the battle; but to you and us together the fruits of victory, the raising of good over evil.

LIVE AND WORK TOGETHER.

When the two-ocean war is over, there will be an upsurge of emotions —many of them.

There will be emotion stemming from patriotism that the United States was a winner in the world's most devastating wars, even in the face of an initial unpreparedness to meet two foes during the same period.

There will be emotion arising from inborn and inbred sportsmanship to applaud the sagacity and ingenuity of civilian and military leadership.

There will be emotion flowering in the thought that industry and labor —the whole operating and working forces of the nation—made it possible to have the best fed, best clothed, best equipped, and the best provided with medical care, army in the world.

There will be emotion when our boys "come marching home"—emotion for them and for those who, falling face forward, joined the army invisible and lie in life's eternal tramping grounds around the world.

There will be emotion of the heart —some sad, some cherished, unseen but felt. There will be other emotions which will burst forth by personal and public acclaim.

But in all the buoyancy of the human spirit; above cheers and plaudits; behind tears, and beneath heartaches that only tides of the

(Continued on page 13.)

CONTRIBUTIONS

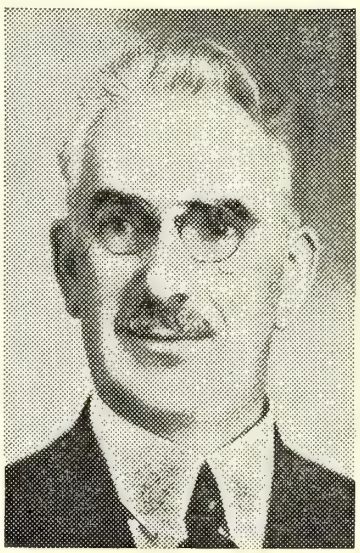
SUFFOLK LETTER.

During the past week we employed a man to put a new roof on our garage. The old roof was wooden shingles, and for several months, many holes have adorned its surface. A pecan tree stands nearby, and some squirrels have played their games in the tree and on the roof of the garage. To our great surprise, two young squirrels about half grown came out of the sheltered eaves of the roof while the old shingles were being removed. The mother squirrel was in a tree-top on the opposite side of the street. When she saw one of her babies scampering to the top of the garage roof, she began chattering her danger signals of displeasure. After a while the young squirrel came down and sought refuge in the pecan tree. Then the mother came over and seemed to reassure her young off-spring by rubbing her head against the head of the little baby squirrel. She took the little squirrel in her mouth, as a cat takes her kitten, walked down the tree, scampered across the yard to some place of safety and security. Not being fully conversant with the reactions of squirrels, we can only say that, apparently, the mother must have "thought" that garage roof no longer a safe place for a young squirrel. We shall be glad to have the squirrels return.

Squirrels, like many other animals, are keenly sensitive to danger. The appearance of danger is quickly detected. Their dangers are limited chiefly to physical violence, or threats of bodily harm. Moral and spiritual dangers are unknown to them, and of these dangers they need have no fear. But men and women, boys and girls, face many dangers in the whole realm of human experience. Our bodies are exposed to many forms of illness, and violent forces threaten to inflict much pain, while death may occur at any moment. Anyone may truly say: "There is only a step between me and death." Scientists are working in laboratories trying to solve some of the problems of disease and find possible ways and methods to protect human health. Children as well as adults are exposed to all manner of physical dangers.

Dangers cannot always be removed. But the child can be taken to a safer place. The mother squirrel could not stop the repairing of the roof and she could not move the garage. But she had the instinct to remove the young squirrel from the molestation of that workman. "Is the young man Absalom safe?" was the question of King David. The question came too late. The danger had done its deadly work. The king could not deliver his son at that late hour of the day.

Space does not permit a discussion of the moral and spiritual dangers to which childhood and youth are exposed. They are with us and they are legion in number. Society as well as the parents of children should be more alert in the discovery of all



DR. JAMES R. CLINTON.

dangers which threaten mankind. Childhood is entitled to protection and guidance. Self-expression will not solve all the problems of youth. Children should be taught to "avoid the very appearance of evil." The future of the world is in the hands of the children of today. If their bodies, their minds and their hearts are trained to be alert, and to avoid any appearance of danger and evil, the next generation will be better, and the world will be safer for them and for their posterity.

Save the children. Protect their health. Train them for service in a world that needs character. Teach them the way of life—the Christian way of living with others. That is the supreme task of this generation. To this holy work the church should set its mind and its heart with deep consecration and ceaseless toil.

I. W. Johnson.

IT'S HARD TO BE A CHRISTIAN!

Paul likened the Christian life to the three most strenuous vocations he knew: the soldier, the athlete and the farmer. The Christian life is a warfare, a discipline and a calling, and in none of these is there room for slackness, disloyalty or neglect; they have all got to be worked at wholeheartedly and all the time. They are not soft jobs. They call for endurance, discipline and patience.

I heard a village citizen
Remark the other day,
It's wartime, and it's hard, I say,
To be a DOCTOR!

I saw a big-town lawyer,
Not old but bent and grey;
It's wartime, and it's hard, I say,
To be a LAWYER!

And then I saw a builder,
Priorities at bay!
It's wartime, and it's hard, I say,
To be a BUILDER!

A business man was puzzled
In figures O. P. A.
It's wartime, and it's hard, I say,
To be in BUSINESS!

I saw a father toiling—
His children were at play.
It's wartime, and it's hard, I say,
To be a FATHER!

What then about the mother!
With sons so far away?
It's wartime, and it's hard, I say,
To be a MOTHER!

And yet no word complaining—
They all are in the fray!
It's wartime, and it's grand, I say,
To be a PILGRIM!

A postman or a President
Has the full price to pay!
It's wartime, but delight, I say,
To be a CHRISTIAN!

James R. Clinton.

Wealth is relative. You can make somebody feel immensely rich by donating your spare used clothing. Yes, you can help the suffering war victims who have been reduced to the most threadbare, patched and ragged covering for their undernourished bodies. Give your still serviceable clothing to the United National Clothing Collection, which will have a one-day concentrated collection on Saturday, April 28, picked up by Army trucks and Boy Scouts.

A life without love in it is like a heap of ashes upon a desterted hearth —with the fire dead, the laughter stilled and the lights extinguished.

—*F. P. Tebbetts.*

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Boys and Girls:

The other day I was reading a story about a young farm boy who went to fight in Europe and will never come back. The mayor of the village near his home wrote the parents that the villagers wanted to place a memorial in their lovely little park in memory of Roderick. Roderick's parents didn't feel that a monument of stone would be a suitable memorial to young Roderick, who was always so fond of growing things. Roderick's favorite spot was beneath the great oak tree on his father's lawn.

Roderick's parents, not wanting to hurt the feelings of their mayor, promised to go with him on a certain day to select the memorial. Each was dressed in Sunday best waiting in silence, but thinking the very same thoughts, on that appointed afternoon. The mayor came, and they got into his car. But instead of driving toward town, the mayor took the road which led still farther into the country. Soon he came to a stop in front of the home of a neighbor farmer who used to go hunting with Roderick and his own boys. The farmer came out of his door and, going around to the shady side of the house, he took up a burlap wrapped burden and came toward the car with it. Imagine the delight of Roderick's parents when they saw a beautiful young oak tree, straight and strong, lifting its head from the burlap enclosed roots. "This is the very nicest one we could find in the whole woods!" The mayor remarked, "It's fine indeed and a very fitting memorial for our young friend Roderick!" The parents were too touched to make reply or remark, but each of them was remembering the little boy who used to play beneath the big oak tree on their lawn.

* * *

This story reminded me of Arbor Day, which most states of the South observe on Washington's Birthday. When I was a student at Piedmont College in Demorest, Georgia, this was one of my favorite days. It was such fun for each of us to lift a spade of soil and place it around the roots of the tree. There were girls from the gym classes, dressed in long flowing gowns, who danced the minuet at the close of the exercise. They were beautiful with the sun and the wind doing tricks with their flowing tresses and dresses!

Arbor Day is the only one of our American holidays which looks toward the future rather than toward the past. It teaches economy and unselfish foresight; it fosters a love of country. Northern and Western states observe it in April or May, depending upon the climate.

Our puzzle for this week has the word in it and several trees, which I hope you'll be able to recall.

Sincerely,

Dorothy Todd.

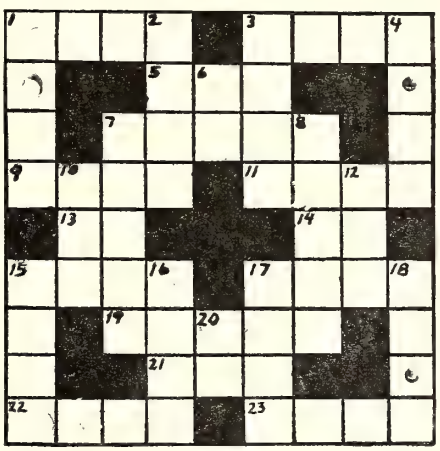
CROSSWORD PUZZLE.

ACROSS:

1. A fruit tree that has white flowers.
3. Tree bearing an edible stone-fruit.
5. The whole.
7. ———— Day. Day legally set apart for planting trees.
9. To be silent; dull or dispirited.
11. Fermented grape juice.
13. Initial page. (Abbr.)
14. Victory in Europe. (Abbr.)
15. Evils; diseases.
17. Extending far below the surface.
19. A shrub or tree with spongy pith and purple berries.
21. Tree under which Washington took command of the American Army.
22. To want.
23. An island.

DOWN:

1. A tree of Palestine.
2. Unusual.
3. To turn up the soil; furrow.
4. To study in silence; meditate.
6. A pound. (Abbr.)
7. Fruit tree.
8. A flowing stream.
10. A fuel; a lubricant.
12. Born.
15. To press clothes.
16. A vehicle used on snow and ice.
17. A prefix meaning half.



18. An evergreen tree.
20. District Law. (Abbr.)

Answers to Last Week's Puzzle

ACROSS: 1. Bolo; 3. Knee; 5. Sun; 7. Besom; 9. Fare; 11. Worn; 13. Ti; 14. U. A.; 15. Peds; 17. Asps; 19. Eagle; 21. S. O. S.; 22. Mush; 23. Oust.

DOWN: 1. Beef; 2. Osee; 3. Know; 4. Eden; 6. Us; 7. Bride; 8. Mouse; 10. Ate; 12. Rap; 15. Prim; 16. Sash; 17. Also; 18. Suit; 20. Go.

HELPING WITH THE BUSINESS.

By Janette Stevenson Murray.

Issued by the National Kindergarten Association.

"Novak does a first rate job in resoling," said the kindergarten teacher in reply to my query about a cobbler. "His little Anton is in my room, you know."

The next morning I took my "oxfords" to Novak's shop just around the corner from Main Street. The door was locked. I knocked, and a neat aproned woman came out of a house nearby.

She arranged for my work, then said, "Your shoes will be ready at four o'clock."

Walking down the street after school, I saw two children playing in front of the cobbler's shop. They evidently recognized me as the customer of the morning—although I had not seen them—for immediately, the little girl ran to the back yard calling "Daddy, come!"

The shoemaker and his wife were building a back fence.

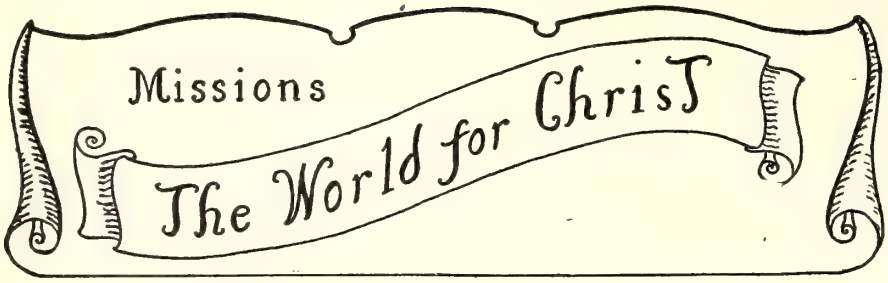
Anton followed his sister, but seeing that his father had been contacted, the boy ran back to me. "It's a nice day, isn't it?" he said. There was a friendly smile in his dark eyes. Then pointing down the hill, he added, "It's fun playing in the ditch when it rains—we have a dam."

My heart warmed to Anton. He was entertaining me until someone came.

"Yes, even Rosie helps," said Mrs. Novak as she wrapped my shoes. Then she tied the red ribbon on one of the child's braids and gave her a reassuring pat. Rosie slid from behind her mother's screening apron, smiled at me and ran out doors.

"She is shy; Anton was like that, too, but he soon forgot about himself after he thought out the idea of finding his father for the customers. You see, there is not enough shoe-repairing business here, so my husband works the garden or mends furniture in the basement. When I help him, the children must watch for the customers."

(Continued on page 13.)



REIDSVILLE CHURCH SENDS MISSIONARIES.

The commissioning of Rev. and Mrs. Preston S. Hinderks as missionaries to the West Central Mission, Angola, Africa, will take place next Sunday morning, April 29, at the Reidsville, North Carolina, Church. This church is assuming the responsibility for their care on the field.

Mr. and Mrs. Hinderks have been in Reidsville this week and are speaking there on Tuesday, Wednesday and Thursday nights. They will give their farewell message on Sunday night.

Rev. Joe A. French, pastor of the Reidsville Church, has announced the Sunday service as follows: Greetings and Godspeed from the Mission Board, Dr. H. S. Hardcastle; from the Woman's Board, Mrs. W. E. Wisseman; from the local church, Miss Carrie Fields. The Commission will be given by Superintendent F. C. Lester, and Miss Angie Crew will welcome them to the Mission Field. The sermon will be given by Mr. French.

Mr. and Mrs. Hinderks will sail for Africa in July.

THE CHRISTIAN SUN sends greetings and Godspeed.

THE FRANKLIN CHURCH WOMEN AND MISSIONS.

When the Woman's Missionary Society of Franklin, Virginia, planned their work for the year, they sought to bring two outstanding missionaries to their church: one who is an authority on "The American Indian in America," the home mission emphasis for 1944-45; and one who knew first hand the situation in Southeast Asia. In the fall they brought Dr. G. E. E. Lindquist, co-author of the study book on "The Indian in American Life." The latter part of April, they are to have Dr. George W. Shepherd of China. Dr. Shepherd is to spend Sunday, April 29 in Franklin. He will speak to a mass-meeting of men at 10 a. m. on "The Men of China; will deliver the missionary sermon at 11 a. m.; at 6:30 p. m. will speak to a mass-meeting of young people on the subject, "Youth of China"; and at 8 p. m. will speak on the study theme, "Southeast Asia."

The Franklin women are happy that Mrs. Medlicott of the Missions Council not only granted their request for Dr. Shepherd, but made it possible for him to spend a week in the Convention. Superintendent F. C. Lester was asked to help arrange Dr. Shepherd's itinerary, and he will speak at the following places on the dates given:

April 28—Eastern Virginia Pilgrim Fellowship, Christian Temple.

April 30—Suffolk Church, 8 p. m.

May 2—Rosemont Church, Norfolk, 8 p. m.

May 3—Zion Church, Norfolk, 8 p. m.

May 4-5—Elon College.

May 6—Morning, Waverly Church, night, Newport News Church.

It is hoped that our people near Franklin and the other churches listed will avail themselves of this opportunity to hear Dr. Shepherd. He is a great Christian and understands many of the puzzling questions regarding China and Asia.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 19, 1945.

Sunday Schools.

Liberty Spring, Suffolk, Va.	$ 5.00
Mayland, Broadway, Va.	1.50
Mt. Lebanon, Shenandoah, Va.	8.00
Salem Chapel, Walnut Cove, N. C.	3.24
Union (Surry), Spring Grove, Va.	11.12
Long's Chapel, Mebane, N. C.	10.30
Liberty, Vance, Henderson, N. C.	107.00
Belew Creek, N. C.	3.65
Flint Hill (M), Biscoe, N. C.	10.21
Mt. Herman, Garner, N. C.	2.00
First, Portsmouth, Va.	6.55
New Hope, Harrisonburg, Va.	12.39
Hines Chapel, McLeansville, N. C.	3.00
Bethlehem, Elon College, N. C.	30.00
Leaksville, Luray, Va.	10.90
Newport, Shenandoah, Va.	35.60
Union (South.n), Franklin, Va.	17.05
Mt. Auburn, Manson, N. C.	4.00
Holy Neck, Holland, Va.	60.00
Total	$ 341.51

Individuals and Churches.

Lebanon, Semora, N. C.	$ 5.17
Beulah, Zebulon, N. C.	20.00
Bay View, Norfolk, Va.	30.00
Mt. Pleasant, Cameron, N. C.	19.30
Spring Hill, Waverly, Va.	10.30
Union (Surry)), Spring Grove, Va.	11.13
Long's Chapel, Mebane, N. C.	16.52
First, High Point, N. C.	20.00
Brown's Chapel, Robbins, N. C.	10.00
Pleasant Ridge (G), Guilford College, N. C.	25.67
Mt. Carmel, Franklinton, N. C.	15.88
Liberty (Va.), Nathalie, Va.	13.67
Old Zion, Norfolk, Va.	10.00
Rosemont (S. S. and Church), Norfolk, Va.	44.75
First, Burlington, N. C.	102.00
Mt. Auburn, Manson, N. C.	14.00
Total	$ 368.39

Woman's Board, S. C. C.

Mrs. W. V. Leathers, Treas.:

Home Missions	$ 1,758.67
Foreign Missions	1,675.42
Total	$ 3,434.09
Total for the week	$ 4,143.99
Previously acknowledged	16,314.91
Total since Sept. 1, 1944	$ 20,458.90

Gratefully,

MATTIE COX PARKER,
Secretary.

REPORT OF WOMAN'S MISSION BOARD OF EASTERN VIRGINIA CONFERENCE.

QUARTER ENDING MARCH 31, 1945.

Women's Societies.
(On Apportionment)

Antioch	$ 15.65
Bay View	12.50
Berea (Nansemond)	20.00
Berea (Norfolk)	15.00
Bethlehem	37.00
Christian Temple	87.50
Cypress Chapel	25.00
Damascus	25.00
Dendron	25.00
Eure	12.00
First, Norfolk	18.75
First, Portsmouth	20.00
First, Richmond (December Report)	10.00
First, Richmond	15.00
Franklin	75.00
Holland	40.00
Holy Neck	37.50
Hopewell	8.40
Isle of Wight	15.00
Liberty Spring	50.00
Mt. Carmel	15.75
Newport News	25.00
Oak Grove	7.50
Oakland	18.75
Old Zion	10.25
South Norfolk	25.00
Shelton Memorial	10.00
Suffolk	150.00
Suffolk (Staley Society)	100.00
Union (Southampton)	6.80
Wakefield	12.40
Waverly	12.50
Windsor	56.00
	$1,014.25

Young People.

Bay View	$ 1.25
Berea (Nansemond)	9.00
Bethlehem	25.00
Burton's Grove	7.50
Christian Temple	3.00
Cypress Chapel	20.00
Eure	4.00

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

WOMEN'S BOARD TO MEET.

Mrs. W. E. Wisseman, president, has called a meeting of the Women's Mission Board of the Southern Convention to meet at the Holland, Virginia, Church, at 2.30 on the afternoon of Tuesday, May 1. It is probable that the meeting will continue until Wednesday noon. If there are suggestions or questions which any person or society would like to present to the board, please write to Mrs. Wisseman or to Mrs. Mattie Cox Parker, corresponding secretary, prior to the date of the board meeting.

The women of the Holland Church have invited the group to stay in their homes, and will join the board at a supper meeting on Tuesday night, at which time there will be an inspirational speaker.

ORDER "GUIDE POSTS" NOW.

Our denomination publishes *Guide Posts* ten times a year for the use of the women in our churches. It contains suggestions for worship, programs of various kinds and service activities, as well as giving news of our women's fellowship across the country. This leaflet costs the grand total of 25c per year! At least one copy should go to every local society president and program chairman. The year for *Guide Posts* begins in April. Now is the time to subscribe or to renew your subscription. Send the 25c along with your name and address and the name of your church to Missions Council, 287 Fourth Avenue, New York 10, N. Y.

PATTIE LEE COGHILL AT ELON.

Miss Pattie Lee Coghill, native of Henderson, N. C., and a member of Fuller's Chapel, near there, has come back home for a season. Miss Coghill is an educational secretary of the Missions Council of our denomination, with headquarters in New York.

Elon College needed a teacher in the field of Religious Education and asked for the loan of Miss Coghill, whose Alma Mater is Elon. The Missions Council, more specifically the Home Boards, in which field Miss Coghill worked, graciously consented to relieve her of speaking engagements across the country for one quarter and to continue paying her salary while she is teaching students at Elon. So from March through May, "Pattie Lee" (to us "oldsters") is acting as a professor to the students in Religious Education and Missions. If young men and women from our churches are in her classes, it is certain they can help their missionary-minded mothers with information about the place of missions in the world of today, and the specific contribution of our denomination.

While at Elon College, Miss Coghill is speaking at nearby missionary societies, visiting churches for a week-end, taking her students to "observe" some of our Sunday schools, and meeting with young people and their leaders in Pilgrim Fellowship.

We appreciate her contribution and that of the Missions Council to the educational and missionary development of the Southern Convention.

DEVOTIONAL PROGRAMS.

The North Carolina women requested that mimeographed devotional programs based on the study of II Corinthians be prepared for their use as in previous years. Three such programs—one by Miss Angie Crew, one by Mrs. O. H. Paris, and one by Mrs. C. H. Rowland—have been prepared and sent out to North Carolina societies. It is anticipated that other programs will be sent out during the succeeding months. There are a few extra copies available from the Convention Office, Elon College, N. C., if any Virginia societies would like to have them.

INTERDENOMINATIONAL CO-OPERATION.

The Winchester Woman's Missionary Society found the value of interdenominational cooperation at their February meeting. They invited the woman's society of the Church of Christ (Disciples) to meet with them and invited one of that society's members, Mrs. W. L. Dudley, to review "The Indian and American Life." The review was made more interesting because Mrs. Dudley brought pictures, pottery, rugs, etc., which had been given her by a Hopi Indian girl who was a teacher among her own people. Forty-two were present for the meeting—which included a covered dish supper made up of everything from creamed chicken to squash pie—and all in all it was a huge success.

Mrs. R. A. Whitten, president of the Winchester society, reviewed "Indians are People, Too" for the younger women of the Church of Christ, so the cooperation has been mutual. What a fine thing it is that the various denominations use the same subjects for study each year and ask the best available writers of Christendom to prepare the books! The more local groups of women can cooperate in joint book reviews, mutual observance of the World Day of Prayer, and so on, the more the Kingdom of God will grow on earth.

MAKE USE OF CURRENT FICTION.

The Woman's Missionary Society of the Holland Christian Church has had most interesting programs for this year. In addition to the packet material, we have used current fiction for two of our meetings and invited the public. At our first meeting, Mrs. Wilkerson Holland read "Lost Island" and at our February meeting Mrs. A. J. Holland gave a splendid review of "Burma Surgeon."

Mrs O'Neill, our Spiritual Life Superintendent, arranged for Miss Ruthanna Foard to teach the Bible Study during the month of January.

The Holy Neck Church joined with us in sponsoring the World Day of Prayer service and the joint committees worked so well we had the largest attendance on record.

Twenty-four of our members went to Franklin to hear Dr. Lindquist speak on his work with the American Indians. We have studied his book since that time.

Every committee has functioned splendidly, and both attendance and interest have been good. March and April are devoted to the study of "West of the Date Line."

MRS. W. J. HOLLAND,
Corresponding Secretary.

YEAR BOOKS HELPFUL.

The Women's Missionary Society of the Dendron Christian Church is using as their guide for the year attractive booklets presented by the program committee, consisting of Mrs. Thurman Williams, Mrs. M. B. Joyner and Mrs. F. W. Cobb. Each member received a copy last October with a program calendar stating the time, place and leader of each meeting with topic assigned and material outlined.

The World Day of Prayer was observed, with all the churches in the community participating. The mission study book, "The American Indian," has been studied with the group of the Methodist Church, being

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

EDUCATION FOR DEATH.

By J. F. C. GREEN.

An article in a current Congregational youth magazine is critical of the offering of the Church to American service men "preparing to meet their death." The advertisement of one congregation of the comfortable temperature in the sanctuary did not receive favor: It is remarkably cool with all the electric fans." Nor was there approval of the tendency of the Church to appeal to young people on the basis of "a swell time."

A colleague, some fifteen years ago, declined a call to a college church where, as he knew, he would succeed in the measure that he offered the young people of his denomination a "better time" than did the churches of other faiths.

The writer cited is perhaps too impatient with the church which cannot stand wholly outside the stream of the times nor ignore the regnant social philosophy.

The last time that I addressed a certain group of high-school youth I said: "I am not an entertainer. I am interested only in presenting to you the truth. And the truth does not entertain." There has been no further invitation to address any unit of that organization.

A volume growing out of a study of the minds and the recreational occupation of Allied soldiers in France in World War I shows that the men lacked mental training for sustained thinking; that entertainment had to be on the physical level of activity, avoiding all the harder burdens of cogitation.

No doubt, the Church has yielded too greatly to the prevailing mood, giving the churches and their ministry in the catch-pools of population undue place and prominence, ignoring the workers at the grass-roots of society where youth is trained in religious-mindedness.

Philip Gibbs, after World War I, wrote truthfully of friend and foe in his several books, showing that there was an unbridgeable chasm between the trenches and head-quarters: but that, often, when a trench-fighter was promoted to headquarters he forgot his former bitterness and his erstwhile comrades in his new status of security and increased honors.

The Church should educate also for death. It should face the life of this earth steadily and whole. And because there has been too much of entertainment the world is openly or secretly ignoring the Church, or is indeed, over a vast area, the declared enemy of the Church. For there is a fundamental difference between the secular and the Christian education for death. The one is materialistic, hopeless, cynical. The other is pregnant with hope: it is Calvary preceding Easter.

The tide of suffering that man is bringing upon the earth will help to bring man to himself, teaching the meaning of the way of Christ more powerfully than preaching has been wont to do. Necessity, *anangky*, the will of God, the "I must" of Jesus, will draw all men to Him, when men and nations have done their futile worst.—*Monthly Messenger.*

LONG'S CHAPEL PILGRIM FELLOWSHIP MEETS.

The Pilgrim Fellowship of Long's Chapel, Route 5, Burlington, N. C., held its monthly meeting at the home of Miss Doris King, on Friday evening, April 13.

Miss Doris Chandler, the president, called the meeting to order, and Rev. E. N. Clark, pastor of Long's Chapel, read the scripture and led the fellowship in prayer. After a short business session the social hour was led by Mr. Clark. Refreshments were served by Miss King's mother, Mrs. W. D. King, to the twenty-eight young people who were present.

The next meeting will be held at the home of Mr. and Mrs. W. J. Fonville on the evening of Friday, May 18, 1945.

MRS. W. J. FONVILLE.

EASTERN VIRGINIA TO HOLD YOUNG PEOPLE'S RALLY.

A young people's rally will be held at Christian Temple, Norfolk, Va., on April 27 and 28. The registration fee for the conference will be $1.50 per person, which includes all meals (breakfast, lunch and Fellowship supper on Saturday). A tentative program, drawn up by the officers of the Eastern Virginia Pilgrim Fellowship, is as follows:

FRIDAY EVENING, APRIL 27.

7:30 Registration.
7:30 Devotionals, led by young people of First Christian Church, Portsmouth.
7:45 Address, Rev. Oliver Powell.
8:30 Get-together Party, led by the Waverly Young People.
9:30 Closing friendship song.

SATURDAY, APRIL 28.

Morning.

10:00 Opening Session. Devotions by Oakland Young People.
10:30 Roll Call and Appointment of Committees.
Address, Miss Patie Lee Coghill.
Open Forum.
Business and Prayer.
12:30 Luncheon.

Afternoon.

1:30 Devotionals and Special Music, Suffolk Young People.
2:30 Address, Supt. F. C. Lester.
Hymn.
Address, Miss Bunny Maifeld.
Address, Miss Marjorie Moore.
Afternoon Business Session.
4:00 Discussion Groups:
Program Planning in Your Society, Miss Pattie Lee Coghill.
Recreation Leadership, Mrs. R. L. Jackson.
Worship, Miss Ruthanna Foard.
Leadership of Young People—for ministers and presidents—Mr. Oliver Powell.
5:00 Recreation (folk games, etc.)
6:30 Fellowship Supper, Program by Rosemont Church.
7:30 Worship Service, Cypress Chapel Young People.
Address, Dr. Geo. Shepherd.
8:30 Benediction.

The president of each local young people's society is asked to take it upon himself to get as many young people to attend as possible. Send the *number* that will *attend* to the president, Miss Jacqueline Burton, Suffolk, Va., as soon as possible, so we will know how many to prepare for, and how many will spend Friday night. Members of the Christian Temple have graciously offered to entertain those who wish to stay overnight. There will be no charge for this courtesy.

We are indeed fortunate to have the leaders above mentioned. Rev. Oliver Powell is the director of Young People's Work of the Congregational

(Continued on page 11.)

News of Elon College

By President L. E. Smith.

ELON COLLEGE AND THE LOCAL CHURCH.

Our forefathers believed in their church. They believed in their country. They believed in education. They believed in Christian education. They believed that both church and state were dependent upon the fruits of Christian education for a safe and productive leadership. They believed that a leadership trained without Christian principles and Christian influences was unsafe. They believed that a liberal arts curriculum together with extra-curricula courses committed to the hands of Christian personalities and taught under moral and religious influences would produce effective leadership that could be trusted with the affairs of church and state.

With these beliefs and impelled by urgent convictions, they arose and founded the college—our college—Elon College. With gifts tinged with sacrifice and consecrated in devotion they built the College, opened its doors and launched a program of Christian higher education under the auspices of the Christian Church. This program has continued without interruption from September, 1890, to the present day.

Our forefathers have created for us a worthy heritage. Time has placed this heritage in our hands. What have we done with it? Have we enhanced its prestige, or have we lowered its standards? Today is filled with opportunities. Are we able and are we willing to enter into these opportunities.

Elon College has had a checkered career. It has faced three dangerous crises: first, an economic involvement that threatened its very life; second, a dire necessity resulting from a disastrous fire that destroyed completely the major part of its physical plant; and third, debts that reached enormous proportions and seemed certain to forbid its continuance. But it has weathered all of these successfully, and stands today facing a broken world, proud, courageous and eager to continue to do its share in helping to solve the many intricate and perplexing problems of the post-war world.

On the eve of this exacting period our College finds itself face to face with a fourth crisis. To meet this crisis funds are needed, not to discharge over-due obligations, but to provide acceptable and adequate equipment. To adequately meet the demands of the immediate future, we must enlarge our curriculum, increase our faculty and provide modern equipment. These needed improvements will require a minimum of $1,000,000. This is quite a bit of money to be sought from a constituency of the average college. In facing this demand, we do not stand alone. Our horizon is constantly widening. When we prove to the world that we are in earnest and in faith bring our tithes to God, we will be amazed at the blessings He will pour out upon us. We have set our face to the future and have put our hands to the task. There is no turning back.

THE FRANKLIN CHURCH AND THE MILLION DOLLAR CAMPAIGN FOR ELON COLLEGE.

President L. E. Smith of Elon College was the guest speaker at the Sunday morning service of the Franklin Church, April 15. He brought a forceful message on Christian Education. He emphasized the necessity of Christian allegiance to developing Christian leaders.

Dr. Smith always puts the Church—the total Church—before any one of its single enterprises, but he gave an accurate appraisal of our college when he declared that the college represents the denomination's greatest single asset in the Southern Convention—our greatest financial asset, our greatest educational asset, our greatest cultural asset, our greatest physical asset. The college is ours, free of debt and ready to enlarge its field of usefulness to the churches.

On Monday night, Dr. Smith met with the Deacons, Trustees and Board of Stewardship and Finance to consider what the Franklin Church might be able to undertake towards supporting the Million Dollar Campaign. After a period of discussion, the group voted that they would recommend to a church conference to be called on May 6, that the members of the Franklin Church accept a quota of $2,000, to be raised during 1945—this represents ten times the college apportionment assigned by the Conference. A steering committee of three was named, consisting of Dr. Darden W. Jones, chairman; Robert E. Coggsdale, special treasurer, and Deacon John A. Williams, chairman of the Board of Stewardship and Finance.

Wm. T. Scott, *Pastor.*

FIFTH SUNDAY OFFERINGS.

Only four months in the year have five Sundays. April happens to be one of them this year. The Sunday schools and churches make monthly offerings for missions and for the orphanage, but only quarterly offerings for the College. All offerings for the College received from Sunday schools and churches during the year count on conference apportionments. This is an excellent opportunity to help with your fall program: by raising the college apportionment and sending the same to the Convention office. This is not a large sum from any single church, but if all would pay, by the time it reaches the College it would be of sufficient amount to be of great assistance. We need help more urgently in the spring and summer months than in the fall. By raising your conference apportionment now, you will help both your local church and your college.

We are grateful for all amounts received:

Previously reported		$2,607.64
Sunday Schools.		
Eastern N. C. Conference:		
Mt. Gilead	$ 3.00	
Mt. Herman	28.00	
N. C. and Va. Conference:		
Belew Creek	4.44	
Va. Valley Conference:		
Mayland	1.50	
Church.		
Western N. C. Conference:		
Big Oak	5.00	
		41.94
Grand total		$2,649.58

PILGRIM FELLOWSHIP.

(Continued from page 10.)

Christian Church and is an outstanding speaker and leader. Miss Pattie Lee Coghill is a favorite among young people everywhere, especially in the Southern Convention. Supt. Lester is always a welcome guest at Y. P. meetings. Dr. George Shepherd is a returned missionary from Shaowu, China.

Ministers in the conference are asked to cooperate with the young people by attending themselves and by encouraging their own young people to attend. Let's make this a great day for Pilgrim Fellowship in Eastern Virginia.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE HEBREW MONARCHY AT ITS HEIGHT.

Lesson VI—May 6, 1945.

Memory Verse: "*Blessed is the nation whose God is the Lord.*"—Psalm 33:12.

Lesson: I & II Samuel; I Kings 1-11.

Devotional Reading: Psalm 122.

The lesson for today covers a long and an important period in Israel's history. It also marks the high spot of the Hebrew Kingdom. The reigns of David and Solomon were the peak period. There were flashes of greatness and grandeur in later years, but after Solomon's time the kingdom was divided.

Like the other lessons during this quarter, there is entirely too much to cover in a whole quarter, to say nothing of one lesson. In fact, in writing these Notes at the end of a busy Sunday, the writer is appalled at the assignment. Let us take a look at the contents.

There is first of all, the story of Samuel, of how his parents had yearned for a child and how his mother had dedicated him to God even before he was born. Nowhere in the Bible are there finer stories about a boy than the stories about Samuel. And then comes the story of his long and distinguished career in public life. Never a whisper of scandal, known for his integrity of character, loving his nation passionately and devoted to its welfare, judging, counselling, reprimanding, guiding—for many years he wielded a powerful influence for good in its political and religious life.

Then there comes the story, sublime in some respects, sad in other respects, tragic in the end, of Saul, the first king of Israel. He might well be called "the man who might have been." He had so many factors in his favor—he was well-born, sturdy and strong, entrusted with challenging responsibilities, capable, and in many respects quite earnest. But he was jealous to the point of a disease, head-strong, vindictive, and subject to disobedience to the divine plan. He strengthened his nation, enlarged its borders, and, for a while, established peace. But he came to a sorry end, falling on his own sword at the end of a losing battle.

In this lesson, too, there is the story of David, the man after God's own heart. From the time when he appears on the scene as a ruddy-faced youngster, strong of body and fair of complexion, and courageous of spirit, until he passes out of the picture, there is not a dull chapter in it. This young man went places and did things. He was true to his trust, and kept faith with man and God. He was versatile—he could play a harp, write poetry, or fight a giant. He subdued the enemies of Israel, united the kingdom, strengthened the national life from within, and wrote a glorious chapter in Hebrew history. He sinned g r i e v o u s l y, but repented promptly. He forgave generously. He planned to build a house for his God, but had to be content to leave that with his son who succeeded him. There was not as much glamour about his reign as about the reign of his son, but there was more of the real glory that abides about it. David's words and works have made an incalculable contribution to history.

Solomon's story follows that of his father David. He built the temple about which David had dreamed and planned. He brought glory and glamour to his nation. He started out well enough. Nowhere in the Old Testament is there a more sublime passage than in his prayer for wisdom, unless it be his prayer of dedication of the temple. His reign was marked by magnificence and munificence. His wisdom became a byword almost to the ends of the earth. People, many of them the great and the near-great, came from great distances to see the glory of his works and to hear the wisdom of his words. But like many another man, he could not withstand the perils of prosperity. He married women who worshipped other gods, and as he grew older they turned his heart away from God, and as the writer says, "his heart was not perfect with Jehovah his God as was the heart of David his father." Before he died, the hand-writing was on the wall. Too much of his pomp and power was window-dressing, and moral and religious decay were already eating at the heart of his kingdom. The nation was burdened with heavy taxes to pay for the vast improvements and building operations, and discontent was becoming vocal. He probably died a disappointed and disillusioned old man.

There is, of course, a point to all of this story. Material wealth and material might are not the ultimate securities of a nation. Prosperity has its perils, even as does poverty, perhaps even more so. Blessed is the nation whose God is the Lord. Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay, wrote the poet. Something like that was happening during Solomon's reign.

A PRAYER MEETING LETTER.

Suffolk, Virginia,
April 11, 1945.

Dear Stanley:

It used to be when we prayed for our church members our minds mostly covered Suffolk, and a few nearby homes just outside the city; now when we pray for our members our minds travel all over the globe. One hundred seventy-eight widely scattered members cause our hearts to follow the maps all about the earth. You, yourself, Stanley, have been places. Just to keep up with you was something. Multiply that by 178, and you see what an enlarging experience that is.

First, it was all parts of America; camps here, there, and everywhere, throughout these United States; and then England, Scotland, Europe, Iceland, Greenland, Africa, Russia, China, India, Egypt, Australia, the South Pacific, and on and on, out and out, farther and farther they fared forth until every continent, all oceans, all seas, and many islands had on them Jimmy, and Tommy, and Cecil, and Joe, and Robert, and Stanley, and more than one hundred and fifty others of the boys who sat in our pews and worship with us in our family circles.

You have helped us to discover the world. What a generation you are! And what a kettle of fish we shall have when this is over unless we have brotherhood, fairplay, honesty, goodness, and righteousness! Stanley, it is the Church which strives for those ideals. It is the Christ who has said so. You will be needed for another fifty years stretch to put in your best along with the finest and bravest and best to help make a world of peace and cooperation. That is our prayer tonight for you. God saved you in battle, now, Stanley, give your life in loving service to Him to help save the world that remains.

With kindest regards from your Church folk.

Sincerely yours,
Member of Suffolk Church.

MISSIONS.

(Continued from page 8.)

First, Portsmouth	6.25	
First, Richmond (December Report)	1.00	
First, Richmond	2.00	
Franklin	6.25	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	15.00	
Mt. Carmel	8.00	
Newport News C. E.	7.00	
Oak Grove	2.00	
Oakland	8.75	
Old Zion	8.70	
Spring Hill	5.00	
Suffolk	17.57	
Union (Southampton)	8.56	
Windsor	12.52	
		188.35

Juniors

Bay View	$ 1.25	
Berea (Nansemond)	6.50	
Bethlehem	8.00	
Christian Temple	8.56	
Cypress Chapel	5.00	
Eure	1.00	
First, Portsmouth	4.00	
First, Richmond (December Report)	.50	
First, Richmond	1.00	
Franklin	7.50	
Holland	7.00	
Holy Neck	5.00	
Liberty Spring	6.25	
Mt. Carmel	1.45	
Newport News C. E.	3.00	
Oakland	1.25	
South Norfolk	8.00	
Suffolk	10.00	
Union (Southampton)	1.75	
Windsor	6.45	
		93.46

Cradle Roll.

Berea (Norfolk)	$ 1.25	
Cypress Chapel	.50	
Eure	1.00	
First, Richmond (December Report)	.50	
First, Richmond	1.00	
Liberty Spring	10.00	
Franklin	1.50	
Mt. Carmel	2.00	
Oakland	1.00	
Union (Southampton)	.50	
		19.25

Thank Offering

Cypress Chapel	$ 50.00	
Holland	10.00	
Holy Neck	40.00	
Liberty Spring	37.00	
Liberty Spring (Young People)	5.00	
Liberty Spring (Juniors)	5.00	
Liberty Spring (Cradle Roll)	5.00	
Oakland	19.00	
Oakland (Young People)	10.00	
South Norfolk	10.00	
		191.00

Life Memberships

Oak Grove	$ 10.00	
Waverly	10.00	
		20.00

Memorials

Dendron	$ 10.00	
Liberty Spring	10.00	
Suffolk	10.00	
		30.00

War Victims and Services

Dendron	$ 15.00	
		15.00

World Day of Prayer

Antioch	$ 2.87	
Dendron	12.25	
Holy Neck and Holland	17.00	
Windsor	2.83	
		34.95
		$1,606.26
Grand total for quarter		$1,756.41

Disbursements

Gurley Press	$ 7.50	
David C. Cook (Young People's Banner)	3.50	
Mrs. W. V. Leathers, Treasurer	12.25	
Mrs. W. V. Leathers, Treasurer	1,594.01	
		$1,617.26
Balance in Treasury April 12, 1945		$ 139.15

Respectfully submitted,

MRS. W. B. WILLIAMS,
Treasurer.

QUARTERLY REPORT.

The following is the Quarterly Financial Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches, for the quarter ending on March 31, 1945:

RECEIPTS.

North Carolina Conference:		
Women	$1,739.68	
Young People	54.64	
Juniors	25.66	
Cradle Roll	7.80	
		$1,827.78
Eastern Virginia Conference:		
Women	$1,280.20	
Young People	203.35	
Juniors	98.46	
Cradle Roll	24.25	
		1,606.26
Va. Valley Cent. Conference:		
Women	$ 51.50	
Young People	28.55	
		80.05
Total Receipts		$3,514.09

DISBURSEMENTS.

To Mrs. Mattie Cox Parker, Treas.:		
Home Missions:		
General Fund	$1,359.42	
Young People	130.77	
Thank Offering, Elon College Endowment	268.48	
		$1,758.67
Foreign Missions:		
General Fund	$1,359.41	
Young People	130.77	
Mission Work in India.	33.00	
		1,523.18
War Victims and Services		25.00
World Day of Prayer Offerings		127.24
Mrs. W. V. Leathers, Treas., Life Memberships and Memorials		80.00
Total Disbursements		$3,514.09
Check to Mrs. Parker		$3,434.09
Check to Mrs. Leathers		80.00
		$3,514.09

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

LIVE AND WORK TOGETHER.

(Continued from page 5.)

centuries can balm, one sober emotion must prevail when all others have spent themselves.

We must live and work together, and live and work with other nations, to preserve the ideals and keep the peace for which our soldiers and the soldiers of other nations have fought so bravely, heroically and successfully. C. B. R.

FOR THE CHILDREN.

(Continued from page 7.)

"But don't they forget and wander away?"

"No, they're proud to help with their father's business. Really, it is the family business; we all work." Mrs. Novak painstakingly counted out my change.

"Isn't it quite difficult for you, Mrs Novak?"

"No, we made some business rules —they help. Anton printed them on a card."

"I'd like to see them, so I can tell other mothers."

"Why yes, but they're tacked up on the wall. Come over to the house."

Mrs. Novak led me into the neat kitchen. A fusia with drooping red blossoms stood on the window sill.

"Anton only learned to print this year." His mother pointed with pride to a large cardboard tacked low on the wall.

These were the rules:

1. Be polite to the people in the shop and everywhere.
2. Try to help our customers so they will be satisfied.
3. Smile and be friendly.
4. In the morning, Anton and Rosie must have their faces washed and hair combed before going out.
5. Put everything back in its place after using.
6. Hang coats and caps on hooks and place rubbers underneath.
7. Help to keep the shop, house, and yard, clean and neat.

These seemed like practical and good rules; we discussed them, and then I turned to go.

Mrs. Novak followed me to the door. "Thank you for the work. My husband will be glad to fix your shoes again."

I had been well served and would return. As I walked up the hill, I thought over what I'd seen. Anton and little Rose were getting practice early in being neat and business-like and were learning how to meet people. Here, also, was family solidarity, mutual responsibility, fine cooperation, and the right attitudes.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our hearts were all saddened when we heard that President Roosevelt had died. The Orphanage family joins the rest of the world in its sorrow and mourning.

Since the freezing weather with its two heavy frosts which killed the young growth on many trees, grape vines, etc., the farmers have been guessing as to the damage that has been done.

We have spent quite a bit for fertilizer to top dress wheat, oats and Lespedesia, and planted many acres of Lespedesia this spring. So far, the wheat and oats are beginning to head out and look very promising at this writing, April 19.

Our little children enjoyed the visit of Miss Pattie Lee Coghill and three young ladies from the college. They came over one afternoon last week and taught the children folk games which they enjoyed very much. The children are always glad to have visitors and we are always glad to show them over the buildings.

If our people would visit the Orphanage more often and see what we have here and what we are trying to do for these little children, they would be more interested. We are interested in the things in which we invest. If a man invests money in a store, he is interested in it because he has invested his money in it; if he invests in a fine automobile he is interested in it. Some people are not interested in the Christian Orphanage because they have never invested anything in it. But folks who have invested in it from time to time are interested in it.

We gave a class a little girl's name some weeks ago, to clothe. We had a picture made and sent to them. One of the good ladies wrote to me after she got the picture of the little girl. She said that when they looked at it, she heard the following expressions made by various members of the class, "Oh! isn't she sweet," "Oh! isn't she a little dear," "Ah! I want her for my own." This class will get lots of Joy out of dressing the little child.

Invest, and you will be interested.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 26, 1945.

Amount brought forward $3,376.52

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Liberty, Vance	$ 39.60	
Mt. Gilead	5.00	
Mt. Herman	6.00	
Piney Plain	11.50	
		62.10
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Rosemont	526.45	
Porstmouth, First	13.97	
Union (South.)	17.05	
		564.47
N. C. and Va. Conference:		
Belew Creek	$ 2.50	
Bethlehem	31.98	
Hines Chapel	6.00	
Lebanon	6.05	
Long's Chapel	6.99	
Mt. Zion	7.61	
Tryon Erskin Memorial	20.00	
		81.13
Western N. C. Conference:		
Mt. Pleasant	$ .86	
Ramseur	37.07	
		37.93
Va. Valley Conference:		
Leaksville	$ 9.59	
Mayland	1.50	
New Hope	4.10	
Newport	8.06	
		23.25
Total for Week		$ 768.88
Total from churches		$4,145.40

WOMEN'S WORK.

(Continued from page 9.)

taught by the pastor of that church. A week of prayer was held each afternoon the week preceding the revival services which were held the last week in March. At that time the Spiritual Life Superintendent, Mrs. J. R. Bishop, arranged for having II Corinthians taught.

At the March meeting ten dollars was contributed for a Memorial in memory of the late Mrs. E. M. Richardson. The society has made a gain in membership and expects to reach the Standard of Excellence.

MRS. GARLAND SPRATLEY.

THE CHRISTIAN PUBLISHING ASSOCIATION,

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We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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One Year.....$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WAMPLER

In the death of Woodrow Wampler upon a foreign field of battle, the Antioch Church in the Valley of Virginia Conference, of which he was a life-long member, drew up the following resolutions in his honor:

First: That his pleasant manner and congenial personality will be sadly missed in the church and community.

Second: That his interest in the field of religious music contributed much to the inspiration and beauty of church services, wherever he assisted.

Third: That no tribute can repay the supreme sacrifice made of his young, promising life upon the alter of freedom, democracy, and the ideals we cherish.

Fourth: That sincere sympathy be expressed to the bereaved family with a prayer that his sacrifice will not have been in vain.

Fifth: That a copy of the resolutions be placed in the records of the church, a copy be sent to the family, and a copy be sent to the Christian Sun for publication.

Mrs. A. W. ANDES,
E. A. SHOWALTER,
Committee.

ATKINSON

Whereas, God in His wisdom has called Mrs. Willie Atkinson to the blessed rest and reward promised those who love and serve Him, we, the Woman's Missionary Society of the Suffolk Christian Church, record the following resolutions:

First: That this Society has lost a dear and cherished charter member.

Second: That the beauty of her religious life, her steadfast faith even through long illness and confinement was an inspiration to all who knew her.

Third: That we extend to her bereaved family our heartfelt sympathy and commend them to God, the Great Comforter, and pray that His blessings may fall upon their hearts.

Fourth: That a copy of these resolutions be sent the family, a copy to the Christian Sun for publication, and one be placed on the record of the Society.

MARGARET J. WELLS,,
Mrs. W. E. MacCLENNY,
Mrs. C. B. DUKE.

WOLFE

Billy Paige Wolfe was born May 1, 1926, was killed in action in Germany February 16, 1945. Billy was the younger son of Mr. and Mrs. H. L. Wolfe, Edinburg, Va. He joined Palmyra Christian Church when he was nine years of age. He was an obedient son and a loving brother. Besides his parents, he leaves to mourn their loss one brother somewhere in Germany, and five sisters, two of whom are at home. May God comfort and strengthen the bereaved loved ones, together with the untold numbers of fathers and mothers who have the same sorrow to bear.

G. H. VEAZEY.

IN MEMORIAM.

One year ago you left me
To keep your tryst with God;
And how my heart did ache dear
As they placed you 'neath the sod.
I've missed you, oh, so much, Carl,
Since you were called away;
But I know we'll meet to part no more
On that Great Eternal Day.

RUBIE.

NOTE.—At the time of his most tragic death, about a year ago, Carl Barrett of Burton's Grove, was engaged to marry Miss Rubie Worrell, who has contributed this In Memoriam. He was an active member of his church and was at the time of his death a delegate-elect to the Reidsville Convention.

M. E.

Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact.

—*Henry Van Dyke.*

THE CHALLENGE OF A CRITICAL HOUR!

If you are disgusted with sectarian wrangles which war against the unity of Christendom; if you believe in the Blessed Trinity, One-in-Many, Many-in-One, Variety-in-Unity, as the God who gives basis and meaning to all life; if you reject both Papal and Individual authoritarianism, knowing that the Common Authority of Catholic Consensus of opinion represents the teaching of the Spirit-guided Church; if you realize that a divided Christendom is a ghastly searing of Christ's Body; if you are not content to sit still while people flounder and perish for want of decisive Christian leadership; if you depreciate the ruin and disillusion caused by semi-pagan cults which take advantage of the Church's apathy to ensnare the unwary seeker after truth; if you are alive to the fact that only an united Christendom can perpetuate the peace after it is won; if you know that the basis of reunion is not mere outward adjustment but the recovery in all communions of basic and valid things; if you are aware that things must be molten ere they can be fused; if you understand that the mission of union may earn you the opposition of the separatists and isolationists; if, despite all this and more, you are prepared to put first things first and to adventure all for the cause of Christ and his heart's desire "That they may all be One"; if you are the kind of person who moves mountains by faith and prayer; if you will give not just your money *or* your file but *both*, if necessary, to end denominationalism and Christianize the world by unified common effort, then you are the person whose witness is needed in the world's hour of crisis and who should be supporting the ecumenical union of the churches, because unified Christendom is needed NOW to bring in the better world—the Kingdom of God on earth, for *nothing* less can prevent the catastrophe of a future war of mass extermination.

"In every town we visit," writes an American doughboy from the European war theatre, "the conditions of the people's clothing is pathetic. If the folks at home really want to do a good dead, I'd suggest a big drive for used clothing." This soldier's plea is being answered by the United National Clothing Collection, which will have a one-day concentrated collection on Saturday, April 28, picked up by Army trucks and Boy Scouts.

A Litany of Commemoration

For Those Who Have Given Their Lives in the Service of Their Country in the Present World War

Pastor—Almighty and everlasting God, before whom stand the spirits of the living and the dead, Light of lights, Fountain of wisdom and goodness, who livest in all pure and humble and gracious souls: For all who have witnessed a good confession for thy glory and the welfare of the world, patriarchs, prophets, and apostles: the wise of every land and nation; and all teachers of mankind.

People—We praise Thee, O God, and bless thy name.

Pastor—For the martyrs of our holy faith; the faithful witnesses to Christ of whom the world was not worthy; and for all who have resisted falsehood and wrong unto suffering or death;

People—We praise Thee, O God, and bless thy name.

Pastor—For all who have labored and suffered for freedom, good government, just laws, and the sanctity of the home; and for all who have given their lives for their country;

People—We praise Thee, O God, and bless thy name.

Pastor—For all who have sought to bless men by their service and life, and to lighten the dark places of the earth:

People—We praise Thee, O God, and bless thy name.

Pastor—For the dear friends and kindred, ministering in the spiritual world; whose faces we see no more, but whose love is with us forever:

People—We praise Thee, O God, and bless thy name.

Pastor—For the teachers and companions of our childhood and youth, and the members of our household of faith who worship Thee now in heaven.

People—We praise Thee, O God, and bless thy name.

Pastor—And that we may hold them in continual remembrance, that the sanctity of their wisdom and goodness may rest upon our earthly days, and that we may prepare ourselves to follow on the upward way:

People—We beseech Thee to hear us, O God.

Pastor—That we may ever think of them as with Thee, and be sure that where they are, there we may be also:

People—We beseech Thee to hear us, O God.

Pastor—That we may have a hope beyond this world for all thy children, even for wanderers who must be sought and brought home; that we may be comforted and sustained by the promise of a time when none shall be a stranger and an exile from thy kingdom and household:

People—We beseech Thee to hear us, O God.

Pastor—In the communion of thy Holy Spirit; with the faithful and the saintly in heaven; with the redeemed in all ages; with our beloved who dwell in thy presence and peace, we, who struggle and suffer on earth, unite in ascribing:

People—Thanksgiving, glory, honor, and power unto Thee, O Lord our God. Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII.. RICHMAND, VA., THURSDAY, MAY 3, 1945. NUMBER 18.

Elon College Library 3X

A Farmer's Ode to Holy Earth

By KENNETH A. ROADARMEL

Though I farm with the skill of the finest of nature's husbandmen, and love not the holy earth, I am become a farmer just earning a living—one unconscious of the Divine in my vocation.

And though I raise the best in orchard, field and flock; and though I have the keenest understanding of modern agriculture; and though I have all tools and money so as to overcome the most stubborn obstacles to crop raising, and have not love of the soil, my soul is not fed.

Love of the holy earth does not shut out modern methods, neither does it seek to exploit them for personal gain and prestige; is not easily discouraged; does not brood over possessions and advertised luxuries; rejoices not in others helplessness and its own good fortune, but rejoices in that which is genuine and true.

When I fail to see God's will for the future of his holy earth, then I must be rededicated, for I know but little and I serve imperfectly. But when I find in farming "A Way of Life," that which is unworthy of a husbandman of God shall be done away.

When I was a young man I dreamed great dreams for my farm. I allowed my love of this family farm to take on holiness in my young mind. Now I know that the blessing of God is upon it and that I am responsible to Him for it.

Even in this twentieth century I see agriculture as a way of life very dimly. Some day this will grow and I shall see it clearly. Now only a few see God's hand, but then it shall be known as God knows it.

Now abideth faith in the skilled hand, hope in the constancy of creation, love of the holy earth, these three; but the greatest of these is love of God's holy earth.

—Town and Country Church.

NEWS AND VIEWS

Dr. George Shepherd is speaking to large and appreciative audiences in Eastern Virginia this week.

Rev. A. Greig Ritchie received six members into the Chapel Hill, N. C., Church during the month of April.

Rev. Kenneth Register has accepted a call to Union Christian Church of Burlington, N. C. He will begin his ministry there on next Sunday.

The meeting of the Executive Committee of the Woman's Mission Board of the Southern Convention held at Holland, Va., last Tuesday was fully attended. The supper meeting was provided for by the Missionary Society of the Holland Church, and about 50 were served. Dr. George Shepherd spoke at this meeting and to a public meeting that evening.

Old Zion Christian Church of Norfolk, Va., has changed its name to the Second Congregational Christian Church, by vote of the congregation on Sunday April 29. This action ties the church with the denomination in name as in reality. The change of name is one of many evidences of new life in the church since the coming of Rev. and Mrs. J. Frank Morgan.

Miss Josephine F. Snow of Raleigh, N. C., was the winner in a scholarship contest conducted by the Committee of Christian Education of the Southern Presbyterian Church. Miss Snow has been awarded a $2,000 scholarship which may be applied at any one of the fifteen senior colleges or eight junior colleges of the Presbyterian Church, U. S. Among the requirements of the contest was an essay on "The Values of Church-Related Colleges."

The Southern Synod of the Evangelical and Reformed Church, at its annual meeting on April 12, 1945, went on record as approving the proposed merger between the Evangelical and Reformed Church and the Congregational Christian Churches. Another meeting is scheduled in June of this year, and if final approval at that meeting is given, representatives will meet with our General Council at Grinnell College, in Iowa, when final action will be taken on the proposed merger.

Methodists throughout the entire country are rejoicing over the recent announcement that the $25,000,000 Bishop's Crusade goal had been oversubscribed. Reports to date total $26,041,000. Although the second part of the Crusade, a denomination-wide evangelistic effort, was scheduled to begin in 1946, the church is already moving into this area of its crusade program since the financial part of the campaign was concluded in such record time.

Dr. James R. Clinton concluded a very worth while week of evangelistic services at the First Church in Richmond last Sunday. He spoke three times during the day to large audiences, not including a talk to the junior department of the Sunday school. Dr. Clinton preached at the morning and evening services. The church orchestra furnished the music in the evening. At 4 o'clock in the afternoon, Dr. Clinton gave his masterful interpretation of the "Bonnie Briar Bush." In this he impersonates no less than seven different characters, and those who have heard him agree that he does the job well. The one regret expressed by members of the congregation was that he was not staying for a second week. Five new members were received, two of these on profession of faith. A prospect list of 55 was accumulated and it is expected that quite a few of these will unite with the church at a later date.

PRAYER FOR SAN FRANCISCO.

A statement sent to each member of the American delegation at the United Nations Conference in San Francisco, expressing the "prayerful support" of the churches of America, was made public this week by the Federal Council of the Churches of Christ in America.

Transmitted by the Council's president, Bishop G. Bromley Oxnam, the message to the delegates voiced the hope that the movement toward world organization "shall be advanced at San Francisco in such a way as to invoke the moral and creative forces of mankind and not rely primarily upon repressive force."

The full text of the Council's statement is as follows:

"A greater concert of prayer ac-

(Continued on page 7.)

OFFICERS AND STANDING COMMITTEES, EASTERN VIRGINIA CONFERENCE—1944-45.

T. Fred Wright, president; S. T. Holland, vice president; Wm. T. Scott, secretary; J. P. Dalton, assistant secretary; W. E. MacClenny, treasurer.

STANDING COMMITTEES.

Executive—T. Fred Wright, S. T. Holland, Wm. T. Scott, I. W. Johnson, John G. Truitt.

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Stewardship—R. L. Jackson, George Olejar, Mrs. I. W. Johnson, D. D. Nash, J. M. Roberts.

Social Action—Jesse H. Dollar, Darden W. Jones, W. H. Baker, H. S. Hardcastle, H. W. Lee.

Superannuation—John T. Kernodle, R. C. Mason, L. R. Jones, Joel E. Harrell.

Place of Meeting—Mrs. J. A. Williams.

Memoirs—W. E. MacClenny.

Collectors—W. H. Baker, O. D. Poythress.

Program—T. Fred Wright, S. T. Holland, Wm. T. Scott, B. H. Watkins, I. W. Johnson, H. S. Hardcastle.

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Big Oak, Eagle Springs, N. C. .	3.50
First, Burlington, N. C.	24.20
Franklin, Va.	17.00
Erskin Memorial, Tryon, N. C. .	10.00
Ingram, Va.	26.00
Total in bank April 30, 1945 .	$2,254.69

BOARD OF SUPERANNUATION,
By Mattie C. Parker.
Secretary.

Why I Chose the Rural Church

By Shirley E. Green.*

The rural church is important because it is the church, and the church with its twofold program of saving persons and nourishing the growth of the Kingdom of God is the most important institution in any community. The unique importance of the rural church, however, flows from its identification with the rural community, which is the foundation of Christian democracy in America.

The United States in the last forty years has rapidly become an urban nation. It has not only undergone a process of urbanization; it has also been largely evangelized with a gospel of *urbanism* which has convinced many, both city-dwellers and country folk, that all values and all greatness originate in the city. Replacing the old cry, "Go west, young man, go west!" one of our commonest slogans in counseling youth has come to be, "If you want to make something of yourself, go to the city." By this we mean, of course, if you want to make a million dollars, or *Who's Who,* go to the city.

In view of this prevalence of urbanism, it is necessary that we recall certain facts which everybody knows but which urbanism ignores.

1. *The rural community feeds and clothes the world.* In the products of the farm, the forest, the fishery, and the mine—all essentially rural—you have virtually all the basic raw materials which support human life and civilization. Cities are convenient for the processing of these raw materials, but they are by no means indispensable. If the cities of America were to vanish tonight, rural life would be profoundly modified, but it would survive. On the other hand, if the productivity of rural America were magically destroyed, grass would soon grow in the city streets.

In the immediate future of postwar rehabilitation, rural America faces the task of feeding and clothing a large portion of the world's population. As a technical task this is the concern of the United States Department of Agriculture, the agricultural colleges, and the Extension Service. As a venture in human brotherhood it is a concern of the rural church. In what spirit will the American farmer set his hand to this task? As Gibran reminds us: "He who bakes bread with indifference bakes a bitter bread which feeds but half man's hunger; and he who grudges the crushing of the grapes, distills a poison in the wine." The future peace of the world is at stake in the attitude with which the farmers of the American Middle West set their hands to the plow. And attitudes are the province of the church.

2. *The rural community is the seedbed of America's population.* It is a commonplace of sociology that no great cities have enough children to maintain their population. Rural communities everywhere tend to have children for export. The more rural the area, the higher the brith rate. The largest, most persistent stream of population movement in America today is from the rural South and West toward the urban centers of the Northeast and the Pacific Coast. This imposes a great responsibility upon the homes, the churches, the schools, and the communities of rural America. It means that the kind of personality and character they breed in the country children of today will determine the character and quality of American civilization tomorrow. This is not only a serious responsibility but a glorious opportunity for the institutions of rural life.

3. *The rural community is the place of refuge* when the going gets too tough. The Bible tells of cities of refuge. That picture is reversed today. When the bombs began to fall on London, the children were quickly evacuated to country places in England and Canada. Don't you suppose the quality of homes, schools and churches which took them in will have their influence on the future of London and of English society? When our own industrial, financial order broke down in 1929, thousands of families fled for subsistence and security of the land. If and when a postwar depression hits America, we will see another, perhaps even more formidable, trek to rural places. Whether this movement will end in a wave of cynicism and defeatism for America or mark the beginning of a

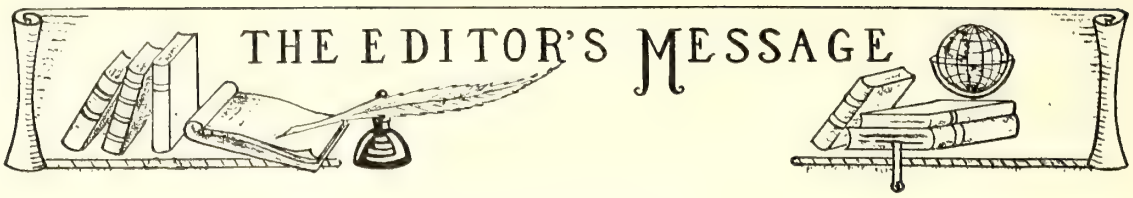
(Continued on page 13.)

*Mr. Green is a Special Lecturer on the Rural Church at the Chicago Theological Seminary, and Director of Merom Institute, Merom, Indiana, a "Regional Center of Christian Influence."

Program of Rural Social Action

1. Circulate books on agriculture and rural life.
2. Organize discussion groups to consider rural problems.
3. Hold forums to hear farm leaders, agricultural specialists and neighboring farmers.
4. Obtain the assistance of the county agricultural extension service in planning community programs.
5. Visit a rural community, experimental farm or other rural project.
6. Practice democracy by enlisting farmers to solve farm problems.
7. Make community welfare central in rural programs.
8. Promote cooperation between private rural organizations and government agricultural agencies for the good of the whole community.
9. Include rural youth in community programs.
10. Teach conservation of natural resources, especially the soil.
11. Support the cooperative movement among farmers.
12. Promote legislation for farmers, especially laws favorable to the family farm.
13. Encourage mutuality among the agricultural people—farm owners, tenants and farm hands—and the residents of rural towns.

—Thomas Alfred Tripp.



RURAL LIFE SUNDAY.

The observance on May 6 of Rural Life Sunday is timely and appropriate. Hungry and starving nations look hopefully toward rural America for sustenance. The arsenal of democracy must now become the larder of Christendom. The devastation of war imposes a new responsibility upon those areas which are yet untouched by the scorched earth policy. We dare not pass by on the other side, as nations lie stripped, wounded and dying on life's Jericho road. Never in the history of the world has the rural church and community had a greater opportunity of becoming an international Good Samaritan.

The small rural churches, to which the large city churches owe so much, should have their day of recognition next Sunday. On this day, which is an outgrowth of Rogation day, when rural people call upon God to bless the earth's yield of the year, pastors will preach on the dignity of rural life. They will offer a religious interpretation of agriculture and suggest ways and means of doing something definite about moral problems. They will make the service beautifully significant through the use of rural Scriptures and symbolism. County agents may be utilized on the program. The occasion may be used for the distribution of literature on the interpretation and improvement of rural life. The church has ever pioneered in the improvement and amelioration of life. The ideals of Christianity drive the church to use the creative energy inspired by selfless devotion to meet the needs of human-kind.

Practically all rural communities in the nation have suffered severe losses in leadership and in total population since Pearl Harbor. Young men and women have been inducted into the armed forces. Entire families have moved into industrial centers. Despite the generally prosperous condition of the country as a whole, many churches in rural areas are experiencing great difficulty in paying enough salary to command the services of even part-time pastors. We are now confronted with the most serious shortage ever to be faced by our church. Many young men who, under normal conditions, would now be entering the active ministry are in the armed forces. And every serious observer knows that when there are not enough ministers, the small, poorly financed rural church suffers first.

The rural church is the mother church to a host of Christians and churches. She must not be neglected in this hour. She must continue to be our common pride and responsibility.

The 1944 Methodist general conference lifted the rural church and community to a plane of major importance in the following, which reflects a high level of churchmanship for our day:

"The Methodist Church must recognize its obligation to people who gain their livelihood from the soil. Human welfare largely depends upon the proper use of the soil and other natural resources. Accordingly we call upon our people to recognize their responsibility to God for the conservation, the development and the right use of the total resources of the rural community. We appeal for intelligent and persistent effort in the interest of home ownership, better health and educational opportunities, better husbandry and stewardship of the soil, fair market prices and trade, adequate financing of farm enterprises, and better rural-urban relationships.

"We urge our leaders—bishops, district superintendents, conference and district lay leaders, secretaries of boards and commissions, editors of church publications—to give more thought and heed to the challenge of the seed, the soil and the sower."

NATIONAL FAMILY WEEK.

The importance of the Bible in the home, the mounting ratio of divorces as a result of war-time marriages, the alarming tide of juvenile delinquency, the hazards of home life during a time of transition, the need for competent family counselling and guidance—these are some of the problems for study during National Family Week.

Something important vanished from the Christian home when the old family Bible ceased to be conspicuous in that home. But the emphasis on Bible reading in the home is, happily, being renewed. New editions have supplemented the old. For children, an entire new literature has been created, as attractive in illustration and design as nursery rhyme and school book. For young people and adults there are new translations in modern language, or new and attractive bindings of the familiar translations. If it is possible, the church or minister should provide a graded sampling of Bible literature available and use it as a loan library to aid parents in Bible instruction in the home as an exhibit during National Family Week.

The evangelistic as well as the educational appeal should be strongly emphasized. Parents love their sons and daughters. They want their children to live in a better world, to avoid temptations through which they have sinned, to receive the best in moral training and spiritual guidance. Some have not considered the extent to which they, the parents, influence the children in their attitudes toward the church and Christian living. If the children are young, the appeal should be that the early years are the most important in the development of life's attitudes. Parents know that the early years are the most important in setting the pattern for physical, mental and social behavior. An early start is just as necessary in the moral and spiritual development of children. Life's attitudes are established early. The appeal of the Christian home should yield rich dividends in an evangelistic program for Family Week.

R. L. H.

Do We Have Rural Slums?

By Dr. Roy L. Smith,
Editor of The Christian Advocate.

The pastor of a large city church recently asked his congregation two questions: First, "How many of you attended your first religious service in a small town or country church?" Considerably more than half the audience raised their hands. Then he asked, "How many of you attended Sunday school, and received your first formal religious instruction, in a country church or schoolhouse?" Fully one-third of the congregation replied in the affirmative.

Among those who ascribed the credit for their first religious education to the country Sunday school were more than half the workers in the church school which the congregation maintained. Trustees, stewards, leaders of the woman's society, and key persons in every adult activity were among those whose religious life had begun in the open country.

It is very probable that a similar revelation might follow such an investigation in the great majority of churches. These people came out of a generation which knew the rural church when it was a vigorous organization. The worship services may have been informal, and crude according to modern standards. The music was not of the best, and all the classes of the Sunday school met in one room in most cases. But a spiritual work of great significance and marked vitality was accomplished.

That was back in the days before the automobile, the all-weather highway, the radio and the consolidated school. And the institution which was of such great significance in the religious life of America—the rural church—has been a serious sufferer from the very factors which have made up our so-called "progress." From all over America come reports of the abandonment of the rural church.

In a recent survey of one Missouri county (and Missouri is by no means unusual in this experience), Ralph Loomis of the University of Missouri found that only forty-one per cent of the children of the rural school districts were enrolled for formal religious instruction, and only half of that number actually attended classes regularly. Mr. H. W. Becker, the secretary of the Missouri Council of Churches, found another county in which there were twelve rural school districts without one child enrolled in any form of Sunday-school class.

In wide areas of the nation, the rural church is in retreat. In one community of the Missouri county just mentioned, a few years ago there were six active churches in the open country and four in the village about which the community centered. Since that time four of the open country churches have disappeared, and two of those in the village have been abandoned. Yet the population of the community has increased.

All over America the movement in the direction of the consolidated school goes on, with improved buildings, better trained teachers, and convenient transportation. We are training up a generation of young people who know more facts than their fathers knew. But the neglect of their religious training is certain to become one of the nation's major problems during the next twenty-five years.

A group of far-visioned leaders have undertaken to do something in the case by employing a trained teacher of religion who goes from one rural school district to another in Boone County, Missouri, and hold classes in religion at the schoolhouses, during school hours, according to the provisions of the state law. The enterprise is privately financed and the teacher is required to furnish credentials acceptable to the state board of education.

Similar surveys conducted in other states indicate that the number of rural children entirely outside of any school of religion (no matter how inadequate the instruction offered) is a staggering total. Yet population experts assure us that, if the present population trends continue, eighty per cent of those living one hundred years from now will be descended from persons now living on farms.

One of the worst features in the cases is the tendency of the city churches to seize promising young pastors in country charges for city pulpits, and the tendency on the part of the preachers to think of the country church as a place to start *from*. As soon as a young man develops skill and accumulates experience as a rural leader he is offered tempting baits by pulpit committees from city churches.

There can be no hope of finding solutions for rural problems without consecutive leadership. The amazing success of Arthur N. Hewitt, of Vermont, in serving a rural community for a quarter of a century is a reassurance of what can be done by a man of vision and patience.

It is perfectly true that rural life offers opportunities for a rewarding life that are not to be found in any city. Compensations of the highest order are the friendship of the people, the slower tempo of the life, and the thrill of simplicity. But it is also true that the economic question is more complicated, for rural churches are not able to pay attractive salaries, and only an occasional community has been able to provide a rich cultural life for its people.

Herein lies one of the most difficult problems of the Protestant Church. To neglect the rural areas is to sound the death-knell of Protestantism. To provide leadership that is adequately trained and sufficiently consecrated to undertake the task is a responsibility in which the entire Church must share.

At least three things must be done if the retreat from the rural areas is to be stopped. (1) Rural congregations must be protected against the competition of town and city churches that are able to offer more attractive salaries to preachers and workers. (2) A new sense of pride in rural life must be cultivated that lay and ministerial leadership may exult in their work. (3) Some new type of rural organization must be perfected by which the rural churches may get the benefit of specialized leadership without imposing upon the people an impossible burden.

EROSION OF CHURCH INSTITUTIONS.

Before the people of the United States realized the necessity for soil conservation, soil from a long area equal to seven times that of Pennsylvania had slowly washed into streams, rivers and oceans.

This colossal wastage is being checked, for already 7,380,000 acres of this once neglected land have been reclaimed and returned to productive use. But the cost—although paying large dividends—is running at the rate of $300,000,000 a year. This is more than $2.00 for each man, woman and child in the country.

Many lessons can be drawn from this monumental destruction of natural resources. One is that the value of the institutions of the church may, while we are concerned with other things, be trickling down into the streams of disintegation.

C. B. R.

CONTRIBUTIONS

THE SMALLER COMMUNITY.

By Arthur E. Holt.

I am one of the smaller communities of America. I am not Chicago and I am not New York. But people come here to exchange the goods of life. Some come here to sell produce and to buy clothing; some come to buy machinery; some come for pleasure; some come for borrowing and lending money; some come for education and some come for religion. Because I am a trade center, therefore, I should seek to be a service center.

I will respect myself. I will not indulge in self-pity because I am small.

I will develop and conserve my resources. I will not fail to organize as I should, but I will not waste my energy in useless organization.

I will not encourage factional strife of any kind, religious, social or economic. Other communities may be able to endure factionalism but my resources are limited and they must be conserved.

I am a thinking unit in America's great republic which is ruled by public opinion, and I will endeavor to make my contribution to an intelligent public opinion. I will not knowingly be ruled by ignorance nor prejudice. I will resent all attempts to fill my mind with propaganda as an insult not to be endured at the hands of those who try it.

Because I am a community the most important fact about me is that I have a purpose and a spirit. I will encourage all those individuals and those groups who try to keep their spirit and purpose free from evil and full of righteousness and good will.

I will recognize that probably the basic man in my community is a farmer, a gardener, a fisherman or a miner. Were it not for these people who man the industries, my community would not exist. I will try to prosper with them and not off them.

I am a small community, but I do not need to be isolated nor provincial; the goods of the world are mine, but the world expects me to provide as well as take. I will be worthy of the wholehearted devotion of my people because I offer them a chance to secure the abiding satisfactions of life.

CHALLENGE OF A CRITICAL HOUR.

By A. T. B. Haines, D. D.

If you are disgusted with sectarian wrangles which war against the unity of Christendom; if you believe in the Blessed Trinity, One-in-Many, Many-in-One, Variety-in-Unity, as the God who gives basis and meaning to all life; if you reject both Papal and Individual authoritarianism, knowing that the Common Authority of Catholic Consensus of opinion represents the teaching of the Spirit-guided Church; if you realize that a divided Christendom is a ghastly searing of Christ's Body; if you are not content to sit still while people flounder and perish for want of decisive Christian leadership; if you depreciate the ruin and disillusion caused by semi-pagan cults which take advantage of the Church's apathy to ensnare the unwary seeker after truth; if you are alive to the fact that only an united Christendom can perpetuate the peace after it is won; if you know that the basis of reunion is not mere outward adjustment but the recovery in all communions of basic and valid things; if you are aware that things must be molten ere they can be fused; if you understand that the mission of union may earn you the opposition of the separatists and isolationists; if, de-

(Continued on page 14.)

FAMILY PRAYERS.

We need parents today who have religious conviction and who stand for that conviction irrespective of what other people think. And the amazing thing is that they will be surprised how many others rally around when they fearlessly stand for their beliefs. We are all waiting for someone to rise and say, "I believe this is wrong. I will not do it and I will not let my child do it." Certainly if we are to face a future which is dark and foreboding, if we are going to train our children to face it, we have to make them men and women of conviction.

If we are going to have religion in our homes, and have it a vital factor in our homes, we ourselves, as parents have got to be convinced about it and fearlessly so. We must know and believe that it is an absolute necessity for our children and for our country in which we live. It means that we go to church on Sunday morning. It means that we, ourselves, read books about religion and about Christianity.

If we have no family prayers in our home, how do we begin to have them? Many people feel it would be artificial to start them, artficial to start kneeling down with one's children and start saying our prayers. I don't believe it would be at all if there were real conviction. It seems to me quite natural some morning or some evening for a mother or the father to say, "Johnny, your mother and I have neglected religion in our

(Continued on page 11.)

Country Church

Set like a jewel on this wind-swept plain,
Its clapboards rising upward from the sod,
The country church stands staunch through wind and rain,
And here they come for miles to worship God.
And now they find Him waiting for them there,
Far from the city's clamoring din and strife,
Among their own fields, swept with clean, sweet air
That is fragrant with the essences of life.

Within these walls life has its sacred part:
Bright drops of water bless the very young,
And many a heart has here been joined to heart,
And many a farewell hymn has here been sung,
And neighbor joins his neighbor, clear of eye,
In praising God beneath this country sky.

—Grace Noll Crowell.

THE NATIONAL FAMILY WEEK.

WHY WE CELEBRATE FAMILY WEEK.

1. *Because* the family provides anchorage of love and trust in a storm-tossed world. Men and women away from home think of their homes more than anything else.

2. *Because* the family is the foundation of the church and the nation. When families are divided, children neglected, and moral standards undermined, we need a renewal of family loyalty and integrity.

3. *Because* the family spirit provides the best hope for a world of brotherhood and reconciliation.

4. *Because* Family Week, observed across the nation can enable home and church to work together more effectively.

Family Week is *your* week. It is sponsored by the Inter-Council Committee on Christian Family Life representing the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the United Council of Church Women, and by denominations and city and state councils constituent to these national agencies. It is sponsored also by corresponding agencies in Roman Catholic and Jewish constituencies. Various civic agencies cooperate.

HOW CELEBRATE FAMILY WEEK?

I. Things a Family Can Do.

1. *Strengthen home ties in every possible way.* Maintain close and loving ties with those who are away, through correspondence, sharing of interests and prayers for one another.

2. *Develop the family council method of talking things over.* Work out democratic agreements on home duties, recreation, hobbies, the family budget, stewardship, the car, the radio and other matters of common interest.

3. *Cultivate the Presence of God in daily life.* Family devotions add strength and happiness to home life. Having absent members included in plans and having the same materials used by those at home and those away creates a feeling of being united in the presence of God.

4. *Cooperate with Church-Night-at-Home plans.*

5. *Help some new family or some lonely individual to find neighborliness and Christian comradeship.*

6. *Do something as a family to help overcome racial and economic barriers.*

7. *Share as a family in some form of community service.*

8. *Cooperate in church plans for Family Week in church and community.*

II. Things a Church Can Do.

1. *Plan for enrichment of family life.* Make this an important part of the church's regular program. Fix responsibility for developing and directing such a family life program on a competent committee or person. Cultivate close cooperation of home and church.

2. *Feature family life in public services.* In sermons, worship themes, and forums, emphasize Christian family life. Provide for children and youth to participate.

3. *Provide a reading table or book shelf of family life materials.* See below for some suggestions. Consult your public library for help.

4. *Plan courses, clubs, fellowship.* Parents and homemakers need help. So do young people looking toward marriage.

Provide a program of fellowship and mutual help for the wives and the families of service men.

Welcome new families in the community by calling or by a reception for them. Help outgoing families to find new church homes. Counsel families meeting difficulties.

5. *Use the Church-Night-at-Home-Plan.* The plan and materials in the booklet, *Pages of Power for Family Living*, are especially adapted to families with school age children.

6. *Celebrate reunion of families.* Have special thanksgiving, prayers, welcome and plans in the church for families reunited after wartime separation.

III. Things a Council or Group of Churches Can Do.

1. *Promote community-wide observance of Family Week.* Work through your existing interchurch agency. If there is none, set up a representative committee on Family Week.

Use the radio and press in publicizing Family Week and emphasizing spiritual values in family living. Cooperate with civilian defense councils in such features as exhibits of family life materials in libraries, stores, and public buildings. Get school assemblies, luncheon clubs and women's clubs to feature programs on family life.

2. *Cooperate with educational, social and welfare agencies dealing with family life.* Help families in need to find the right agency. Investigate recreational facilities and plans.

Get community forces to share in a conference on Family Life in war time, dealing with family relationships, health, housing, child care, prevention of delinquency, family counseling and religious nurture. Use children and youth in discussion groups.

3. *Approach particular needs cooperatively.* Cooperate in helping returned service men and women to readjust to civilian life, in providing for separated families, uprooted families, Japanese evacuees or refugees.

4. *Provide for a continuous family life* program. Cooperate in preparing leaders for educational classes for young people and for homemakers. Help pastors in training for family counseling. Set up an inter-church committee with competent leadership.

PRAYER FOR SAN FRANCISCO.

(Continued from page 2.)

companies the opening of the San Francisco Conference than any other conference in history. Around the Conference are gathered the hopes of a weary and suffering world, and millions now implore the aid of Almighty God. The death of President Roosevelt has deepened the poignancy of our hope and the mood of prayer.

"The gravest fears of the people are that the world may revert after the war to the old international anarchy with no adequate organization to correct the conditions that carry with them the dreaded prospect of another world war. But there is the insistent demand that this shall not be, that the sacrifices for a better world shall not have been futile, that the movement toward world organization shall be advanced at San Francisco in such a way as to invoke the moral and creative forces of mankind and not rely primarily upon repressive force. The call to prayer has gone out from the national heads of churches and from leaders of great secular organizations.

"The highest aspirations of people everywhere seek expression through you and your colleagues. There may be some among our fellow-citizens who expect you who are delegates to serve only immediate and narrow national interests; but we believe that they do not represent the dominant desire of our people. The highest interests of the world and the highest interests of our nation coincide.

"We appreciate the difficulties and the immensity of your task. Therefore our prayer and the prayer of multitudes of our fellow-citizens is that you may be aided by patience, wisdom and courage from on high."

APPOINTED MISSIONARIES TO AFRICA.

William Robert Booth and his wife, Zilpha Marion Booth, of Rockville, Connecticut, have recently been appointed career missionaries by the American Board of Foreign Missions for service in Africa. Mr. Booth is at present the student pastor of the Congregational Church in Vernon Center, Connecticut, where his ordination will take place on Sunday, June 3.

He has just been awarded the William Thompson Fellowship by Hartford Seminary, which gives him two years of advance study, either in America or abroad. He is now exploring the possibility of one year of study at either Oxford or Cambridge, England, before going on to Africa, and then taking his second year of the Fellowship following his first term of service as a missionary.

Mr. Booth was born in York Village, Maine, and was educated at Bowdoin College, the University of Maine, and Hartford Theological Seminary. Mrs. Booth was born in Willimantic, Connecticut, and attended Schauffler College and Hartford School of Religion.

When he was at the University of Maine, Mr. Booth specialized in agriculture and animal husbandry with the expectation of service in the field of experimental or extension agriculture. During his senior year he became convinced that he should go into the Christian ministry and hoped that he might become an agricultural missionary. All of this training will serve him well in his minister-teacher work in South Africa. Mrs. Booth has taught in Vacation Schools, Week Day Schools of Religion, and recently has been the director of a Nursery School in Hartford.

FROM GUILFORD TO TALLADEGA.

Dr. Adam Daniel Beittel of Guilford College, North Carolina, and a minister of the North Carolina and Virginia Conference, has just been elected the seventh president of Talladega College, Talladega, Alabama, one of four liberal arts colleges for Negroes in the United States on the Approved List of the Association of American Universities. It also holds a Class A rating from the Southern Association of Colleges and Secondary Schools.

Dr. Beittel is at present Dean and Professor of Sociology at Guilford College, and will assume his new duties as president of Talladega on August 1, 1945. He has been a leader in the organization of interracial commissions and other efforts to promote a better understanding between the races.

Dr. Beittel was born in Lancaster, Pennsylvania. He is a graduate of Findlay College, in Ohio, and has done postgraduate work at Oberlin College (M. A.) and the Divinity School of the University of Chicago (Ph. D.). Before going to Guilford College, he held a Congregational pastorate and was also Professor of Religion at Earlham College, Richmond, Indiana.

Talladega College was founded in 1867 under the American Missionary Association, a division of the Board of Home Missions of the Congregational Christian Churches. Its first president was Dr. Henry S. DeForrest, the father of Lee DeForrest, inventor of the radio vacuum tube, who was reared on the college campus.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 26, 1945.

Sunday Schools.

Oakland, Suffolk, Va.	$	15.00
Ingram, Va.		7.87
Pleasant Ridge, Ramseur, N. C.		13.58
Pope's Chapel, Franklinton, N. C.		5.00
Total	$	41.45

Individuals and Churches.

Mrs. M. C. Faucette, Brown Summit, N. C.	$	3.00
Union, Virgilina, Va.		22.00
Windsor, Va.		75.00
Elon College, N. C.		136.00
Franklin, Va.		160.00
Morrisville, N. C.		2.58
Pfafftown, N. C.		14.00
Bethlehem (Nans.), Suffolk, Va.		28.00
Erskin Memorial, Tryon, N. C.		72.00
Ingram, Va.		75.00
Oak Grove, Sunbury, N. C.		30.00
Kallam Grove, Madison, N. C.		13.00
New Hope, Louisburg, N. C.		10.50
Mt. Olivet (G), Dyke, Va.		13.18
Bennett, N. C.		11.90
Total	$	666.16
Total for the week	$	707.61
Previously acknowledged		20,458.90
Total since Sept. 1, 1944	$	21,166.51

Gratefully,

MATTIE COX PARKER,
Secretary.

WHAT SIZE WINDOW?

One morning a sick child was gazing longingly out his bedroom window which happened to face the west. There wasn't much to be glad about, according to his notion of things; life was being rather cruel to him. Suddenly his little face lighted up, "Oh, look, the sunshine is shining all over Andy's house!" But the second thought came fast on the heels of the first, and he added in a disappointed whine, "Why doesn't the sun shine on our house too?"

It would have been very easy for any one of us to have told that child where his reasoning was at fault. You can't see everything from your own little window! Yet how very often we grown-ups try that very thing—partial-view reasoning, we might call it.

I am guilty. All too often I have sat by my window and complained; all the good things seemed to be happening to my neighbor. I may have been sick; I may have been poor; my life may have been, for a long time, in the shadows! And remembering this, there is no better breeding-place for envy and self-pity—no better place than a dark place!

How is it with you? Is life filled with agony or with singing? Are there more weeds than flowers? Do the rain and the mud keep you from seeing the fresh green of the newly washed earth? Are you hearing the lovely things, compliments and praise, or are you being constantly insulted and slighted? Is life kind to you and yours?

Only you will know the answer. I have no right to ask nor to listen. I should be the last one to judge. But why don't you just measure the size of that window through which you have been looking at life? There is just a bare possibility that, like mine, it might not be large enough for a really good view of things. We may have to step outside to make sure just where the sun is shining!

—*The Christian Advocate.*

News of Elon College

By President L. E. Smith.

COUNSELLING AT ELON COLLEGE.

By Dean D. J. Bowden.

Students are very human. And in being human, they find it necessary at times to talk over their problems with someone who will listen. Sometimes the problems are of long standing and sometimes they are only in the making; perhaps they are an expression of home difficulties or of social maladjustment; often they are symptoms of a conflict of interests and ideals deep within the individual himself. These types of problems are not peculiar to college students, but are common to all of us. College young people face certain problems, however, which are peculiar to their age group. They are at an age in which the "boy meets girl" situation is a normal behavior pattern. They are at an age also in which, if ever, they begin to attempt a systematizing of their beliefs, sometimes finding that many of their childhood beliefs are inconsistent with each other. And finally the college student finds himself called upon to absorb and digest a wealth of knowledge which is passed on to him; he is expected to think, to think clearly, to analyze, and to remold his system of thought into a pattern consistent with his learning. This is not a simple task, and many young men and women in college find themselves unprepared for such endeavor. The result is lack of achievement, low grades, discouragement, and ultimate failure to carry on. Such are some of the problems of normal college students; home difficulties, social maladjustments, inner conflicts, boy-girl relations, religious beliefs and academic achievement.. Many others could be listed, but these are typical.

In facing such situations, a great deal of personal counselling is done on the College campus. Some of this counselling follows an organized program; much of it is informal, the contact of faculty and student when a particular difficulty arises. Elon College has intentionally staffed its faculty with many individuals who are prepared both through experience and through training to offer advisory assistance to students. Three members of our faculty are officially recognized by the Edward W. Hazen Foundation for Student Counselling, a national foundation which promotes faculty interest in student counselling. They participate in its annual conferences and other activities. They and others are frequently approached by students for aid, advice, and counsel on personal problems. Often the student simply desires someone to whom he can pour out his troubles. Again, he seeks guidance. The counsellor is always available and happy to help in analyzing the problem and in seeking a solution. He is sympathetic, well informed, and usually understands the student better than the student understands himself. Thus, personal problems are talked through, and although the student does not always accept the suggestions of the counsellor or fulfil his expectations, he still finds sympathy and understanding and the willingness on the part of the counsellor to say "let's try again!"

To deal with academic problems, difficulty with a particular subject, inability to study properly, failure to meet academic standards, etc., a formal program has been established. At mid-term and at the end of each quarter (which means once in each five or six week period) every student who is failing a subject or is on the borderline is invited to confer with the dean of the college regarding his particular problem. Out of this conference certain insights are obtained which are passed on to the student, his parents, and to a special faculty adviser. In the majority of such cases it is found that insufficient study is entirely to blame for the failure. In others the problem is more deep-seated. In both cases the dean, the parents, the faculty adviser, and the student work together for a solution. In many cases the instructor in the particular course which is giving trouble is chosen as temporary adviser for this student. If, on the other hand, the difficulty appears to have any relation to a personal attitude between student and instructor, another adviser is chosen in order to make the analysis more objective.

Out of this formal counselling program have come several important realizations. In the first place, it is discovered that every young person, at times, becomes discouraged and needs "somebody to talk to." In the second place, we are increasingly convinced that lack of purpose and ends-in-view often results in carelessness toward study and achievement. In the third, we know that faculty members with wisdom and understanding can and do offer guidance and inspiration and that the sincere student profits greatly by this personal relationship.

Faculty members at Elon College are constantly aware that they are teaching students rather than subject matter, and that the measure of their teaching lies in the integrated lives and forward looking spirit of their students. Mark Hopkins and a student, many years ago, sat on a log and counselled together, and both members of the party grew as a result of the experience. This is the relationship we strive to achieve at Elon.

WAR BONDS.

The Seventh War Loan Drive is announced. The goal is fourteen billion dollars. Every American citizen who enjoys freedom and loves his country is asked to buy bonds. We who are still in America have escaped the horrors of war so far as personal contact is concerned. Our men and boys, possibly our sons, have gone to battle. They sacrifice; they suffer; and many of them have died. We are only asked to lend our money for which our government pays us and don't forget, the Government has made it possible for us to earn a great deal more money than we otherwise would.

Since we are buying bonds, why not buy them in the name of Elon College? There came in the mail today a letter from a friend, "I have money sufficient to buy a $100 bond. I want to buy the bond for the College. Please let me know the name in which to buy the bond." If you buy a bond for Elon College, put it in the name of Elon College, a Corporation.

We are conducting a campaign to raise one million dollars for the College. In the Seventh War Loan Drive buy bonds in the name of the College. When you buy a bond in the name of the College, your money does double, double duty. When you buy a bond you help: I. *Your Government* by lending it money that it may prosecute the war to a successful conclusion; II. *Yourself* by preventing inflation, which uncontrolled, would destroy all the material values that you have; and, III. *Your College*—the College needs

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Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PILGRIM FELLOWSHIP NOTES.

The Pilgrim Fellowship conference held at Christian Temple, Norfolk, on last Saturday is reported to have been well attended and a very successful meeting.

Miss Pattie Lee Coghill and Miss Nell Morton will lead a Pilgrim Fellowship meeting at Chapel Hill on May 12. Miss Morton is the secretary of the Fellowship of Southern Churchmen, with her headquarters at Chapel Hill. Students of the University, including those of the Pre-Flight School, will participate in the meeting.

U. C. Y. M. Scholarship.

Announcement has just come of a four year college scholarship available through the United Christian Youth Movement to be awarded during Youth Week, 1945, to an outstanding Christian young person in the United States. It offers $400 per year for four years toward expenses to any college of the person's choice and two weeks summer conference experience in a Christian conference for four years.

The award will be made on the basis of the following:

1. Service in the local church.
2. Service through the cooperative Christian forces in community, County or state.
3. Christian citizenship, scholastic attainment and general community responsibility.
4. A 1,500 word essay on the general theme, "Youth Serves." (Topics to be suggested.)

If you would like further information, write to Oliver Powell.

New Literature.

Two new booklets: "Meetings to Match the Times" and "The Effective Pilgrim Fellowship," are now available. A copy of each of these booklets is available without cost to each church. The State Offices have been asked to be responsible for distributing these free copies, and State Superintendents (in our case the Convention Superintendent) are asked by headquarters to order the number of copies of each that are desired for the churches in their state or convention. Local churches are asked to clear their requests through the Convention Office.

The new Social Action and Service Packet, "Enlisted for Action and Service." is also available free for each church. This packet, however, should be ordered directly from the Council of Social Action, 289 Fourth Avenue, New York 10, N. Y.

A CODE FOR BOYS WRITTEN BY A MARINE.

Here is the Code of a gallant Marine, Lieut. Carey M. Buie, Jr., of Kopperl, Texas, who died while leading his men to victory over the Japs in the vital battle of Saipan.

As a standard of personal conduct, it will be an inspiration to every boy. Lieut. Buie was twenty-three years old at the time of his death, but he wrote this Code when he was only seventeen. It follows:

I Will—

Think, analyze, and be logical.

Be cheerful and always speak to everyone.

Be independent, but not radical.

Play fair regardless of what the opposition does.

Play fast and hard and clean.

Never give up, but never be stubborn.

Always keep my eyes open, my head up, my chin in.

Be clean and neat at all times.

Be upright and honest with myself and others.

Follow my own reasoning and what I think the Lord intended; not custom nor fad.

Know when to follow and when to lead.

Never be conceited, nor fail to respect my desirable qualities.

Never do anything to harm my health or self respect.

Learn all I can—good and bad, but keep the sheep from the goats.

Remember that two heads are better than one; and that one is never too old to learn.

FAMILY NIGHT.

By H. Roberta White.

Does the idea of a family altar recall memories of earlier years when you were still at home? Do you remember how tired and sleepy you were after a day at school; and, after playing hard, you wished you could go right to bed instead of waiting for prayers?

Were you the one that often went to sleep while the other members of the family took turns in praying? And yet today those minutes of worship at home are among your most precious memories.

Gone are the days of gathering the family around the altar at the close of the day to listen to long passages of Scripture and lengthy prayers. In many homes today, a newer and more attractive model for family worship has been inaugurated.

Rather than picking a set time of every day, some families gather as a group one evening a week, and call it "family night." Outside attractions are put aside for this time of worshiping together.

Many are the ideas that can be a part of the family's religious experience. Guided discussions on living the Christian way in our time is a never-ending source of interest for all ages.

I know of one family that spent a period of six weeks discussing present day problems introduced by the various members. The father, an active layman, acted as the counsellor. Their "family night" was held once a week on Wednesday evenings.

Character education within the family may be furthered by the telling of brave and heroic men and women who have stood for their beliefs, who aspired to lofty ideals, who lived for their fellow men, and who gave of their talents, enthusiasm, time and devotion. The stories of these inspired persons may be found if we will look for them. Included in this group, of course, are the great biographies of the Bible. Many are attractive in modern language.

Why not introduce the young people in our homes to the challenging lives of Albert Schweitzer, Madame Curie, Muriel Lester, Edward Bok, Generalissimo and Madame Chiang Kai-shek, E. Stanley Jones, Mary Slessor, Sir Wilfred Grenfell? Too, there are often great Christians in the home church whose lives are worthy of study.

Around the family altar, the beautiful and inspiring passages of the Bible should be read and interpreted

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

WHEN CHILDREN WORRY.

By FRANCES DUNLOP HERON.

Issued by the National Kindergarten Association.

Grandpa Karnes laid down the newspaper with its war headlines and rocked silently a moment as he watched his grandchildren playing on the lawn. Turning to his daughter-in-law, who sat knitting nearby, he sighed and then said, "I envy those youngsters; they don't have any worries."

Evelyn Karnes glanced up from her needles and smiled. "You'd be surprised, Grandpa," she answered, "they have their troubles, too."

"You mean they're worried about the war? They talk about air raids but it seems to me they aren't scared. Youngsters don't realize the significance of such things."

Evelyn nodded. "That's true. In Allan's and Elizabeth's thinking an air raid would be an interesting experience. I believe most children don't worry about *big* things like wars or mortgages, but many do worry about *little* things."

"Think so?" Grandpa was skeptical. "It's been a long time since I was a youngster, but I can't remember ever bothering my head very much about anything."

Evelyn laughed. "You're an extrovert, Grandpa, and I guess you passed the quality on to your son. But Allan and Elizabeth seem to take after their mother instead of their daddy. I fear I was quite an introvert. I was always imagining something was going to happen and I wouldn't confide in anybody for fear of being laughed at. So I decided my children must always feel they could come to me with the most trivial problem. The other day—"

At that moment ten-year-old Elizabeth approached with a troubled look. "Mother, Dicky Ellis says this scratch on my leg may become poinsoned and I'll turn blue all over. Shall I?"

Mother smiled reassuringly. "I've never heard of anyone turning blue all over. Besides, we took care of that scratch as soon as it was made. You see it's healing nicely. Anyone who is well and strong like you hardly ever has any bad results from a scratch."

Elizabeth's face cleared. "Wait till I tell Dicky that!" she answered with a satisfied smile.

"I suppose," Grandpa remarked, "that's an example of what you were talking about."

"Yes. Now, at her age, I wouldn't have asked anybody about that. My mother meant well, but she would probably have said, 'Don't ask foolish questions. Can't you see I'm busy?' Once when an old man in our neighborhood died, I heard someone say that he died because of the bursting of a blood vessel. It sounded mysterious. Looking at my veins, I decided a little one in my leg showed no signs of being connected with any big vein. For days I thought it might pop at any time. Finally my little cousin came to see me, and I saw she had a little vein just like mine. Since her father was a doctor, I felt sure her leg must be all right or her father would do something about it. So then I decided mine must be all right, too!"

Grandpa chuckled and Evelyn joined him. "Sounds funny now," she said, "but it wasn't then. One of my most prolonged worries was about the *Liberty Bell Bird Club* which I joined through one of our farm papers. I signed the pledge to protect our feathered friends and received a button. My family thought my joining was rather foolish. One day the magazine contained an announcement of a convention of the Bird Club in Philadelphia, and it so strongly urged members to attend that I was convinced attendance was compulsory! I was frantic. How could I ever earn enough money to travel from Missouri to Philadelphia? If only I had felt free to talk it over with someone who would have assured me I couldn't be forced to go to a bird convention!"

"Now I understand," said Grandpa, "what you mean by *little* things. They're little to the grownup but big to the boy or girl."

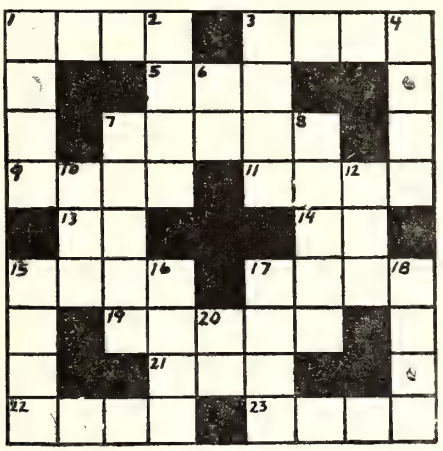
CROSSWORD PUZZLE.

ACROSS:

1. A male sovereign or ruler.
3. Slightly cold.
5. Long Island History. (Abbr.)
7. A female sovereign.
9. The band instrument which is beaten with sticks.
11. Public report; renown.
13. Nickel. (Abbr.)
14. Virginia. (Abbr.)
15. The posterior of the human body.
17. Utters in words; speaks.
19. To bend or fall upon the knees.
21. The first woman.
22. To move a flag; movement of flag in a breeze.
23. Soft feathers; hair; wool.

DOWN:

1. Affectionate; sympathetic.
2. Gloomy; moody; sullen.
3. A head cook.
4. Crippled.
6. Latin Abbr. for "that is."
7. Rapid; hasty; active.
8. Pertaining to ships or a navy.
10. Royal Navy Air. (Abbr.)
12. This month.
15. A color.
16. Part of body used for kneeling.
17. Farmers sow them in the spring.



18. Before long; in a short time.
20. English Version. (Abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Pear; 3. Plum; 5. All 7. Arbor; 9. Mope; 11. Wine; 13. I. P.; 14. V. E.; 15. Ills; 17. Deep; 19. Elder; 21. Elm; 22. Need; 23. Isle.

DOWN: 1. Palm; 2. Rare; 3. Plow; 4. Muse; 6. Lb.; 7. Apple; 8. River; 10. Oil; 12. Nee; 15. Iron; 16. Sled; 17. Demi; 18. Pine; 20, D. L.

FAMILY PRAYERS.

(Continued from page 6.)

home. We were brought up to have family prayers in our own homes, so we are going to begin them now. We believe it is necessary for you and for us and, therefore, we shall read from this book each day and learn how to pray together." Would that more parents would begin such prayers in this natural and fearless manner. There is no other way, if there is to be religion in the home.

—*A Grant Noble in C. C. Service.*

Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this so great a people?—I Kings 3:9.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE TRAGEDY OF THE NORTHERN KINGDOM.

Lesson VII—May 13, 1945.

Memory Verse: *"Whatsoever a man soweth, that shall he also reap."*—Galatians 6:7.

Lessons I Kings 12-22; II Kings 1-10; 15; 17: 6-8.

Devotional Reading: Amos 5: 6-15.

Prosperity or Righteousness?

Which is more important, prosperity, or righteousness, that a nation, or an individual for that matter, be rich, or righteous? Nations and individuals rise or fall according to the policies they adopt in answer to that question. We see a striking evidence of this in the story of the Hebrew nation, even under David, but especially under Solomon. The nation was prosperous, trade was booming, money was flowing freely, and apparently they were sitting "on top of the world." But decay was already eating at the heart of the nation's life. Taxes were exorbitant and unbearable, special privilege was in the saddle, religion was in decline, and riches were put above righteousness. It all came to a climax in Solomon's reign. He was prodigal in his spending and indifferent in his religion. Like many another man, he could not stand up against the temptation of wealth and women. There was unrest, discontent, incipient revolt under the surface, even before he passed off the scene. Solomon's reign has been overexalted. To be sure he was wise and shrewd, rich and resourceful, and in many ways a capable president. But he had no great moral scruples or great religious convictions, and his influence on the nation was not good.

Taking Advice That Pleases Us.

When Rehoboam, Solomon's son, went to Shechem to have his kingship ratified by the Northern Tribes, they told him they would give him their allegiance if he would lighten and lessen the heavy burdens which his father had laid upon them by levying taxes to pay for his extravagant habits and his extensive building programs. Rehoboam turned to his father's advisers, who advised him to yield in the matter and to lighten the burdens. Then he turned to the young men who had grown up with him, and they suggested that he double the load, so to speak. Alas for Rehoboam and for his kingdom, he took the advice of the younger men. It undoubtedly fitted in best with his own desires and his further self-interest. Like many another man he took the advice that suited his fancy. He was not asking so much for advice as for approval.

How important it is that men in positions of authority have advisers who are sincere and sound and self-forgetful. How important that we listen to the advice of those who can speak out of a wealth of experience. How fortunate the man who can follow the advice which runs contrary to his own selfish desires if it is for the best interest of others.

Prostituting Religion.

Jereboam prostituted religion to selfish ends. He was not sure that he could hold the people by sheer merit or character. He was afraid lest the people, going up to Jerusalem to worship, should be weaned away from him, and that they would turn again unto Rehoboam, the king of Judah. He therefore decided to call in religion as his ally. He built altars at the northern and southern borders of his kingdom, erected golden calves on the altars, and told the people it was not necessary to go all the way to Jerusalem to worship, when they could worship closer at home. Incidentally, he thought he could get some of the money that usually went with the people who went up to Jerusalem to worship. His motives were selfish and commercial. And as the writer frankly says, "This thing became a sin." Some thirty times in the account of Israel's history, Jereboam is referred to as the man "who caused Israel to sin." There is such a thing as making religion too easy. It is well to build churches where the people are, and yet there is a value in folks having to put themselves to some inconvenience in order to worship. We have too much easy, armchair religion in these days.

A Sorry Record.

The story of many of the kings of Israel makes interesting, but not very uplifting reading. It is all too often the story of men who, either capable or incapable, were short-sighted, selfish, immoral and irreligious. They compromised their religion, forsook Jehovah, and led their people, either directly or indirectly, into sin. Omri, Ahab and others were typical.

A Courageous Prophet.

In contrast to the vacilating kings of this period, there stand the valiant prophets—Elijah, Elisha, Amos and others, whose public ministries are included in this part of Israel's history. They dared to stand against the kings, to rebuke them for their folly and their sins, to insist upon personal and national righteousness. They knew that righteousness alone would exalt a nation and that sin was not only a reproach to any people, but that nations as well as individuals would reap as they had sowed. They saw behind the window-dressing of many of the reigns of the kings, to the moral decay and weakness of the national life. They constantly summoned the people to repentance, rallied them again around Jehovah, and insisted upon personal righteousness and social justice. Alas for religion if it ever loses the prophetic spirit.

NEWS OF ELON COLLEGE.

(Continued from page 9.)

money that it may stabilize its program and provide the improvements and equipment necessary to make it the kind of college you want it to be. This is an excellent opportunity to help your contry, help yourself and help your college.

Buy Bonds in the Name of Elon College, a Corporation.

FIFTH SUNDAY OFFERINGS.

A few of our friends are very generous to the College. We trust that their kind may increase. The fifth Sunday offers an excellent opportunity not only for the churches to express their interest in the College and the cause of Christian education, but to help with their own local responsibilities. In the local church items that require money seem to multiply towards the close of the church year. Money raised for the College lessens the responsibility that much. Every contribution to the College particularly at this time of the year is welcomed greatly.

Elon College is grateful for the support of the churches.

Previously reported	$2,649.58
Churches.	
Eastern Virginia Conference:	
Franklin	$ 100.00
N. C. and Va. Conference:	
Elon College	152.00
Ingram	75.00
Individual Gifts.	
Mrs. M. C. Faucette	2.00
	329.00
Grand total	$2,978.58

QUESTIONS BY JOHN FREDERICK OBERLIN TO PARISHIONERS.

1. Do you, and your family, reguarly attend places of religious instruction?

2. Do you never pass a Sunday without employing yourself in some charitable work?

3. Do neither you, nor your wife or children, ever wander in the woods on a Sunday, in search of wild raspberries, strawberries, whortle-berries, mulberries or hazel nuts, instead of going to church?—and, if you have erred in this manner, will you solemnly promise to do so no more?

4. Are you careful to provide yourself with clean and suitable clothes for going to church in on the Sunday?*

5. Do those who are provided with necessary clothes employ a regular part of their income to procure them for their destitute neighbors, or to relieve their other necessities?

6. Have your civil and ecclesiastical overseers reason to be satisfied with your conduct, and that of the other members of your family?

7. Do you so love and reverence our Lord and Saviour, Jesus Christ, as to feel united in the bonds of Christian fellowship with that flock of which he is the pastor?

8. Do the animals which belong to you cause no injury or inconvenience to others?—(Guard against this, for it would be as fire in tow, and a source of mutual vexation.)

9. Do you give your creditors reason to be satisfied with your honesty and punctuality?—or can they say of you that you are more desirous of purchasing superfluous clothes than of discharging your debts?

10. Have you paid all that is due this quarter to the church-warden, schoolmaster, and shepherd?

11. Do you punctually contribute your share towards the repairing of the roads?**

12. Have you, in order to contribute to the general good, planted upon the common at least twice as many trees as there are heads in your family?

13. Have you planted them properly, or only as idle and ignorant people would do, to save themselves trouble?

14. When the magistrate wishes to assemble the commonalty, do you always assist him as far as lies in your power; and, if it be impossible for you to attend yourself, are you careful to inform him of your absence, and to assign a proper reason for it?

15. Do you send your children regularly to school?

16. Do you watch over them as God requires you should do? And is your conduct towards them, as well as your wife's, such as will ensure their affection, respect and obedience?

17. Are you frugal in the use of wood? And do you contrive to make your fires in as economical a manner as possible?

18. Do you keep a dog unless there be absolute necessity?

19. Have you proper drains in your yard for carrying off the refuse water?

20. Are you, as well as your sons, acquainted with some little handicraft work to employ your spare moments, instead of letting them pass away in idleness?—*From Memoirs of John Frederick Oberlin, Ninth Edition, London.*

*During the first years of Oberlin's residence in the Ban de la Roche, the inhabitants were so miserably off for wearing apparel that they could only go to church by turns, being obliged to borrow each other's clothes in order to appear decently attired.

**That Oberlin considered the repairing of roads as a religious duty incumbent upon all his parishioners, (since it conduced to the public good), appears from a curious but characteristic letter, which he addressed to them Nov. 9, 1804.

WHY I CHOSE THE RURAL CHURCH.

(Continued from page 3.)

new and vigorous translation of the American dream into the reality of family and community life will depend upon the quality of the institution, these refugees find awaiting them when they abandon the city for the land. The rural church must be ready with a program of service and a message of hope for these unemployed, frustrated, and disillusioned families.

4. *The rural community is the native home of idealism.* Let us not be misunderstood. Not all idealists live in the country; not all urbanites are cynics. But, in general, idealism —the family virtues, the democratic virtues, the neighborly virtues—are more at home in country than in city places. A glance at comparative rates of divorce, desertion, and broken homes is enough to show factually that the home ties are stronger in the country than in the city. In the country men gather and discuss their community problems in face-to-face groups. Whether around the hot stove in the country store or in Farm Bureau or Farmers' Union or Grange, they examine issues more comprehensively than the city-dweller, who is lined up by the political machine and voted by the head on election day. Candidates are known and judged by their character in the country, while the city-dweller must depend largely on propaganda-built reputation as his basis for voting.

Neighborliness, cooperation, mutual aid—all these tend to survive longer and stronger under rural conditions. But modern technology in the from of the automobile, newspaper, telephone, radio, mail-order catalogue, and one-crop commercial farming are threatening these distinctive rural values. Redoubled, therefore, is the responsibility of the rural church, not to oppose social change, but to nourish and conserve the genuine values of rural neighborhood life even while giving spiritual guidance to the assimilation of the new world of values opened up by modern science.

If I wanted to influence the character of American civilization tomorrow, I would not go to New York and start a committee, or to Chicago and start a newspaper, or to Washington and start a lobby. I would go—I did go—to the rural Middle West and give myself to the work of the rural church.—*The Chicago Theological Seminary "Register."*

GIDEON'S BIBLE.

In prewar days, one who had occasion to travel had considerable satisfaction in finding a Bible on the desk or bureau of his hotel room. It was placed there, not by the hotel, but by the Gideons International, the Christian Commercial Men's Association of America, though, of course, with the consent of the hotel management.

Figures covering this organization's work since the war began, reveal that it has distributed 8,400,000 copies of the New Testament to servicemen and women. In addition, 75,000 complete Bibles have been given to chaplains.

Testaments for the Army are bound in brown; those for the navy in blue; while the 150,000 Testaments that went to the nurses had a binding of robin's egg blue. Many of the men in the front lines have lost their Testaments, and these have been replaced, in some cases as many as three times.

The Testaments are distributed at the rate of 200,000 per month, and the cost of the Bibles and distribution is borne by voluntary contributions.

—*Selected.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friend:

How long shall we give? The Master said, "Freely ye have received, freely give." We would say, give as long as God gives to us. We wonder sometimes if we do not expect the Master to give to us each and every day and then forget to give ourselves. Freely we have received, but do we give freely?

In our prayers we ask God for this and that blessing. We pray for Him to give to us all the time. But do we, at any time, say—"Lord, let us do something for Thee." If someone is down and needs help, let us lend that one a helping hand. If a neighbor is ill and in need of assistance, let us help. If a father has been taken and a widow and orphans have been left and need help, let us give of our time and means to see that their needs are supplied.

There are many answers through which we can do something for the Master. He has said: "In as much as you have done it unto one of the least of these —— my brethren, ye have done it unto me." God has blessed most of us with plenty, and to spare, but we fear that many of us forget to divide with those who need our help.

One of the greatest joys which comes to us in life is in doing for others. The writer well remembers when he was a little boy just large enough to plough with a one-horse plow. One of our neighbors had had sickness in the family and had not been able to get his wheat crop sowed. My father had finished sowing his crop. The season was getting late for sowing wheat. One morning my father said to my older brother and me, "We will take our teams and help our neighbor get his wheat sowed today." That was many years ago, but I still remember that we got a lot of real joy in ploughing our neighbor's field that day. We were helping to meet a need. We wanted no pay. We got no pay. Our joy was in helping others in time of need.

Jesus said, "Give, and it shall be given unto you, good measure, pressed down, and shaken together and running over, shall men give unto your bosom."

And yet, we don't have faith enough to believe he will. The writer remembers thirty odd years ago he did a man a favor. It was a matter of accommodation. We did it as a real favor. We never expected anything in return but we made a real friend, and that friendship has meant hundreds of dollars to the Christian Orphanage, in the twenty-nine years we have been its superintendent.

This man was not even a member of our denomination, but he loved little children who had been unfortunate.

How long shall we give? Give as long as God gives to us.

CHAS D. JOHNSTON,
Superintendent.

REPORT FOR MAY 3, 1945.

Amount brought forward..... $4,145.40

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Morrisville	$ 1.92	
New Elam	15.70	
Pope's Chapel	5.00	
		22.62
Eastern Va. Conference:		
Cypress Chapel	15.20	
Oakland	15.00	
		30.20
Western N. C. Conference:		
Hank's Chapel	15.78	
New Center	4.34	
Smithwood	3.12	
		23.24
N. C. and Va. Conference:		
Reidsville	14.00	14.00
Virginia Valley Conference:		
Winchester	7.59	7.59
Total for Week		$ 97.65
Total from Churches		$4,243.05

A CRITICAL HOUR.

(Continued from page 6.)

spite all this and more, you are prepared to put first things first and to adventure all for the cause of Christ and his heart's desire "That they may all be One"; if you are the kind of person who moves mountains by faith and prayer; if you will give not just your money *or* your file but *both,* if necessary, to end denominationalism and Christianize the world by unified common effort, then you are the person whose witness is needed in the world's hour of crisis and who should be supporting the ecumenical union of the churches, because unified Christendom is needed NOW to bring in the better world—the Kingdom of God on earth, for *nothing* less can prevent the catastrophe of a future war of mass extermination.

Pittsburgh, Pa.

The Board of Publications Urges

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

O'BERRY.

Mrs. Lillie Parker O'Berry, wife of Mr. G. O. O'Berry of Harrellsville, N. C., died at her home on February 10, 1945, after a long illness. She was a faithful and beloved member of Liberty Spring Christian Church. She united with the Woman's Missionary Society soon after its organization, and served as secretary for a term with efficiency and devotion. She took much interest in the work of the church and rejoiced in its increasing success. During her long illness she bore her affliction with patience and unfailing faith. She died trusting in her Lord as her great Redeemer and Saviour.

In recognition of her faithful and consistent life we offer the following resolutions of respect to her memory:

1. That the Woman's Missionary Society of Liberty Spring Christian Church wishes to express our appreciation of her beautiful life and faithful service.

2. That we express our deep sympathy to the bereaved family and commend them to the abundant grace of our Heavenly Father who is able to keep them unto everlasting life.

3. That a copy of these resolutions be entered upon the records of the Missionary Society, one sent to The Christian Sun for publication, and one sent to the bereaved family.

Respectfully submitted,
Mrs. I. W. JOHNSON,
Mrs. WM. T. HARRELL,
Mrs. L. F. BRADSHAW,
Committee.

TUCK.

Hosea Tuck, son of the late Thomas and Kate Tuck of Virgilina, Va., died suddenly at the wheel of his car enroute from Newport News, Va., to his home at Natural Bridge, Va., on March 9, 1945, at the age of 53. His body was brought to Virgilina for the funeral service and burial was in Union Church cemetery. He leaves his wife, Lula Hill Tuck; one daughter, Mrs. Chas. W. Scott, and two sons, Hilton and Overton. Mr. Scott is on duty in the Pacific, Hilton is at the Columbia Army Air Base, and Overton in Europe on the Western front. There is also one sister, Mrs. Thomas Crowder of Virgilina, and two brothers, Ira of Virgilina, and Edwin of Nelson, Va.

The deceased by hard work and high integrity, had the high esteem of all. For years he had held important positions as a foreman with private companies and the government in construction work.

C. E. NEWMAN.

FAMILY NIGHT.

(Continued from page 10.)

and committed to memory. Here, the family as a group can learn the use of the Bible for finding answers to problems and the reading of it for guidance and direction.

The religious inspiration which has come from the art of the master painters may well have place on the family's program.

Tell the stories of "The Praying Hands," by Albert Durer; "The Vigil," by Pettie; "The Light of the World," by Holman Hunt; "Christ in Gethsemane," "Christ and the Rich young Ruler," and "Christ in the Temple," all by Hoffmann, "The Hope of the World," by Harold Copping; "The Last Supper," by Leonardo da Vinci; and "The Sistine Madonna," by Raphael. To these can be added an inexhaustible list of pictures of the family's choosing.

Stories, too, of the great hymns and of the sacred music of the church can be of vital importance in the "family night" gatherings. The mother of a lively little daughter of junior high-school age remarked only recently, "I wish Jane could have a chance to learn some of the old hymns of the church."

The family can take pleasure in the stories of such hymns as "This Is My Father's World," "Be Strong," "O Jesus, I Have Promised," "I would Be True," "In the Cross of Christ I Glory," "Are Ye Able?" and "O Master, Let Me Walk With Thee."

An old-fashioned hymn sing is a good program for an entire "family night." Sacred songs that are sung around the piano at home take on a new meaning and intimacy.

One delightful family group of my acquaintance takes especial delight in singing hymns at home. Occasionally the eldest son composes a short prayer hymn of thanksgiving which can be used as a grace at the table. This he has taught to his family, and it is now not an infrequent occurrence for the members of the group to bow their heads before a meal and sing this prayer rather than have someone offer verbal prayer.

Not to be neglected about the family altar is the prayer life of the group. I am mentioning this last, but it belongs first on the list for family worship. The children as well as the parents should let their voices be heard in this kind of conscious communion, for nothing so closely knits the ties of human relationships together as the moments when God's presence is a reality in the family circle. —*The Christian Advocate.*

People generally are realizing that without a spiritual awakening no peace or other plans will be much good. Nations cannot be depended upon to cooperate and stick to their agreements unless they recognize God as their real Ruler and Guide.

—*Roger Babson.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

National Family Week

With half our war time marriages threatening to end in divorce, with juvenile delinquency due to parental neglect reaching an all-time high, the American home may become our greatest war casualty. For war inflicts its first wound in the heart of the family. Separation, bereavement, dislocation, parental neglect, hasty, ill-advised, or frustrated marriages are all part of the costs of war. Yet with adequate spiritual foundations, the family can take it. And family life must be conserved and sustained especially in war time, for within its keeping are all of those values for the sake of which alone can the suffering of war be endured and justified. For this reason National Family Week is jointly sponsored and observed May 6-13, by the various religious communions of America.

Attention is called this year particularly to the resources for family living to be found in the Bible. Each communion urges its families to follow more faithfully the teachings and practices through which these "pages of power" may sustain and guide family life. Churches and synagogues are urged to expand and enrich their provisions for family counselling, parent guidance, and religious resources for family use.

Through National Family Week observances, general public attention is directed to the basic place of the family in a democratic society. The concern of the whole community must be aroused to conserve and improve family life as the best training ground for responsible democratic citizenship. Each community must be led to face its responsibility for providing a wholesome, healthful home environment for all its members. The responsible constructive forces of the community must be brought face to face with the rising tide of juvenile delinquency due to disrupted home conditions, and to increasing war-time hates, race prejudice and intolerance. These community forces must deal with the dangers arising from the neglect of children because of employment of mothers, with the hazards to home life involved in the temporary or congested housing of families in defense or camp communities. Provision must be made for children who are without adequate parental care, for youth without guidance, for homes without security, for families without a decent place in which to live. The community must accept responsibility for providing adequate facilities for health, education and recreation.

The observance of National Family Week in church, synagogue and community will focus needed attention upon these critical conditions and initiate plans for correcting them.

Rev. HARRY C. MUNRO, Secretary,
Inter-Council Committee on Christian Family Life.
Rev. EDGAR SCHMIEDELER, O. B. S., Secretary,
Catholic Conference on Family Life.
Rabbi AHRON OPHER, Synagogue Council, America.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, MAY 10, 1945. NUMBER 19.

Elon College Library 3X

A Mother Prays

I did not pray for my fine son,
I did not pray for anyone,
Until this hell, this holocaust
Brought danger of his being lost.
"O God," with anguished heart I cried,
"Be Thou forever by his side;
Protect, wherever he may be;
Then send him safely back to me."

And, as I prayed, I saw a line
Of soldiers marching. One was mine.
Could I ask God to single out
The one I cared so much about;
And always in attendance wait,
Leaving the others to their fate?
Thus, praying for my own dear son,
I learned to pray for EVERYONE.

—Harry E. Mendenhall.

NEWS AND VIEWS

Dr. J. H. Dollar attended a "Round Table" for denominational ministers in Washington last week.

Dr. James R. Clinton has gone from the Southern Convention and is now conducting evangelistic service in South Dakota.

Miss Pattie Lee Coghill spoke at First Church, Newport News, on April 29. Dr. George Shepherd was the guest preacher last Sunday evening.

Dr. I. W. Johnson has been suffering from an attack of lumbago, but we are glad to learn that he is much improved. He promises us a "Suffolk Letter" again in the near future.

"Bibles, Not Bombs, for Tomorrow's World," is the slogan of the campaign, May 1-15, of the American Bible Society, to provide funds for the eleven million volumes of Scriptures urgently needed by our Armed Forces, prisoners of war, and liberated peoples.

Since his return from the Southwest Pacific, Rev. Roy D. Coulter has been engaged as full-time pastor at Timber Ridge Church, Gore, Va., his work starting there the first of April. Two members have been received into the church. While visiting his parents in Alabama recently, he preached twice for Rev. J. D. Dollar at Langdale.

The annual Ascension Service of the Winchester Commandery of the Knights Templar was held at the Congergational Christian Church at Winchester, Va. of which Rev. Robt. A Whitten is the pastor. Mr. Whitten preached the Commandery sermon, using as his subject, "Prophet, Priest and King."

REVIVAL AT MT. OLIVET (R).

We had Revival Services at Mt. Olivet (R), April 15 to 22. Rev. Roy D. Coulter, of New Market, Va., did the preaching. He has served as a chief petty officer in the U. S. Navy for the past three years. Bro. Coulter did some good preaching, and the people responded in a fine way.

Prof. J. Owen Long, of Lacy Springs, Va., near Harrisonburg, was in charge of the music. Bro. Long's leadership always adds a great deal to a revival. He has a way of getting people to sing, children, young people and adults. We had special music from time to time furnished by local talent and visitors. Our Bethel girls' quintette sang for us at two services.

The Business Man's Evangelistic Club of Harrisonburg, with Dr. Dewey, their president, attended in a body one night, and on other nights some members of the club were present.

At the close of the meeting we received twenty-four children, young people and adults into church membership. We feel that much good was accomplished. Surely this has been a meeting this church will not forget.

Rev. D. M. Spence.

WORK AT BAY VIEW TO BE DEDICATED.

On Sunday, July 4, 1943, the newly constructed Bay View Congregational Christian Church opened its doors for the first time for public worship. This was a happy occasion for the former Ocean View congregation, because it meant new opportunities for service. On this date, however, the church had a debt of $4,700. One year later, on the first anniversary of the new church, it was reported that (with $700 assistance from the Mission Board) $1,700 had been paid on the debt. The congregation was thus determined that before the second anniversary of the new church the remaining $3,000 would be paid and it would be a "Debt Free" Church. This determination has been accomplished and May 6th, two months before the second anniversary, a Dedication Service will be held. For a small membership this is an accomplishment indeed.

The church, in its regular session, voted to have the Dedication Service on the Sunday marking the beginning of the pastor's fifth year with this congregation. During the past four years, 83 members have been received into the church, and the church has acquired the full-time services of its minister.

The work at Bay View is your work because your money has helped make this progress possible. I hope you are as proud of it as we are.

J. Everette Neese.

EYES OF THE WORLD ON UNITED NATIONS CONFERENCE.

By Cameron P. Hall.*

"In these early days of the Conference, it is mandatory that the people do not permit themselves to be taken on a detour by a vehement discussion on one single point. We must keep our perspective on the basic questions that are involved and the importance of the program as a whole." This timely advice was given at San Francisco by Commander Harold E. Stassen, United States delegate to the United Nations Conference and president of the International Council of Religious Education. The United Nations Conference is putting upon itself that discipline of purpose. It needs to be matched with similar self discipline by the peoples of the various churches in their understanding, support and prayer for its outcome.

Spiritual as Well as Human Unity Stressed.

It was indeed an historic and dramatic moment when Secretary of State Stettinus brought his gavel down upon the desk with three deliberate strokes, saying: "The United Nations Conference on International Organization is now convened." The promise for mankind that lies in those words gripped the 4,000 people who filled the opera house. This generation had taken the first step toward international organization. It was now launched upon the next step: bringing the conference to a successful conclusion.

Unexpectedly, the temporary chairman called for a minute of "silent and solemn meditation," catching the delegates somewhat unprepared. The Chairman was generous in his timing, and there was a full minute of united silence, as delegates from 46 nations sat quietly. To Mr. Stettinius' right, in the first seats of the auditorium, were the delegates from China. Behind them were Foreign Minister Molotov and his colleagues from Russia. Nearby were the representatives from Liberia. Far on the left sat those of Saudi Arabia, dressed in their desert clothes.

The eyes of all came to a focus upon a compact row of flags at the back of the platform—46 in all—arranged in alphabetical order, Australia the

(Continued on page 15.)

*This is the first of a series of weekly articles written from the United Nations Conference at San Francisco by Dr. Hall, who is the Director of Social Education of the International Council of Religious Education, Chicago. Dr. Hall is the staff press representative of the International Council at San Francisco.

V-E DAY

By BISHOP G. BROMLEY OXNAM,
President of the Federal Council of the Churches of Christ in America

The news of peace in Europe has been received by churchmen with enexpressible gratitude. Our sanctuaries are filled with worshippers whose hearts are too full for the celebration in the streets.

We were summoned to the terrible duty of war, but all the while we have yearned for peace. We gave our sons and our daughters that the children of tomorrow might be free. We would have found another way, but our enemies denied that way to us.

We have hated the very work of our hands. Because we know that man was not created to bomb, and burn, and kill. We were given minds and freedom to bring truth and goodness and beauty to the earth.

In the moment of triumph we cannot forget the tens of thousands of homes that will never hear the steps of the returning son, homes in which the father and the mother will behold the gold star nigh at hand, and envision the white cross far away. We are resolved to build a world worthy of the dead, fit for the living. It must be a world of law and order, of economic justice and racial brotherhood.

Churchmen know that justice must be meted out. They would not fall prey to the foolishness of false pity. But they are convinced that the builders of tomorrow must not be filled with revenge or blinded by hate. We would wash the blood from our hands, and in resolute humility turn to the duty of winning the greater victory of a just and lasting peace. The scorched earth of today must become the good earth of tomorrow. We must unite in all endeavors to relieve the hungry, to re-establish the dispossessed. Our love must cross the barriers that separate. The divisions of the church, the very Body of Christ, must be healed.

The guns are silent. Churchmen stand in the silence and seek to know the will of God. It is their prayer that his will be done on earth as it is in heaven. It is their resolve that there shall be peace and goodwill on earth forever and forever.

MOTHERS AND MORALS.

Mothers have special opportunities and responsibilities these days. They who have undergirded the spirit of our fighting men now have a great stake in the future peace of the world. Their inner poise and peace which has been reflected in the tranquility of the home should now find expression on the international horizon.

Mothers need to be reminded of their potential. They drank far too much of the $7,000,000,000 worth of liquor consumed last year. They have responsibility regarding the future values of civilization. They must create the indispensable centers for ennoblement and uplift.

A North Carolina judge made this arresting statement only last week: "I am amazed at the number of women of supposed culture and good breeding who take the name of God in vain, both in public and in their homes. I don't know what is to become of us. If womanhood fails, we are doomed, regardless of our victories on the battlefields."

This may be the kind of language or testament one would expect of a minister. But when a judge begins to preach, it is time for us to sit up and take notice. We need not be alarmists, but we should be realists about developing a new sense of dignity in womanhood, wifehood, and motherhood.

RELIGION IS NEWS.

Mrs. Harper Sibley of Rochester, N. Y., has been selected as American Mother of 1945 by the American Mothers' Committee of the Golden Rule Foundation. Mrs. Sibley is a woman of many interests. She is president of the United Council of Church Women and consultant delegate at the San Francisco Conference. Mother Sibley has six children and thirteen grandchildren.

Mrs. Thomas W. Smith of Richmond has been selected as the ideal, typical Mother of Virginia for 1945.

The Presbyterian Church of the United States has appointed a special restudy committee to review and re-valuate the present program of religious education. The committee, directed by Dr. Lewis Sherrill of the Louisville Theological Seminary, will attempt to determine from its investigation whether or not a change is required to adapt the religious education program to postwar needs. The church, realizing its responsibility for training young people, wants to have an adequate program ready for the postwar period. The committee, which is expected to continue until 1948, includes directors of religious education, a mountain missionary, professors of theology, rural pastors and representatives of public schools.

"The total number of unchurched people in the South today is equivalent to the entire population of this area in 1900," said Dr. Conets Redford before the Richmond Schools of Missions. "The mountain people of our territory constitute a large evangelistic opportunity," continued Dr. Redford. "They number 2,700,000, at least 70 per cent of whom make no claim to church affiliation. To describe the decline in evangelistic zeal in the South, he said, "In 1845 it took 15.1 Baptists to win a convert; in 1900 it took 20.6; and in 1943 it took 27.1. In the city of Richmond, the rate is one convert a year for every 40 members of Baptist churches." Speaking for the Baptist Board of Home Missions, Dr. Redford indicated that an expenditure of $2,000,000 will be needed in 1946 for maintenance and expansion.

Dr. Harold Ockenga, pastor of Boston's Park Street Congregational Church, addressed the third annual convention of the National Association of Evangelicals which met last week in Chicago. Dr. Ockenga declared that the roman Catholic heirarchy "is now reaching out for control of the government" of the United States. The following excerpts from his address were reported by the Associated Press:

"Political pressures by the nation's biggest congressional lobby, international schemeing, opposition to Protestant missionaries as hurtful to the good neighbor policy, are all phases of a concerted propaganda drive by press, radio, education and motion pictures to transform a fundamentally Protestant culture to a fundamentally Roman Catholic culture in the United States.

"Christianity in Latin America has been the greatest spiritual dereliction in Christian history. Protestantism and Catholicism account in large part for the difference between North and South American ways, because the autocratic, feudal state of the Roman church, and aristocratic leaders within the commonwealths or states themselves, keep a control of the people south of the Mexican Gulf."

THE REVEREND E. H. RAINEY.

The death of Rev. Eugene H. Rainey has taken from our ranks a competent and consecrated minister of the Gospel. Mr. Rainey died at his home in Evarts, Kentucky on April 28, and was buried at LaCrosse, Virginia on May 2.

Mr. Rainey was a graduate of Elon College and Yale Divinity School. As pastor of the Evarts Community Church, he skillfully blended the emphases of worship and social service. He spoke at the recent meeting of the Provincial Council in Raleigh and outlined the unprecedented opportunities for the expansion of our church in Harlan County, Ky. His experience and devotion to the people of that area will be difficult to duplicate.

Besides his wife, he is survived by two sons, Harlan Huff Rainey, who is in the armed services overseas, and Marvin Rainey of Evarts, Ky.; three sisters, Mrs. Marvin Moseley, Mrs. D. R. Moody, and Mrs. T. L. Titer; four brothers, G. R., A. B., F. C., and I. V. Rainey, his stepmother, Mrs. W. W. Rainey, and several nieces and nephews.

R. L. H.

India's Needs

1. *India, Victim of Both Famine and War.*

India, which holds more than one-sixth of the world's population, is the forgotten nation of the world. Her impoverished millions, who even in normal times were able to eke out only a bare existence, have suffered pitifully during the past three years, ravaged by a combination of famine and war.

The great famine that raged through Bengal and other provinces from the middle of 1943 to February, 1944, caused at least 1,000,000 deaths and left a tragic legacy. For every person who died from starvation a dozen survived. Undernourished and lacking the food to restore their health they are easy prey to diseases which daily claim victims. Malaria, amoebic and bacillary dysentary, cholera, skin diseases, night blindness, pneumonia and bronchial infections are the foes which old and young, their bodies wasted by hunger, are ill-prepared to fight.

Those who suffer most are the women and children. In Bengal alone the famine left 100,000 orphans and tens of thousads of women in the ravaged areas were left destitute. They subsist principally on rice or a native variety of sweet potato. Fish, meat, eggs, fresh vegetables and fruit, vital to rebuilding undernourished bodies, is beyond the reach of the meager funds of these people. Many thousands of the men in rural populations, due to the war's dislocations, are without means of earning a livelihood.

India's tragic plight, moreover, has been gratly accentuated by the war. The government, through fear of an invasion by the Japanese, put two million natives into uniform. In addition, India was a base for concentration of tens of thousands of American and British troops. On top of all this the war cut off much rice growing territory, upset an already frail transportation system, paralyzed the fishing industry in the mouth of the Ganges, and created countless other hardships.

Other highlights of this war-created situation are: The country's transportation system, always inadequate, is virtually monopolized by the military. Deteriorated rolling stock, depleted by shipments to the Middle East to meet the Axis threat there, moves troops and military supplies, The same is true of India's roads. Normally bad, there now is no labor, materials or money to keep them in repair. There are too few trucks for civilian supplies. The inevitable result of this situation on railroads and highways is that movement of desperately needed food and medical supplies to stricken areas is curtailed and sometimes stymied. In one area, East Bengal, where the network of the Ganges River makes life virtually amphibious, the people are without boats because the government requisitioned them early in the war when a Japanese invasion seemed imminent. Today the vast majority of those boats have been lost, destroyed or else have rotted into disuse. Thus there is both a complete breakdown of transportation in this area and the people are deprived of the fish which formerly provided them with much of their food.

Food prices, stimulated by vast purchases by the military, have skyrocketed from three to seven times pre-war levels. Wages have lagged and an Indian laborer who earns from eight to 20 cents a day, can afford only rice or other foods deficient in vitamins. Meat, fish, fruit and vegetables are beyond his purse. The Japanese occupation of Burma cut off one of the principal sources of India's rice supply and shipments from other countries for civilian needs have been drastically reduced as a military necessity. Thousands of war refugees who fled from Burma and other countries settled in Bengal and neighboring areas, bringing new diseases and imposing an additional strain on meager food supplies. The British and Indian governments, in the face of the war and political tension, have found it impossible to cope effectively with the situation. India lies almost prostrate, half starving and wracked by disease.

2. *America Responded to India's S. O. S.*

The cry of the dying and starving in India was answered in 1944. On January 13, 1944, the President's War Relief Control Board was informed by the American Mission in New Delhi ((diplomatic representation of the U. S. A. in India):

(1) That the relief needs of the civilian population are abnormal due to the famine;
(2) That there is extreme distress in the areas where great numbers of American forces are concentrated;
(3) That it is important to demonstrate to the Indian people that America is not indifferent;
(4) That supplies should be sent rather than money; and
(5) That the American Red Cross or the American Friends Service Committee (Quakers) should, with the aid of some American personnel, organize distribution of relief supplies in India.

The President's Board asked the American Friends Service Committee to organize a relief effort in Bengal and other distressed Indian areas. The Quakers accepted this call to service with the full approval of the American Government, the Viceroy of India, the Governor of Bengal and Indian leaders of every group.

The National War Fund promised financial support and contributed more than $540,000 up to September, 1944, through the British Relief Society. When its support ceased financial aid from two other sources enabled the Quakers to carry on. The A. F. L. and C. I. O. earmarked $200,000 of their contributions to the War Fund for India relief. Governor Casey, of Bengal, one time Australian minister to the United States, gave the Quakers a substantial sum from the Bengal Civil Relief Fund.

American Relief for India, Inc., is a citizens' committee organized late in 1944 to mobilize the necessary support to assure the continuation of the American relief program in India.

Its Board of Directors comprises: Refus M. Jones, Honorary Chairman; Henry F. Grady, Chairman; J. Edgar Rhoads, President; William Phillips, Vice-President; Guy Emerson, Treasurer; Frank Aydelotte, William Green, David Hinshaw, John Haynes Holmes, M. Albert Linton, Henry R. Luce, George Medalie, Philip Murray, Victor F. Ridder and Sumner Welles.

3. *What Americans Have Done for India.*

When the Quakers reached India to begin work, they found that the famine had been halted by vigorous action in which the British government, the Government of India and the Provincial governments had collaborated. Grain, shipped from Canada and Australia, had been distributed; food rationing and price control had been instituted; canteens and medical stations established and a campaign undertaken to cultivate an additional twelve million acres.

(Continued on page 8.)

CONTRIBUTIONS

MOTHER.

By Rev. E. T. Cotten, *Minister of Plymouth Congregational Church, Cincinnati, Ohio.*

On Sunday, May 13th, from pulpit and platform, and over the radio, with printed and spoken word, with instrumental and vocal music, sons and daughters around the world will pay loving tribute to their mothers living here or living in the eternal realms of glory. Well may we honor her who, after Jesus Christ is God's best gift to men—Mother. I realize that we should honor mother every day, but nevertheless, it is good that we have a special day to give her a special honor. For it was she who shared her life with us when as yet our members were unformed. Into the valley of the shadow she walked that we might have the light of life. In her arms was the garner of our food, and the soft couch for our repose. There we nestled in the hour of pain. Those same arms later became our refuge and stronghold.

It was she who taught our baby feet to go and lifted us over the rough places. Her blessed hands plied the needle by day and by night to make the little garments that we wore. She put the book under our arm and started us off to school, and did her best for us all through school that we might gain knowledge and acquire the ability to think and speak and write and do worthwhile things for our country and our God.

We are so prone to take the blessing of mothers for granted, and go heedlessly on our way, sometimes hurting their gentle souls, when we could be giving them joy. Often we underestimate what our mothers do because it is done so quietly. They have no headlines, no publicity. God alone reads much of the story of their devoted service.

Think of the years of sacrifice a mother has. She gives up the pleasures of life for the duties of home; she surrenders the gaities of her young companions and all her youthful fancies; she lays them on the altar of sacrifice, the cradle. When God places the little one in her arms she presses her lips to its satin cheek and soon forgets all her sufferings and counts it all a joy to make the sacrifice. She takes the roses out of her own cheeks and puts them into the faces of her children. Hers is a life of sacrifice for food and clothing and education. As you started out in the world for yourself you looked back at mother standing in the doorway. Tears kindled your eyes, perhaps, but as you turned your face away your eyes soon dried as you began to think of the prospects of the future. But the future toward which your mother looked was empty. Her home was empty. Her heart was empty. She had sacrificed that you might be prepared to make a success in life. Now she sacrifices again that you might go out into the world and succeed. But how lonely she feels none will ever know.

There are mothers who look and look for a letter from their absent children. The days pass and nothing comes. "Hope deferred maketh the heart sick." Write her a letter now. Write her often if she lives at a great distance from your present home.

Mother sees in her child what no one else sees, and calls out the child's best. She sees good where others see only evil. Our mothers have understood even our failures, and have stimulated us to new efforts and new successes. Mothers have high hopes. How beautiful our lives would be if we could only measure up to the dreams and hopes of our mothers!

Nothing on earth can make a true mother turn against her son or daughter. She will face poverty, disgrace, death itself, for the sake of her child. The more we need, the more she gives. There is no limit to a true mother's love.

I thank God for a patient, prayerful, energetic, wonderful Christian mother, who still lives and whose life has been an inspiration and a most helpful influence over my life from my earliest childhood until this day. She has been a thorough home-maker and an ideal mother of seven daughters and two sons. And I also thank God for a woman 82 years of age, still mentally alert, physically vigorous, jovial, congenial, a good Christian woman, who through all my married life of many years has been an ideal mother-in-law. No man ever had a better mother nor a more congenial mother-in-law. No wonder my heart is filled with reverence on Mothers' Day, and that every day I feel like kneeling in grateful gratitude to God for such holy and helpful influences.

"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." (Proverbs 31:30, 31.) I pray that young mothers may aspire and strive to be the right kind of mothers in this world. And I know some who are doing that.

Let us be good to our mothers. Let us be true to their ideals. Let us honor them with our words and our deeds. Let us follow in the footsteps of Jesus who so loved his mother that He did his best for her while He lived and while upon the Cross made provision for her welfare.

If your mother has been called to the eternal Home of the Soul, then wear a flower in her memory on Mothers' Day and try to live the kind of life that will bring honor and glory to her.

When?

When, waiting war's long turning, we awake
And find the aspirations of the heart
Burned on the beaches where our bodies break,
And shrines we toiled years building burst apart—
Numb to the quick we watch the white dawn grow,
And wonder what lands lie beyond the sun,
What burning plains, what mountains cased in snow
Turn on new poles, and with us beg to go
To the Great Builder now as man to man
To beg one humble look at the Eternal Plan.

—George Edward Hoffman.

The Workshop

MONEY AND THE CHURCH.

A Methodist layman from Chicago last month spoke straight from the shoulder about church finance before Los Angeles clergymen and members of church budget committees at a meeting held under auspices of the Church Federation.

The Methodist layman, a well-known church finance consultant, was H. P. Demand, who last year directed the highly successful ministers' pension fund campaign for the Southern California-Arizona Conference of the Methodist Church.

"Too many church members have based their standards of giving at depression levels," Demand told the group. "We are spending from 10 to 174 per cent more money for luxuries than we did in 1929, but our giving to churches and philanthropies is still under 70 per cent of what it was in 1929, even though our income has jumped from 82 billion to 158 billion."

His advice was to "stop this everlasting begging for money for the church and begin to sell the Kingdom of God and the Church." He then gave concrete suggestions on the technic of selling the church and its program.

UNFAITH INCREASING.

Not because people are different now, but because urban life militates against organized religion. Further, rural America is being disorganized by industrialism. Thus religion is being attacked on two fronts. The Roman Church has taken cognizance of this condition, and has undertaken a new and virile country-life missions program. So far, our Church merely lists each year, complacently, the number of closed churches and, perhaps points out that the remaining churches now have larger memberships. But that is myopia. It ignores the fact that the small churches, and largely rural churches, are the feeders of the Church. Today's city churches have drawn largely their membership from the country.

Well, if "free" churches can't adapt themselves to the new needs, the authoritarian churches will. And we should applaud them for finer insight then is ours.

Also, the heart of the American cities is dying, while civic leaders plan new roads and isolated projects, which, all in all, will merely take the substantial people out of the city, leaving growing slums. Then these blighted areas are abandoned by the "free" church.

A "must" project for every city church, including ours, should be one or several missions, Sunday Schools, in the downtown section. We could do it easily, had we the mind to the work.

J. C. F. Green.

YOUTH COUNCIL.

Experience has proven that many heads are better than one. Hence the suggestion that local church youth work out plans and programs and carry them out by a Council.

Such a council may take three forms: (1) one person or a young married couple may serve as sponsors—they, plus your officers and committees make up the council; (2) a group of five to ten couples in the church with varied abilities to assist the sponsors, plus the youth officers and committees; (3) or, where there are several youth groups in one church the sponsor or advisers, the officers and committees, chairmen from each group, at least one person from the Christian Education Committee of the church, plus the minister who is ex-officio members of all committees.

All three forms of youth council are being used successfully in many of our churches and other denominations all across the country.

Carl R. Key.

A PRAYER FOR THE INNOCENT.

"We lift up our hearts for the folk of all nations, who are innocent victims of catastrophe. We remember before Thee families who wanted peace not war, little children who had done nothing to deserve war, young men whose ambition was to create beauty, discover truth, and serve mankind, who now go forth to kill, women who wait for those who will never return, and innocent lands whose citizens are killed in their own streets, and harried in their own countryside. Open Thou the heart of this nation, we beseech Thee, in benevolence to help wherever help may go, and grant that our eyes may yet see the victory of righteousness over injustice, and peace over war."

—From a prayer by the
Rev. Harry Emerson Fosdick.

FROM THE MAIL BAG OF THE CIRCULATION MANAGER.

The Superintendent's office at Elon College handles subscriptions to The Christian Sun. Mail which comes here concerning our Church Paper is interesting and varied. Let us share with you some of our correspondence, of both the "pro" and "con" kind.

What Is the Answer?

"To discontinue or not to discontinue," that is the question. Some expect the paper to be discontinued the day the subscription expires, many are sure it will continue coming until they get around to paying for it, others have always paid at the end of the year. The Board of Publications has suggested that those more than three months in arrears be discontinued. It is a problem, as evidenced by the following:

Thanks so much for continuing my **Christian Sun** until I could get the money to send for it.

My subscription expired in June and I thought the paper would discontinue. However, it has been coming ever since. I am enclosing two dollars. Please discontinue at expiration."

Enclosed find $2.00 for which please renew my subscription to **The Christian Sun.** I am sorry I had to be so late with this.

Enclosed find $1.00 to take care of the six months you have continued to send **The Christian Sun** without my renewal. Please discontinue it **immediately.**

At this late hour am enclosing check for renewal to **The Sun.** Sickness accounts for my lateness.

Enclosing $2.00 for my subscription to **The Sun.** Please don't ever let it stop coming.

Another question raised by some is the advisability of sending notices to subscribers when their subscription is about to expire. We have been notified that one person will not renew any more if she receives a "dun" for her paper. The majority, however, seem to appreciate the reminder:

I enjoy reading **The Sun** a lot. Sorry I forgot to send my money. I thank you for reminding me.

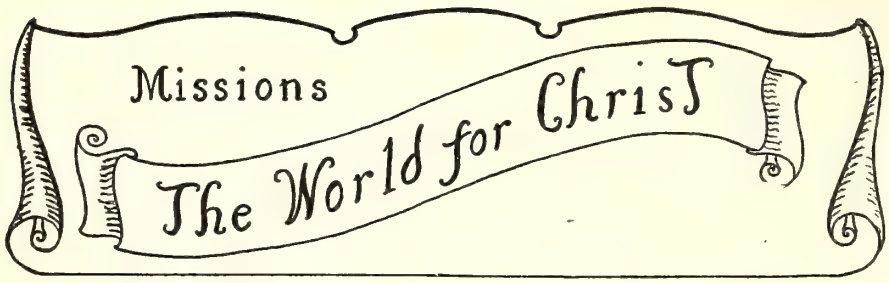
Sorry I overlooked sending my check earlier. Thanks for reminding me. Surely do not want to miss a single issue.

Pleasing Correspondence.

The great majority of the letters received, of course, are of the pleasant type. Here are a few samples:

I have been reading **The Sun** for 65 years and enjoy it very much. It helps me so much.

(Continued on page 13.)



THE OPEN DOOR.

The American Board of Foreign Missions, Boston, is calling for 229 recruits for Christian service overseas between now and 1949. The list includes educators, ministers, social service workers, doctors and nurses to go to Africa, India, China, Ceylon, South America, Europe, the Near East, the Micronesian Islands, and the Philippine Islands.

"After years of war, of fear, of suffering and starvation there is a spiritual desolation spreading over all the earth," says Dr. Hugh Vernon White, of Berkeley, California, former Educational Secretary of the American Board, in the foreword of the new catalogue on "Openings for Christian Service Overseas."

"Relief is needed but no surface healing of material aid and reconstruction will suffice. The rut of mankind is too deep. It calls for a physician who brings men faith in a loving God and whose own life is a testimony to that love. This is the way of Christ, His Gospel and His work. Whoever undertakes the continuing mission of His love is true friend of man in a day of world tragedy and friend of Christ in a day of world opportunity," adds Dr. White.

The standard of educational qualifications for these workers is high. The American Board requires college or university graduation or its equivalent, plus professional courses with appropriate degrees. Good health is a requisite. Only rarely is a candidate over 30 years of age accepted. Primarily, the American Board seeks volunteers for career or life service. There are, however, a few short-term positions.

"The Christian character of each applicant must be satisfactorily attested. The touchstone of personal fitness in this service lies in the realm of commitment to Christ and to his way of life," says Rev. Robert E. Chandler, 14 Beacon St., Boston, from whom details may be secured.

The range of appointments needing to be filled is wide, running from an agriculturist among the Ovimbundus in Africa to a doctor in a hospital at Diongloh, China. Under the term "minister," which means an ordained man, the needs include heads for theological schools, supervisors of large fields of endeavor in rural areas among less privileged peoples, colleagues and counsellors to Zulu pastors in Africa; teachers in home economics; experts in adult education, camp work and child care; men trained in teaching carpentry, masonry, tailoring, and agriculture.

GOES BACK TO LAND OF BIRTH.

Miss Frances Louise Whitaker, R. N., daughter of Rev. and Mrs. Robert Burdette Whitaker, of Ferndale, California, has been accepted as a Congregational missionary nurse under the American Board of Foreign Missions, Boston, for service in China, the land where she was born, and where she has lived nearly half of her life.

Miss Whitaker received her R. N. this spring from the University of Oregon, Portland, where her address was the Multnomah County Hospital at Marquam Hill. She is at present residing with her parents in Ferndale, California, looking toward possible further study until war conditions make possible her return to China.

Born in Peking, Miss Whitaker was educated in North China American schools, at Willamette University, Salem, Oregon, San Jose, California State College, and the University of Oregon, Portland.

Her early life was spent in a typical mission home in Lintsing, Shantung Province, where her playmates were the local Chinese children and her own brothers and sisters, one an adopted Chinese sister.

When ill health forced her family to return to the United States, in 1929, Miss Whitaker had her first experience in an American school, as she entered the third grade. In 1938, however, the Whitaker family were able to go back to China, where Miss Whitaker lived in Peking and Tungchow until 1940, when she came to her homeland for her college education and professional training.

MISSIONARY OFFERINGS.
WEEK ENDING MAY 3, 1945.

Sunday Schools.

Ether, N. C.	$	1.00
Auburn, Raleigh, N. C.		5.25
Turner's Chapel, Sanford, N. C.		4.20
Elm Avenue, Portsmouth, Va.		27.18
Antioch, Harrisonburg, Va.		8.85
Linville, Va.		26.43
Bethel, Elkton, Va.		20.00
Cypress Chapel, Suffolk, Va.		10.90
Wentworth, Raleigh, N. C.		25.88
New Hope, Harrisonburg, Va.		5.33
Apple's Chapel, Gibsonville, N. C.		39.61
Total	$	174.63

Individuals and Churches.

Antioch, Windsor, Va.	$	26.45
Auburn, Raleigh, N. C.		14.00
High Point, N. C.		20.00
Dry Run, Seven Fountains, Va		6.43
Randleman, N. C.		30.00
South Norfolk, Va.		100.00
Total	$	196.88
Total for the week	$	371.51
Previously acknowledged		21,166.51
Total since Sept. 1, 1944	$	21,538.02

MATTIE COX PARKER,
Secretary.

INDIA'S NEEDS.

(Continued from page 5.)

The British and Indian business men had rallied with financial support. Essential medical supplies were lacking and were available only in the United States.

At the start the American relief workers established an organizational "blue print" and principles that contributed immeasurably to the success of their work. Few in number, even when augmented by British Quakers, the Friends Service Committee workers devoted themselves to showing the people of India how they could help themselves. Local agencies were used to distribute supplies and these outlets included such diverse groups as only India offers—Hindu, Muslim, Baptist, Red Cross—200 agencies in all maintaining 4,500 different centers. Included were 88 Christian missions, Protestant and Catholic. It was decided that supplies would be distributed without distinction as to religion, caste, or polities. The people were told that the aid had come from Americans.

American aid, administered by Americans, has brought to India's suffering humanity the food to build wasted bodies, drugs to fight disease, and funds and counsel to aid in their rehabilitation. Milk, vitamins and sulfa drugs share with the relief workers the credit for the success so far attained. More than 150,000 daily attend canteens set up in many villages, for children and mothers,

(Continued on page 9.)

News of Elon College

By President L. E. Smith.

THE CHURCH COLLEGE CONFERENCE.

The annual conference of church-related colleges in North Carolina was held at the O'Henry Hotel, Greensboro, Wednesday, May 2, at 10:30 A. M. Because of government restrictions on travel, the delegation was limited to two from each college, except those colleges in or near Greensboro. There are twenty-six member colleges. There were twenty-six representatives present with sixteen colleges represented.

This was a business session and no occasion for addresses. There were two principal items, however, on the prepared agenda.

The first had to do with surplus property that is now available to colleges and will be available in quantities at the close of the war. A government official from Washington, representing surplus properties, was present and gave the conference valuable information and helpful suggestions. It is possible that the church colleges, after the state schools have received what they want (they will have ten days in which to make their selection) may receive material at a nominal cost. There will doubtless be plenty and this will be an opportunity for the colleges to replenish certain materials that have reached a low ebb during these years of scarcity and government ration.

The other item on the agenda had to do with the colleges an the Seventh War Loan. It was proposed that the church colleges of the state join with the Government and others in an appeal to our citizens to support the Government in this effort by buying bonds, and that we urge the friends of Christian education to buy in the name of the college or colleges that they select. The item was voted.

The executive committee of the Council is to form the organization and conduct the campaign. The organization will consist of the elected executive committee of the Council of Church-related Colleges in North Carolina, and one representative from each member college. There will also be honorary members from business and professions within the state. There will be a general chairman, honorary chairman, a secretary-treasurer, a publicity agent, and an executive secretary. The executive secretary will be a salaried representative and will give his entire time to the campaign for two months. This is to be a united effort on the part of our church-related colleges and we are hoping for good results.

The average church college is having rather difficult times right now. Reduced enrollment and high prices for supplies and labor make it hard to stay within an adopted budget. There are plenty of public spirited citizens who know the value of Christian education and are willing to contribute to its support. The states seem to have plenty of money and are very generous to tax supported schools. The church colleges need help, and if they are to continue, they must be supported more generously than they have been. This is a fine opportunity to show your interest and buy bonds in the name of your college. *Buy Bonds in the Name of* Elon College, a Corporation, and forward the same to the College. You will thereby help your country, help your college and benefit yourself. *Buy Bonds in the Name of* Elon College, a Corporation.

FIFTH SUNDAY OFFERINGS.

Offerings received for the College by Sunday Schools and churches are coming in at an encouraging rate. For the past few years offerings for the College from Sunday Schools and churches have been increasing year by year. The present year is no exception. We are running several hundred dollars ahead of last year as of even date. This is most helpful since the spring and summer months are the periods in which the college most needs outside assistance. Your church, by sending its contribution now, will give support to the College at the time it needs it most. Your cooperation is greatly appreciated.

Previously reported	$2,878.58

Sunday Schools.

Eastern N. C. Conference:	
Chapel Hill	$ 6.24
Turner's Chapel	1.79
Eastern Va. Conference:	
Mt. Carmel	10.90
Oakland	7.54
N. C. and Va. Conference:	
Apple's Chapel	4.93
Durham	27.48
Hines Chapel	7.32
Ingram	8.10
Western N. C. Conference:	
Ether	2.00
Hank's Chapel	5.47
Pleasant Ridge	15.26
Va. Valley Conference:	
Antioch	14.46
Bethel	7.00
Concord	3.00
Linville	10.83
New Hope	11.50

Churches.

Eastern N. C. Conference:	
Morrisville	2.30
Eastern Va. Conference:	
Old Zion	25.00
Rosemont	75.00
Richmond, First	50.00
Western N. C. Conference:	
Pleasant Grove	3.85
	299.97
Grand total	$3,208.55

INDIA'S NEEDS.

(Continued from page 8.)

nursing and expectant. Evaporated milk sent from the United States, and some from other countries, too, is distributed by the India Red Cross under Quaker supervision.

Multi-vitamin tablets — 30,000,000 of them from the United States— have been distributed by local committees through a distribution that is systematic and controlled. The reputation of the "little black pills" previously unknown to the natives has spread. To them it is "magic" as it builds vitality to fight disease that menaces them and combats night blindness and skin afflictions from which many suffer.

Two million sulfa tablets have served as a spectacular aid to the medical men's battle to combat streptococcal infections, dysentary, cholera, sores and venereal disease. Other basic medicines, such as atabrine to fight malaria, have been supplied from America to supplement the government's meager supplies.

Rehabilitation has been aided through establishment of training centers where weaving, cane making, pottery, sewing and embroidery are taught. Widows and children eagerly attend. With small loans destitute fishermen, cane workers, carpenters and weavers are aided to buy nets, boats, cane, tools and thread to again become self-supporting.

4. *Funds Are Vital to Sustain Relief Program.*

Approximately $100,000 monthly is needed to enable the Quakers to carry on this practical and effective humanitarian work of mercy in the name of America.

American Relief for India is making a direct appeal to the American people to contribute $1,200,000 to sustain the relief work during 1945.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

ALBERT SADD OF THE GILBERT ISLANDS.

By The Rev. Norman Goodall.

I couldn't start better than by telling you a rather typical incident in the short life of Alfred Sadd. A British government officer on one of the northern Gilbert Islands was sitting in his bungalow working when his door was flung violently open and a cheery voice announced: "Good morning. I'm Sadd."

"Really?" said the officer, "I'm sorry to hear it. But I must say you don't look or sound very melancholy. Make yourself at home." And that's exactly what Alfred Sadd did.

This gay, breezy entry of his into a new situation was completely characteristic of him. He never needed an invitation to make himself at home. He was at home in all sorts of circumstances and with strangers as well as friends. And in defiance of his name he was the embodiment of cheerfulness. When he was killed—killed in cold blood—someone who saw him die remembers how chiefly for the way in which he kept up the spirits of his fellow prisoners. This kind of thing was second nature to him.

Sadd belonged to a British family and spent his boyhood's years within easy range of river and sea. Boats were his daily companions and he became a yachtman of considerable skill. Very nimble with his hands, he was never at a loss for coping with a practical emergency. I knew him as a grand traveling companion; he would have made a born leader.

Before he left school (he was at the Lays School, Cambridge) he knew that he was meant to be a missionary, and from those early days to his early death (he was only 33) his varied gifts and interests were concentrated on this one great purpose. This didn't mean any narrowing of his activities. He knew he was in for a job in which a man can't be too versatile. As a theological student he was still the cheerful inventor of new excitements. I remember that at a certain student conference he spent half his time constructing a twenty-foot whale for use in staging a dramatic presentation of the story of Jonah. Of course he played the part of Jonah, was chucked overboard with gusto from a stage ship, swallowed by the whale and duly vomited on to dry land. At another religious conference where the meetings were held in a great marquee a roaring wind threatened the stability of the proceedings, so Sadd turned up at one of the meetings with twent yards of rope wound round his middle in joyful anticipation of the worst.

When the time came for the fulfilment of his vocation he was sent by the London Missionary Society to the kind of parish for which such a lad was born. It consisted of two million square miles of sea and two hundred square miles of land. This was the Gilbert and Ellice Islands Colony in the Central Pacific. Parish itineration is by canoes, whale boats and a little two hundred ton schooner, the John Williams V.

It's worth noting that name, by the way, for it links today's heroism with the beginnings of an old and noble tradition. It's almost a hundred and fifty years since the London Missionary Society was launched and began its work as the pioneer mission in the South Seas. "Behold," said one of its founders, "The astonishing clusters of the South Seas islands," and one of the people who beheld and acted was an ironmonger's apprentice, John Williams. I think he and Sadd would have found a lot in common. Williams built himself a ship out of oddments, a wonderful Heath Robinson affair. He called it "The Messenger of Peace," and in it he followed in the wake of Captain Cook, his boyhood's hero. Then he brought back to England such a story of adventure and of the wonders of the grace of God that the Corporation of London voted a contribution towards the purchase of a better ship and off he went on further exploits. Explorer, botanist, writer, evangelist and pastor, he did an amazing job in the Cook Islands, Samoa, Tahiti, and the New Hebrides. On the foundations that he laid there have been built up communities of folk who long ago exchanged their barbarities for the arts of peace and who in turn have sent out their own missionaries. But achievements of this kind are not accomplished without sacrifice, and Williams paid the price of a martyr's death. These ships have carried a great succession of adventurers; others of them martyrs, too, like James Chalmers, of New Guinea. And the latest in the succession, in this centenary year of the ship, is Alfred Sadd.

With this vessel as his home, and the vast spaces of the Gilbert and Ellice Islands Colony as his parish, Sadd came into his element. All his gifts found full employment and he revelled in the difficulties of the job. Not that it was without costliness. This most companionable of men had to accept a life of great isolation. A coral island home is romantic enough from a distance, but to settle down in it for years, with a thousand and one discomforts and inconveniences is no joke. Sadd was sensitive enough to know this, and there must have been times when the price was heavy. But he paid it with indomitable courage and unquenchable cheerfulness. "I wouldn't be anywhere else in the world," he wrote.

Then came Pearl Harbor. At the time there happened to be only a very small company of missionaries in the Gilberts: Sadd, a woman teacher, and a senior missionary and his wife, who were within a few years of retirement. Their headquarters was on an island that could not be defended, and the government decided to evacuate. The authorities insisted on the women leaving and urged that the men should go too. Sadd took the line that his senior ought to leave, if only to be fit to come back for a few years' reconstruction after the war. He himself would stay. He was unmarried. There was work he could still do. It would be better for the islanders if one European remained. He was sure he ought not to go. In fact, he refused to. "Unless I'm taken by force," he said, "I stay." As a matter of fact I had discussed this very point with him when I was in the Gilberts just after the outbreak of war in Europe, so I wasn't surprised when he sent me his decision in a letter which finished up:

> "If the Japs come they come and that will be that, and if they don't this will continue to be this, and there's nothing more one can do about it. And anyway, I've finished the accounts of

(Continued on pagge 13.)

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Boys and Girls:

This Sunday is Mother's Day. I hope that you will be able to do something to help make the day happier for your mothers. You need not feel that you have to buy her something with money. There are things which you can do for her that money cannot buy. One of the things which you can do is to help her with the work about the house so that she can get off to Sunday School with you, and not stay at home until church time or worse, still stay away from church because you have not helped.

Your mother wants you to be interested in attending Sunday School and the church services. If you will go without urging, then you will save your mother much worry and anxiety. If you are a boy or girl whose father is away in the Service, your mother will be very happy if you can remember some of the nice things which your father used to do for your mother and do them on this Mother's Day, for him.

Do your best to help make a happy, helpful home. Learn to be courteous and kind to visitors. Helping to entertain your guests while your mother is busy giving the finishing touches to a meal; can be a great help to your mother.

Do your part in helping to observe family devotions hour. Take your turn at giving thanks for meals. Pray for your parents, brothers and sisters. Pray and work for a home where anyone would feel welcome and happy!

May God keep you and yours on this and all days.

Sincerely,

Dorothy Todd.

BOTH ON THE SAME SIDE.

By Laura Gray.

Issued by the National Kindergarten Association.

"No, Patricia-Ann, you may not leave off your coat—even if the sun is shining. You've only just recovered from a bad cold!"

"Please, Mother," begged the eight-year-old. "I can't skip in this coat; please let me go without it. All the other girls are leaving off their coats."

"No!" Mrs. Ellwood gave her daughter a final look, took her purse and stepped out to do the morning's shopping. It was one of those days in spring—hot one moment, cold the next; a blaze of warm sun, a gust of icy wind.

When she returned an hour later, there was Patricia-Ann down the street, gaily skipping—and without a coat! Certainly that young daughter must be taught to obey!

In his study Mr. Ellwood was busy with plans for a house he was to build for a client. "John, I'm worried," began Mrs. Ellwood; "Patricia-Ann has directly disobeyed me."

The door opened and the curly-haired child burst in. She hesitated a moment when she saw her mother, then, "Hi, Mum!" she ventured, smiling roguishly.

"Patricia, why did you leave off your coat, when I said you were to keep it on?" Mrs. Ellwood asked sternly.

"Because Dad said I could—didn't you, Daddy?" The child looked from one to the other, an imp of mischief in her shining eyes.

There was an uncomfortable moment of silence; then good sense came to the rescue. "Well, if Daddy said so, then it is all right," Mrs. Ellwood answered. "This is Daddy's house as well as mine. You are his daughter, too. What he says is just as important as what I say."

Later, alone with his wife, Mr. Ellwood said, "Mary, I'm grateful to you for upholding my decision to Patricia-Ann today. The little monkey! She didn't tell me you'd forbidden her to take off her coat. She looked hot, the sun was shining, and you were out. I must have a talk with that young lady. In the future I shall refer her to you when she asks for permission of that sort."

Quietly and without irritation, when Patricia-Ann was going to bed that evening, her father talked the matter over with his little daughter and asked her if she thought it was playing the game fairly to do what she had done.

"No, Daddy, I guess it wasn't, but it's no use anyway, you and Mum are both on the same side!" came the clear answer.

This may seem a small incident. So it is, but it has to do with a fundamental principle with reference to married life that is far from small. Mother and father must stand together. Any differences which may occur should be worked out when the children are not present. For parents to differ is reasonable and desirable, and two heads are better

(Continued on page 14.)

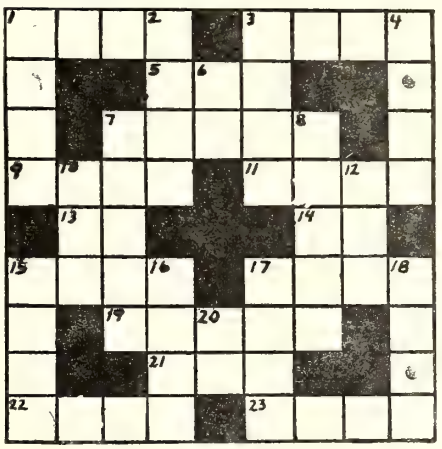
CROSSWORD PUZZLE.

ACROSS:

1. A ruminating horned quadruped with long hair.
3. A large bundle tied up for carriage.
5. Right hand act. (abbr.)
7. To train.
9. Naked.
11. An instrument of manual operation.
13. Note of musical scale.
14. Married Woman. (abbr.)
15. To cut lengthwise or into long strips.
19. Organs of smell.
21. A girl's name.
22. Government system for conveying letters, etc.
23. A knot; knob.

DOWN:

1. To snatch.
2. Any woody plant having a single trunk and branches.
2. An agreement.
4. A broad flat vessel used on the Maine coast.
6. Laughter sound.
7. To educate.
8. Abodes.
10. One's entire possessions.
12. To be in debt.
15. Impurities which rise to the surface of liquids when boiled.
16. Labor oppressive to mind or body.



17. A vegetable that grows above the ground.
18. Pipe; subway.
20. South Dakota. (abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. King; 3. Cool; 5. L. I. H.; 7. Queen; 9. Drum; 11. Fame; 13. Ni.; 14. Va.; 15. Back; 17. Says; 19. Kneel; 21. Eve; 22. Wave; 23. Down.

DOWN: 1. Kind; 2. Glum; 3. Chef; 4. Lame; 6. Ie.; 7. Quick; 8. Naval; 10. R. N. A.; 12. May; 15. Brown; 16. Knee; 17. Seed; 18. Soon; 20. E. V.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE DEFEAT OF THE SOUTHERN KINGDOM.

Lesson VIII—May 20, 1945.

Memory Selection: *"The Lord knoweth the way of the righteous; but the way of the wicked shall perish."*—Psalm 1:6.

Lesson: I Kings 12:1-17; II Kings 11-25; Jeremiah 18-39.

Devotional Reading: II Chronicles 36-39; 7-14.

The Division of the Kingdom.

We learned in last Sunday's lesson about the division of the kingdom—how then ten Northern tribes revolted against Rehoboam's high-handed and hard-hearted policies, and established a separate Kingdom, which after many vicissitudes, finally fell in 722, when most of the people were carried off into captivity. It was, as was pointed out, a checkered story with its highlights and its shadows, its rhythm of a nation sinning and repenting, of good kings and evil kings, of intrigue and backsliding and decay and final destruction. We come now to the fortunes of the Southern Kingdom.

The History of the Southern Kingdom.

II Kings, chapters 11-25, gives the story of the Southern Kingdom. It is, as one writer says, "the history of a dynasty." David had set his mark indelibly upon the little tribe of Judah, and although at times the lamp or torch of David burned feebly, and sometimes seemed on the verge of extinction, it always kept burning. The king was the person around whom the hopes of the prophets and the people revolved, although they were constantly disappointed. An ideal was always bound up with the royal office which kept it, in a peculiar sense in the sight of the people. Jerusalem represented as no other place could, the national unity, while the Temple of Solomon was the only building worthy of the national faith.

After the fall of Samaria, the little kingdom of Judah stood pretty much alone, but it gathered unto itself the whole national spirit. There began at this time the identification of a single tribe with the people at large, and thus was the term Jew born, a Jew was primarily a man of Judah. It is incorrect to apply the term Jew or Jewish to the times before the fall of Samaria.

One cannot go into detail regarding the reigns and the ramifications of the kings of Judah. Rehoboam, her first king, was about as inefficient and incompetent as a man could be, and things went from bad to worse during his reign, culminating when Shishak, the king of Egypt, invaded the land, stripped the temple of all the treasures which Solomon had put there, including the golden shields, and also spoiled and ravaged the king's palace. Abijah, Asa, Jehoshaphat, Jehoram, and Azariah—thus the dynasty reads, a mixture of the good and the bad. Asa and Jehoshaphat were better than the usual run of Judean kings, and their reigns were marked by domestic prosperity and foreign friendly relations.

One woman appears in the list, Athaliah, the daughter of Jezebel, who inherited all of her mother's ruthlessness and determination. She thought she had put to death all the royal descendants who might be eligible for the kingship, but overlooked Joash who was saved by the wife of the high priest, and who after six years in seclusion, was crowned king in a sudden and bloodless revolution, Athaliah being the only one to lose her life. Joash "did that which was right in the eyes of the Lord, and reigned forty years. He set apart a portion of the temple income for the restoration of the building. Later he was forced to pay tribute to Hazael. His son Amaziah boldly and recklessly challenged the king of Israel and took a good licking, being forced to give hostages and to pay a heavy indemnity.

Uzziah, or Azariah, reigned fifty-two years. He strengthened his kingdom against its enemies without, and caused it to prosper within. He was a friend of the farmers and developed the resources of the land. But later he became proud and when his heart was lifted up he did corruptly and trespassed against the Lord. He was stricken with leprosy for his disobedience in burning incense in the temple. It was upon Uzziah's death that Isaiah saw his vision of the Lord high and lifted up in the temple.

Ahaz followed Uzziah, and led the people again into idolatry and godlessness. He not only worshipped in the high places; but he robbed the temple of its treasures and closed it. Hezekiah, his son, was one of the best of Judah's kings, and instituted many reforms, aided by the prophets Isaiah and Micah. He also re-instituted the feast of the Passover.

After two brief reigns by two of the worst kings of Judah, Manasseh and Amon, Josiah came to the throne. He was a good king and is known for two achievements: the removal of the high places, the idolatrous places, and the repairing of the temple. It was during the repairing of the temple that "the book of the law" was found, which most scholars agree was the major part of the book of Deuteronomy. It was this fact that led to the reforms which Josiah instituted. After a long and good reign he was killed in battle when he foolishly engaged the armies of Necho II, of Egypt.

There were a few more kings after Josiah, whose reigns were brief and weak. But the end was in sight. And in 597, and finally in 586, the Babylonians came up, laid siege to Jerusalem and finally laid waste the land and carried the best of the inhabitants into captivity. It was the end of the Jewish nation as a nation, but it was not the end of the Jewish nation in the moral and spiritual history of the race. God works in mysterious ways, his wonders to perform. And even out of a decadent nation and in devious ways he was fulfilling his purpose.

Jeremiah the Prophet.

One of the commanding figures of the later years of the kingdom of Judah, and during a part of the exile was Jeremiah, one of the greatest of the prophets and the greatest of men. He was a rather sensitive, retiring kind of man, but courageous in the things of the spirit. He dared to stand against princes and kings. He leclared an unpleasant message, pronouncing doom upon his beloved nation. Then he preached forgiveness and restoration. It was Jeremiah who emphasized religion as an individual matter. He also discovered a new and deeper meaning to prayer. He is known as the prophet of the second chance. Today's lesson gives one of his most effective messages—the story of the potter and the clay.

The boys and girls can't come home until V-J Day. Hasten that day by buying all of the Seventh War Loan Bonds that you possibly can. They are doing their part. Do yours.

ALFRED SADD OF THE GILBERT ISLANDS.

(Continued from page 10.)

this Gilbert Islands Mission and they've been duly audited, so what do the Japs matter?''

To commemorate him a new ship was built, bearing the famous name. For a full appreciation of that last sentence it should be known that he found account keeping a great trial to the flesh. ''I look upon accounts,'' he once wrote, ''as having an almost entirely utilitarian value. Therefore I maintain that if an error is only going to cost the Society sixpence you are not justified in spending much more than six penny worth of time in seeking and correcting it.''

So he was left—with his accounts duly audited. I managed to get a wireless message to him soon after this, telling him of our gratitude and wishing him well. He was able to cable a reply—the last wireless message to leave the island before the Japanese occupation. It was the shortest cable I've ever received; just one word—''Thanks.'' For eighteen months after that there was silence.

We wondered a lot about him. For a long time it wasn't very clear whether the Japanese were in occupation or whether they'd just made a nuisance raid and destroyed all means of communication. Later we gathered that life had gone on pretty placidly for a long time. Inter-island visitation was no longer possible, of course, so the loneliness must have been all the greater. His stock of tinned food (needed by a European to supplement the very limited and monotonous diet produced on the island) could not be replaced. But there was work to be done, schools to be looked after, a little theological college to be kept going, medical work, translation work, preaching and pastoral service. Sadd just carried on cheerfully and patiently with all this, and more than a year after his death his faithfully written reports on this period duly reached us. But by this time he had met—and passed—his biggest test of all. And he'd met it with his incorrigible cheerfulness. What happened can best be told in the words of a native parishioner whose letter reached us only recently.

The Japanese had come and Sadd was hauled up before the local commander. ''He went,'' wrote his Gilbertese friend, ''without fear. He was not all troubled or heavy-hearted.''

''Then''—the letter continues—''when they reached the commander's headquarters, a Union Jack was spread out in his path so that he would tread upon it. But on reaching the flag, Mr. Sadd stooped odwn, took it up in his hands, kissed it and presented it to the officer who was sitting beside the commander. The Japanese marvelled at h i m a n d stared * * *''

The next brief period is a bit obscure. He seems to have been a prisoner for a time and to have been put on to forced labor. Then, with the first stages of the battle for Tarawa—in which two thousand Americans lost their lives in the landing—it seems that the Japanese expected trouble with their handful of prisoners—about twenty Europeans and New Zealanders. So they decided to get rid of them all—by death. Here is the same native's letter again:

> ''They stood in line, Mr. Sadd in the middle, and presently Mr. Sadd went out and stood in front of them and spoke words of cheer. When he had finished he went back and stood a little in front of them so that he would be the first to die. Then came a Jap and struck him with his sword and all the Europeans clapped their hands and were happy and unafraid when they saw his courage.''

Well, there's a story of a very gallant gentleman. He's not alone in his heroism, his devotion to duty, his cheerfulness. Thank God these qualities are being proved in thousands. But there's something about his life, in its single-mindededness, the purpose to which everything else was subordinate, and the faith in which the worst was met and conquered, that carries its own peculiar power.

When rumors of the end first reached us they came with the official announcement that he was ''Missing, believed killed.'' I took the liberty of altering this phrase, making it read: ''Missing, believed immortal.'' It's more to the point, isn't it?''

FROM THE MAIL BAG OF THE CIRCULATION MANAGER.

(Continued from page 7.)

I want **The Sun** to continue shining in my room, where I have been confined for the past three months. I enjoy reading it very much.

I am sending money to renew my subscription for the paper. I am 77 years old and have taken **The Sun** for years and appreciate it.

I am enclosing check for $2.00 for a year's subscription to your paper. I saw your advertisement in **Advance.** (About a dozen new subscriptions have come to us through **Advance.**)

My husband is serving overseas as a chaplain so though for the present I am just a lay member, I find I still need **The Christian Sun.**

Some Good Ideas.

I am enclosing my check for $4.00 to renew my subscription to **The Christian Sun** for one year and the other $2.00 to pay the subscription of a new subscriber for one year. I am so glad to be able to send a new subscriber. Wish every old subscriber could send in a new one when they renew for the year of 1945. I do love my church paper.

I am enclosing a check for the renewal of Mrs. ————'s subscription. She is teacher of our Bible Class and the class is giving this renewal as a gift to her in appreciation for her faithful services during the year.

We are enclosing $2.00 for the subscription of Mrs. ————. She was president of our society for many years and has been ill for two years. We had planned to send her flowers, but decided to do this instead.

I notice by the label on my paper that my subscription to **The Sun** will expire next month. I do not want to miss a single issue, so am enclosing $2.00 for my renewal.

The Sun Endowment Fund.

It is not too late to send money for the Endowment Fund for The Christian Sun. These are excerpts from a few letters concerning it:

From Rev. W. M. Jay: "Congratulations on the 100th anniversary of **The Christian Sun.** As you know, I just renewed my subscription on the grounds that having read **The Sun** for so many years I would not want to be without it. It keeps me in touch with the churches and the brethren with whom I was for aver 20 years intimately associated. The $2.00 enclosed is for the Endowment Fund and I hope you readily reach the $1,000 mark.

I'm sending $2.00 for **The Christian Sun** Endowment Fund, given inmemory of my mother, who took and read **The Sun** for fifty years, I think. I truly hope it is not too late and am sincerely ashtmed of having put it off so long. It has been my intention all along to give this money.

When **The Sun** centennial was celebrated, I never got a chance to attend a single part. Neither did I have a chance to give any money, but I suppose **The Sun** can still use cash. Here is $2.00 to help in that direction.

E. C. L.

Are you thankful that V-E Day has come? Then buy all of the Seventh War Loan Bonds that you can, and help hasten V-J Day. The war must be won before we can win the peace. Do your part in the coming drive.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our orphanage farmer is beginning to think the weather man got mixed up on the months as we had April weather all through March and March weather all through April.

The beautiful weather all through March gave us all garden fever and we did plant garden stuff and the most of it came up. The most of it looks pretty good. Our garden beans did not come up as we had expected, but they are still coming up and we believe that we will have, finally a good stand.

We did not have such good luck in planting corn. The weather was so pretty and warm all through March and we had our corn ground all worked up in fine shape and we decided we would plant the first of April in the dark of the moon. About ninety per cent came up and then the cold rains set in, and the freeze and frost came and bit the corn, and it looks real pitiful, just like it thinks the weather man is against it.

Our wheat crop looks more promising every week, so does our oat crop. Then the rains coming right after the freezing weather and the two big frosts, has been a life saver to our lespedesia crop. All in all it will even up when harvest time comes.

Our alfalfa out-grew itself during the warm weather, and we were forced to mow it. Before we got it cured dry enough to put in the barn the rains came for several days and it is still in the field.

Farmers have more problems to meet than most people think. We have the weather man to deal with and he does not always give us rain and sunshine when we think we need it. But at the end of the year as we count our blessings one by one through the year we find that we doubtless received more than we desired.

The children received their monthly report cards this week and these children made the honor roll and received fifty cents: Restie Jones, Helen Hughes, Janet Beers, Dorothy Dabbs, Carl Lowthorp, Wanda Dickens, Margaret Hill, Martha Beers. Quite a number of others came very near making it but had one "B" too many on their report cards.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR MAY 10, 1945.

Amount brought forward		$4,243.05
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Turner's Chapel .....$	6.92	
Wentworth	57.39	
		64.31
Eastern Va. Conference:		
Cypress Chapel .....$	41.45	
Mt. Carmel	12.55	
		54.00
N. C. and Va. Conference:		
Apple's Chapel .....$	40.61	
Bethel	7.00	
Durham	27.36	
		74.97
Western N. C. Conference:		
Pleasant Grove .....$	10.00	
Zion	6.10	
		16.10
Va. Valley Conference:		
Antioch .....$	6.06	
Dry Run	2.76	
Linville	13.35	
New Hope	3.45	
		25.62
Total for the week		$ 235.00
Total from the churches		$4,478.05

Buy a War Bond for the Orphanage. Help bring the boys home earlier, help to keep down inflation on the home front, and help the boys and girls at the Orphanage.

FOR THE CHILDREN.

(Continued from page 11.)

than one. Differences should result in broader, better ideas. One opinion can check the other, but when it comes to action, the two must be as one.

This unity gives stability to the family and a sense of security to the children. It makes home a greater force in the lives of each one of them something they can rely on—and causes ideals to exert a double influence.

When not properly handled, incidents like the above tend to sow seeds of jealousy and strife which may lead even to the breaking up of a family.

There should be no end to the give and take in family life. In some homes the problem of differences of opinion is solved by letting one or the other parent take all the responsibility for home management. This, of course, makes for harmony, but it deprives the children of the benefit of two ways of looking at things. Children need both father and mother and the enrichment of their different points of view.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name .....

Street or Route .....

City ..... State .....

Church .....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

HALL.

Mrs. Rosa Lee Loftis Hall, daughter of Lee and Sarah Ioftis, was born September 8, 1903, and departed this life at the South Boston Hospital, February 37, 1945. She is survived by her husband, Luther Hall, and four children: Virginia, Leroy, William and Luther. Also her mother, two brothers, Herbert and Edmunds, and four sisters, Mary Ella, Josie, Mrs. Bernard Walthall and Mrs. Fenton Morris.

Sister Hall was kind in disposition, a faithful companion, a devoted mother and a real friend to all. The funeral was at her church, Union Virgilina, and burial was in the town cemetery. Seldom is a larger attendance seen at a funeral. The floral offerings were in abundance and exceedingly beautiful. An excellent Christian lady has gone to reap the reward of the faithful, where she awaits the coming of her loved ones.

C. E. NEWMAN.

EYES ON UNITED NATIONS CONFERENCE.

(Continued from page 2.)

first and Yugoslavia the last. These were symbols of the human unity—the United Nations of which each was a part. In that period of silence it seemed each delegate reached up in spirit, either through aspiration or prayer, after the invisible unity.

United States in New Role.

The program that followed was an All-American one, as was to be expected at the first meeting, with the United States as the host nation. That in itself held deep significance. The United Nations Conference was being held because the American people through their government had willed it more than any other of the Great Powers, and as much as any of the smaller ones.

And what a change that represents in 25 years, which is a very short time in the life of mankind. Theologians may argue back and forth whether or not *human nature* changes, but the leaders of a nation know that *public opinion* does change. That the United States is host to this conference is a witness to that truth. The shift in public opinion that has taken place within the United States in the last quarter of a century is one of the greatest demonstrations in history of the capacity of public opinion to undergo profound and widespread changes. And in this change the Christian Churches have played a leading role.

China's Position Discussed.

Asia is in the background of any visitor to San Francisco, for it is the gateway to the Orient. But China in particular is very much in the foreground during these opening days of the conference. At the first press conference with the Secretary of State the announcement was made that Soviet Russia, Great Britain and the United States had agreed to the changes in the Dumbarton Oaks Proposals urged by China. These changes are in keeping with the spirit and at some points with the substance of the recommendations asked for by the Cleveland Church Conference. They affirm the principle of justice in the Charter; they lay upon the Assembly of the International Organization responsibility for strengthening the development of international law; and they aim at "the promotion of educational and other forms of cultural cooperation" through the Economic and Social Council.

The address at a Plenary Session that was first interrupted by applause was the one given by Mr. T. V. Soong, head of the Chinese delegation. The point that drew this applause had to do with the relinquishment of national sovereignty. This is his statement: "If there is any message that my country—which has been one of the principle victims of aggression and the earliest victim—wishes to give to this conference, it is that we must not hesitate to delegate a part of our present national sovereignty to the Security Council in the interest of collective security."

Delegates with Singleness of Purpose.

The dominant purpose of the leadership of the conference is summed up in the words of Paul, "This one thing I do." There has been a sort of war of nerves to tie the conference up with many pressing questions. The Polish question has been related to the conference in flaming headlines and heated comments. But these men and women delegates have traveled to San Francisco from each of the five continents for one purpose: to find agreement upon a charter for a world organization through which the nations may unite to do what is necessary to keep the peace and to achieve justice.

Refusing to make any outright condemnation of dancing, the Committee on Social and Moral Welfare of the Southern Presbyterian Church, declares that to condemn certain amusements as worldly "is to give young people and others a false and distorted view of Christian life; it would be better," it continues, "for the church to warn against over-indulgence in, and abuse of, these and other amusements, and to encourage positively all wholesome recreation and fun."

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Women Set Standards

Society rises high or sinks low according to standards set by women. This has always been true. Women are the God-made makers and protectors of the home. They have often been the victims of men, but in a day when they have attained independence and secured rights long withheld, they should—and most of them do—accept the responsibilities that go with rights.

We charge all lapses up to the war and it has witnessed more ills than are good, with lapses in morals and increased juvenile delinquency, the most regrettable in young girls. Hollywood morals, or the lack of respect for the marriage vows, had to a large extent permeated society so that divorces are no longer regarded regrettable or a disgrace. In some circles marriage is regarded as a trial and unless the tendency is checked we will find a divorce coupon with every marriage license.

The most serious indictment of women—it does not apply to the great majority—that has been made was recently made by Bishop Cushing of the Roman Catholic diocese in Boston. He called upon women to combat "our Hollywood culture" by implanting the virtue of reverence in young people, and said:

"If our modern world can be characterized as coarse and vulgar—and no one can seriously challenge that characterization of America, at least—then our womenfolk are mainly responsible.

"Let it not be charged that men are responsible, for in this manner they take their cue from the women. When women are ladies, men are gentlemen. When women have no just regard for their own sacred character, men have none.

"The coarseness of speech, the slang and profanity, the rude, selfish manners, loud raucous laughter, the low standards of taste, the unbridled tendency to exaggerate, the absence of a sense of responsibility, the passion of our vile movies, our viler music, the craze for maniacal gyrations euphemistically called the modern dance, these and many other crudities are characteristic of a growing number of our youth today."

—Editorial in Raleigh News and Observer.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, MAY 17, 1945. NUMBER 20.

Mrs B F Frank 12-1-45
Star Rt

"I Believe . . ."

I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness.

I believe that every right implies a responsibility; every opportunity, and obligation; every possession, a duty.

I believe that the law was made for man and not man for the law; that government is the servant of the people and not their master.

I believe in the dignity of labor, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character—not wealth or power or position—is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with His will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

—John D. Rockefeller, Jr.

NEWS AND VIEWS

Rev. Frederick J. Warnecke, rector of St. Mark's Episcopal Church of Richmond, has been recently appointed editor of *The Southern Churchman.*

Rev. Robert P. Bell, assistant to Dr. Alfred Grant Walton at the Flatbush-Tomkins Church in Brooklyn, visited the editor on his way to the Chaplain's School at Williamsburg.

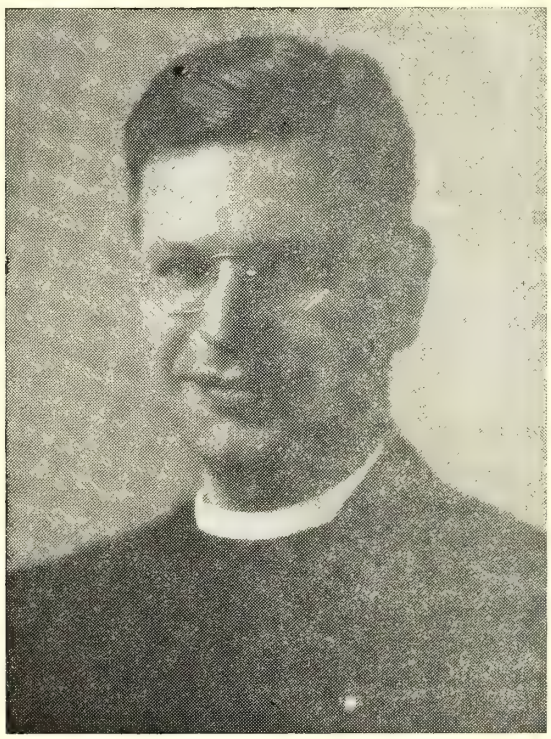
Rev. Richard L. Jackson is assisting Rev. Allan Gleason in revival services at Elk Spur this week. Rev and Mrs. Gleason have served recently as substitute teachers in St. Paul's school.

Mr. Vladimir Hartman, chairman of the Commission on Rural Reconstruction of the Fellowship of Southern Churchmen, was the guest speaker at the United Church, Raleigh, on Rural Life Sunday.

Mr. Caleb D. West, long and faithful treasurer of our Newport News Church, has received news of the death of his son, Spottswood, in foreign service. May the God of all comfort sustain the family.

Dr. Reinhold Niebuhr is lecturing in Washington, D. C. on Thursday and Friday of this week under the joint sponsorship of the Washington Federation of Churches and the Howard University School of Religion.

Rev. Roy D. Coulter began a week of revival services on Monday night, May 14, at Newport, near Luray, Va. Rev. R. M. Newton is the pastor of this church. On Monday night, May 21, Mr. Coulter will begin a revival at Mayland, Broadway, Va., of which Rev. Guy Veazey is pastor.



REV. FREDERICK J. WARNECKE.

FAGLEY BECOMES CO-SECRETARY.

Richard M. Fagley, education secretary of the Church Peace Union for the past seven years, has been appointed co-secretary of the Commission on a Just and Durable Peace, instituted by the Federal Council of the Churches of Christ in America.

A Congregationalist, he was licensed to preach by the New York City Congregational Association in May, 1938, and was ordained as a minister to the churches at large, at the Broadway Tabernacle the following year. He went to Europe with the Congregational Pilgrimage in 1930, served as research assistant for the Congregational Council on Social Action in 1936 and 1937, and last year proposed and helped organize the World Order Compact, signed by Congregational and Unitarian Churches. In addition, he was secretary of the Congregational Committee to draft a statement on the Churches and the Post War World for the General Council, and was elected assistant secretary of the Congregational Committee on Post War Aims.

Born in Oberlin, Ohio, December 24, 1910, Mr. Fagley was educated at Yale College and Yale Divinity School. He was graduated from Yale College in 1932, with an A.B. degree, and Yale Divinity School in 1935, with a B.D. degree, magna cum laude. He studied at the London School of Economics and Political Science, 1935-36 on the Hooker-Dwight Fellowship from the Yale Divinity School. He is a member of Phi Beta Kappa.

DR. STIFLER RETURNS TO AIR.

Francis Carr Stifler, Secretary of the American Bible Society, whose popular annual series of broadcasts on the Bible begun in 1938 were interrupted last year by illness, will return to the Blue Network on Monday morning, June 4, at 8:15 Eastern War Time. This will complete the series now being given under the title, *"The Bible Speaks,"* originating with Station WJZ in New York and carried over other outlets of the Blue Network of the American Broadcasting Company. Dr. Stifler will be heard every Monday morning—June 4, through September 24. His themes are as follows:

June 4—The Bible Speaks to the Enemy Countries.

June 11—The Bible Speaks to An Awakening Orient.

June 18—The Bible Speaks in Times of Personal Crisis.

June 25—The Bible Speaks to Illiterate Millions.

July 2—The Bible Speaks to Latin America.

July 9—The Bible Speaks to the Near East.

July 16—The Bible Speaks a Universal Language.

July 23—The Bible Speaks to Statesmen.

Aug. 6—The Bible Speaks to Labor and Management.

Aug. 13—The Bible Speaks in Stories.

(Continued on page 10.)

The Christian in War Time

By Roy C. Helfenstein.

Every Christian has a special responsibility toward his church in war-time. It is required of Christians that they shall always be found faithful, that they shall always "be strong in the Lord and in the power of His might." But it is doubly important that they shall be so in time of war, because the home-front is so closely related to the battle front.

In these days of titanic conflict, confusion, and unrest, many are not taking their religious and social responsibilities seriously. No true Christian can be found in that group. The slackers on the home-front are just as definitely a menace to the war-effort as are the slackers on the battle-front. In time of war, our nation has a right to expect every person to do his or her full duty. And every true Christian will be found among those who so do.

We of the Church on the home-front, individually and collectively, have our responsibilities in the war, as "Good Soldiers of Jesus Christ," just as definitely as have those who wear the uniform. They are responsible to their superior officers in whichever branch of the service they happen to be, whereas we are responsible to the Captain of our Salvation. Hundreds of thousands of those in war service feel responsible both to their military superior and to the Captain of their Salvation.

One of the perplexing consequences of war is the tendency of so many people on the home front to blame everything wrong that happens and every undesirable condition that exists upon the war. Thousands hide behind the war-effort in order to escape their duties on the home front. Thousands persistently blame the war for their failure to live as they ought to live. Others blame the war for their carelessness and inefficiency in their work; for their business gougings, for their social irregularities, for their lower moral standards, for their breaking with conventionalities, and for their neglect of their responsibilities toward God and their church.

But every true patriot on the home-front strives to be more efficient than ever in war time—to do better work and more work than ever, to give the largest values possible, to fill his place in life in the best possible manner. Every sincere Christian in war time, proves both his religion and his patriotism by a deeper loyalty to God and the Church, that he may thereby strengthen the home front on which victory on all the fronts so greatly depends.

The war itself is largely the result of spiritual indifferences on the part of the leaders and the common people of all nations down through the years leading up to the beginning of the war. The secular spirit was allowed to run rampant, and the spirit of religion was neglected by those in high places and in low. As a result, God was crowded out of the thinking of the world's leaders and their followers.

And whenever God is thus neglected, dire consequences are always inevitable.

The whole world today is paying the price for humanity's indifference to God in the days before the war began and now. And unless the leaders of the nations and the men and women in the common walks of life turn their thoughts intently upon God and seek Him with their whole "heart and mind and soul and strength" the future for the human race will be threatened by the direst of consequences—something far worse than has yet known!

God is still God, and mankind dare not longer ignore Him with impunity. Any individual, any home, any community, any nation that ignores God will ultimately pay the price. What a price the whole world is paying today for ignoring, neglecting and defying Almighty God during the years that are now gone!

Any person who would ignore the law of gravitation and step off the top of the Empire States Building would suffer consequences no more definite, even though perhaps more perceptible, than does the individual, the family, the community, or the nation which ignores the spiritual laws of life. Neither can be violated without paying the penalty.

For years the whole world sought material comfort unmindful of the fact that this is still God's world; and because so many people laid more emphasis upon the comforts and conveniences of life than upon the conduct of life, all humanity—the innocent along with the guilty—have been compelled to suffer unspeakable anguish. There is no other explanation of the present world situation than that man brought the war and all its attending evils upon himself by failing to give God first place in his consideration. If God had been given first consideration in the homes, the schools, the churches, the governments; if He had been given first consideration in industry, in business, and in life in general, our sons and brothers would not now be at war. The war is not God's judgment upon the world; it is the result of our failure to obey God's laws, and to reverence God's name and will.

Patriotic, God-loving, and justice-desiring people cannot help being indignant toward men and women in war industries who, in time of war, strike for higher wages at the peril of the nation's welfare, because every such striker in war-time betrays his nation and humanity, and doubly betrays the soldier at the front. What would we on the home front think if those on the battle front would strike for a few cents an hour increase in pay whenever the way grows hard? We on the home front have our obligations to those on the battle-front just as definitely as they have to us. It's a fifty-fifty proposition, so far as responsibility for loyalty and unselfishness are concerned, even if we on the home front know nothing about real sacrifice!

Some complain about rationing inconveniences. Even some church members complain about the temperature, excusing their absence from the House of God on the ground that the weather is too warm or too cold, too inclement or too threatening to attend worship. It was a whole lot hotter and more threatening on Guadalcanal, in New Guinea, throughout the South Pacific, around Rome, at Cherbourg, at Iwo Jima, at Okinawa, and in the Ruhr areana. The heat of battle anywhere is so much worse than we can possibly experience that no worthy church member, no patriotic citizen will ever be guilty of using heat, inclement weather, or an inconvenience of any kind, cost or anything else as an excuse for not doing his full duty to God and to the Church in these days of stark crisis.

The sincere Christian feels a special sense of obligation toward his church in war time. He believes that the spiritual front is a nation's most important front; that victory in war does not always come to the army with the largest battalions, but that the nation, possessing the strongest spiritual front, will be victorious.

The sincere Christian believes that in war time it is his religious and patriotic duty to heed the injunctions

(Continued on page 15.)

THE BIRTHDAY OF THE CHURCH.

The birthday of the Christian Church is observed on Pentecost Sunday, which occurs this year on May 20. Pentecost marked the gift or outpouring of the Holy Spirit which gave the necessary impetus to the Christian movement. The pattern of that occasion should be remembered: patient waiting and prayer, the Pentecostal sermon by St. Peter, and the ingathering of people into the Church. The Abiding Presence is the strength of the Church in every age. Since Pentecost is so great a day in the history of the Church, careful preparation should be made for its observance. The first Christian Pentecost was a day of evangelism. Surely every pastor and each congregation will make definite plans for the winning of others to Christ and membership in the Church on this great day.

THE VOICE OF THE PEW.

The address of John D. Rockefeller, Jr., delivered before the Protestant Council of New York City, has been the occasion of considerable discussion in Protestant circles. Chief among the critics has been James P. DeWolfe, Bishop of the Episcopal diocese of Long Island. The Bishop found Mr. Rockefeller's views regarding baptism and the Lord's Supper "shocking," and recommended that the Episcopal Church withdraw from the Federal Council because the address bore the sponsorship of the Federal Council. The Christian Century chided the Bishop for his "ecclesiastical childishness" and stated that, "It is just such ecclesiastical pettiness which roused Mr. Rockefeller's soul. Cleveland Dodge, president of the Protestant Council, issued this statement:

"The Protestant Council of the City of New York was formed to promote and coordinate the work of the Protestant churches and welfare organizations of the whole city. It has nothing to do with questions of theology and no opinion to express about the parts of Mr. Rockefeller's speech with which the bishop disagrees. The council is distributing the speech in pamphlet form and we are happy to note the widespread approval it has received as an inspiring message to Christians of all denominations."

One fundamentalist editor indulged in the following diatribe: "The terms of admission into his "Church of the living God' would be 'love for God, as He is revealed in Christ and his living spirit.' This would, indeed, be another man-made church! And why not, should not John D. have his own church?"

James W. Fifield, Jr., offered this comment: "Protestantism's way is divided over unimportant, silly matters which most members and many ministers could not even name. Interfaith divisions are full of suspicion, distrust and competition. Occasionally a bright light of hope has been cast across the chasm. One is the recent addres of Mr. Rockefeller."

A church which has never made rigid requirements concerning baptism and the Lord's Supper, which has been a leaven in the lump of close communion and immersionist bodies, will find nothing "shocking" in the Rockefeller pronouncement. A body which takes church union seriously will applaud this courageous statement and rejoice in its wide circulation.

Here seems to be the valid criticism of the Rockefeller thesis: it is dangerous to substitute "warmth, freedom and joy" for theology and creeds. Theology, if not creeds, is indispensable to an enlightened church. It should be studied, not abolished. Theology and creeds are dangerous only when they divide the body of Christ and obscure the central objectives of the Christian religion. However, we do not expect a layman to be a theologian, and the fact that a leading layman is thinking cogently on these great issues should evoke gratitude rather than criticism. This utterance may, God grant it, become the precursor of an awakened and spiritually enlightened laity.

CLANDESTINE RELIGION.

The Confessional Church Flag of Germany, banned for twelve years, has been unfurled. Pastors who have been silenced, except by death, may now speak again. Churches which have not been destroyed, may open for services. Religion, repeatedly forced into silence, exile, the catacombs, may now resume its ministry. The world awaits the testimony of this long persecuted, now liberated church. The prophetic words of Christ find glorious fulfillment: "Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear of closets shall be proclaimed upon the house tops."

RELIGION IS NEWS.

The Reverend Frederick J. Warnecke, rector of St. Mark's Episcopal Church in Richmond, has been appointed editor of The Southern Churchman by the Rt. Rev. H. St. George Tucker, Presiding Bishop of the Episcopal Church in the United States and president of the board of The Southern Churchman. Mr. Warneke, a native of New York, came to Richmond three and a half years ago. He succeeds the Rev. Dr. Beverly M. Boyd as editor of the 110-year-old Episcopal Church paper.

The Congregational Christian Conference of Missions meets at Pilgrim Church, St. Louis, on May 18. Drs. Truman Douglass and Russell Henry Stafford are among the speakers. The Middle Atlantic Conference met in Montclair, New Jersey, May 8 and 9.

R. L. H.

Most of us have the wrong perspective on giving. We look at it from the wrong angle. We consider it a painful or disagreeable duty that must at times be done. We consider it a nuisance, and we do not want too many demands made upon us. The joy of doing without, so a needy soul may be clothed and fed, is a pleasure known to few. —Selected.

The Future of the Church

By John D. Rockefeller, Jr.

An Address Delivered Before the Protestant Council of New York City.

Not many weeks or months had elapsed after this World War began before there was presented to our vision a picture so horrible it hardly seemed that it could be true.

It appeared that hell had broken loose and that millions of evil spirits had become incarnate in human form and were going about the earth committing atrocities and acts of cruelty beyond relief.

In the fact of this awful picture it is not strange that we should ask ourselves the question: "Has Christianity failed?"

But there is another picture which the war has painted. In it we see millions of men and women who are exemplifying in their daily lives, in the most commonplace fashion, unselfishness, generosity, loyalty, self-sacrifice and other characteristics and qualities which command the admiration of the world. Unconsciously these people are reflecting Christ's spirit. Whether they know it or not, their inspiration comes from the God of all good deeds. Yet many of them have no church affiliations, for too often the church seems to them quite apart from their lives, and institution which has little contact with or understanding of their own problems, since theirs is fundamentally a religion of deeds, not of creeds—expressed in life, not in words.

We turn from this picture with a glow in our hearts and say with renewed faith: "Christianity has not failed; churches may have failed, but not Christianity! For never in the history of the world was Christianity a more vital force in human life than it is today."

In the presence of this great host of noble men and women, who, generally, have not come from the church, although directly or indirectly all have been more or less influenced by it; who, many of them, have faced death, have lived a life far worse than death, have sacrificed their all, we ask, "What of the future of the Christian church?"

Will these people, after the experiences through which they have passed, find in the church generally as it exists today the recognition, the association, the guidance and the inspiration which they need and have a right to expect? Regretfully we must answer, "No." For the church has learned too little to speak their language, to think in terms of their environment, to meet their needs.

If this be true, one of two things is inevitable. Either this unorganized spiritual force which is silently dominating millions of lives will not be conserved, or the church must have a new birth if it is to meet this marvelous opportunity and great human need.

I.

Let us picture, for a moment, this reborn church.

It would be the church of the Living God. Its terms of admission would be love for God, as he is revealed in Christ and his living spirit, and the vital translation of that love into a Christ-like life. Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship all those who are striving to live useful and worthy lives. It would pronounce ordinance, ritual, creed, all non-essential for admission into the Kingdom of God or His church. A life, not a creed, would be the test. Its object would be to promote applied religion, not theoretical religion.

As its first concern it would encourage Christian living seven days a week, fifty-two weeks a year. It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy. Its ministers would be trained not only in the seminaries but in some form of work-a-day life so that they might acquire a personal knowledge of practical problems. Thus they would live in closer touch with humanity, would better understand and sympathize with human difficulties, and would exert their influence as much in living as in preaching.

Would that I had the power to bring to your minds the vision as it unfolds before me! I see all denominational emphasis set aside. I see cooperation, not competition. In the large cities I see great religious centers, wisely located, adequately equipped, strongly supported, ably led, inspiring their members to participation in all community matters. In smaller places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town; great economy in plant, in money, in service, in leadership; the money thus saved available for home and foreign missions. I see the church through its members moulding the thought of the world and leading in all great movements. I see it literally establishing the Kingdom of God on earth.

Shall some such vision as this be realized? Upon the answer to that depends in large measure the future of the Christian church.

II.

We have been considering the demand for a united Christian church from the point of view of the world's need for Christian leadership. There is another motive, not less compelling, urging the churches on toward that end. It is the necessity for cooperation if the forces of righteousness are to triumph in the eternal warfare against the forces of evil. The forces of evil, united on the common ground of their nefarious interests, are ever ready for aggressive action; while the forces of righteousness, although seeking a common goal, are frequently so pre-occupied with their individual interests and petty differences that their attack upon the common foe is too often belated, and not infrequently scattered and ineffective.

Christian men and women must come to see that only by the fullest cooperation and the setting aside of emphasis on non-essentials, can the many branches of the Christian church, standing together on the common ground of Christianity, hope for victory in this great warfare against sin.

When Christ came into the world, he found the church loaded down with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the church the most religious man was not he who gave to the poor, who helped the unfortunate, who was unselfish, meek and lowly, but he who kept most punctiliously every jot and tittle of the law. The *spirit* of religion had been displaced by empty form.

To establish spiritual righteousness in the world, to build up an internal rather than an external religion, to emphasize the responsibility of the individual to his Maker, was Christ's mission on earth. Few and simple were the forms he set up or sanctioned, such as baptism and the Lord's Supper, but they were won-

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CONTRIBUTIONS

FRANKLIN, VIRGINIA.

The past three months have been filled with activity for the Franklin Church. We are gratified with the results of "The Plan of Action" campaign which began February 7th with a visitation to each family in the church and closed with the coming of Dr. George W. Shepherd, of China, on April 29th.

The "Plan of Action" was designed to re-enlist the membership in regular attendance and activity. During the three months the attendance increased 20 per cent over the same period a year ago. A larger increase was noted in the Sunday School. Only 48 resident members (some of whom are ill) failed to attend one or more church services during the period, and only 33 failed to attend either church service, Sunday School, or prayer meeting. We had 24 cottage prayer meetings with an average weekly total of 56 present, and two fellowship meetings were held at the church. During March the Pastor's Class was conducted and at Easter 15 new members were received, a total of 24 received to date during the Conference year.

The church recently purchased copies of "The Pilgrim Hymnal" for church worship and these were appropriately dedicated at a church service. The church voted to raise $2,000 during 1945 for Christian Education Endowment at Elon College. Three new deacons were elected at the March (semi-annual) business meeting of the church: Dr. Darden W. Jones, T. Hayes Holland, Everett R. Bryant, Jr.

Sunday, April 29th, the 62nd anniversary of the church (the church was organized April 29, 1883) was a red letter day. Dr. George W. Shepherd, of China, was the guest speaker. At 10 a. m. he addressed 160 men from the town assembled in the Men's Class; spoke to a full church at 11 a. m. and at 8 p. m., and addressed 75 young people at the Pilgrim Fellowship meeting, composed of our youth and guests from the Methodist and Baptist churches. Our church will be more missionary minded because of Dr. Shepherd's clear and convincing messages. The laymen were especially interested and have expressed gratitude to the Woman's Missionary Society for bringing Dr. Shepherd to our community.

Our congregation participated in a V-E Day service of thanksgiving, held at the high school and sponsored by the laymen of the town of Franklin. Sunday, May 13th, was designated as "Remembrance, Prayer, and Thanksgiving Day," and at the morning service the sermon subject was "Womanhood—Past, Present, Future." The night service was given to a special service of "Thanksgiving, Penitence, and Dedication," commemorating the end of hostilities in Europe. We have 50 young men and women in the armed forces.

The pastor will deliver the baccalaureate sermon at the Franklin High School on June 3rd, when the churches will join in the first union Sunday night service of the year. Sunday night union services will continue through the summer months.

WM. T. SCOTT, *Pastor.*

May 13, 1945.

ACCENTUATE THE POSITIVE.

By DR. W. B. O'NEILL.

There is a song, popular at the moment, which has in it a lot of homely philosophy. I refer to "Accentuate the Positive—Eliminate the Negative." How true it is that our world is made up of contrasts—light and shadow; good and evil; freedom and imprisonment; peace and war; the lovely and the unlovely, and so on ad infinitum. It is by such contrasts that we arrive at a sense of true values. For instance, when a man is suffering imprisonment in an internment camp he knows the value of freedom beyond that of any man who has never endured such an experience. Of course, one does not choose a term in such a camp, that is something beyond his control, but a man is faced with the necessity of making choices, day by day, to which he says "Yes" or "No"—the positive or the negative—and in his answer lies the way to freedom or imprisonment. What chains we can forge for ourselves by the very simple process of making some choice, perhaps simple in itself and apparently harmless, but loaded, nevertheless, with dire possibilities; Now, you will say, "that is the preacher in him!" In this I crave your indulgence for I covet for you the best things. And the best things are only come to us as we *Accentuate the Positive.* All of our decisions go into the making of character, and a character of loveliness and nobility can only be achieved when our hearts are devoted to truth.

St. Paul said: *"Think on These Things."*:

Whatsoever things are true;
Whatsoever things are honest;
Whatsoever things are just;
Whatsoever things are pure;
Whatsoever things are lovely,
Whatsoever things are of good report;
If there be any virtue; and
If there be any praise;
Think on these things.

St. Paul, writing to the Church at Ephesus, said: "I, Paul, the prisoner of Christ Jesus." That is it! Let us make of ourselves prisoners of the best. *Accentuate the Positive.*

OUR SOLDIERS CAN TAKE IT.

Will the soldiers of the United States Army now serving in the European theatre be returned to their native land immediately after all hostilities cease (barring time for policing Germany) or will they be transferred to the Asiatic front without even being given a chance of a furlough home?

These are questions of tremendous importance to both the soldiers and to their families. Some argue that the soldiers would find it easier to be transferred direct to the Asiatic front while they are still in military harness than to be furloughed home for thirty days, only to be transferred then across the Pacific Ocean to fight the Japanese.

The American soldier, time out of mind, has held it to be his inalienable privilege and right to gripe when conditions did not suit him. This question of what is going to be his fate after the European war ends, he feels, comes under this catagory. There is much to be said for his argument that, after having risked his health, limbs and life itself in fighting the Hun, if he has been so lucky as to escape uninjured, he should not be put in jeopardy of losing his health, limbs or life a second time.

Army officials are quoted in the press indirectly as favoring the direct transferrence of our soldiers from Europe to the Pacific scene of operations just as soon as it is possible, and of not favoring any furlough home in the interim, although some of our soldiers have not seen their families for three years.

While the soldier of the United States of America may gripe when

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BUILDING UNIVERSAL FAITH IS TASK AHEAD.

By Cameron P. Hall,

Director of Social Education, International Council of Religious Education.

"Human sense of justice, ladies and gentlemen, is a living thing. It can help to establish right order, and right can make the world what it ought to be, and what we want it to be. . . . It is not, of course, by some magic declaration of principles implemented by international machinery that order and right will reign paramount to our tormented world. It is through faith, universal faith,in what we set before us to do, through democratic governing, through long and sustained efforts that make for wholesome and continuous evolution."

In these words the Prime Minister of Syria expressed the predominating thought brought out in speeches of delegates from 46 nations in plenary sessions of the United Nations Conference at San Francisco.

During the first day chief representatives of the four inviting Powers spoke. From then on speeches by some 35 representatives of the smaller nations were heard. From this parade of speakers representatives of a wide variety of people, these three impressions of the United Nations became inescapable:

1. *The United Nations is a* Community of Suffering. In this universal fact the distinction between Great Powers and small nations is meaningless. For example, out of her teeming population, the military dead of China numbers over 10,000,000. In small-sized New Zealand (population 1,640,000) one out of every 150 has been killed in the war.
2. *The United Nations is a* Community of Dread of Another World War. "It is for us to prevent this monstrous physical possibility and to make it a moral impossibility." About this point the Elder Statesman Field Marshall Smuts of South Africa, who helped form the League of Nations, and Brigadier General Romulo of the Philippine Commonwealth were equally eloquent.
3. *The United Nations is a* Community of Hope in the Moral Order. While the term, "moral order," was not once mentioned, it was assumed in every talk by a representative of a small nation. He appealed to moral principles as against political expediency. He called for the reliance upon the spiritual power that lies in justice, and in the regard for law as against reliance upon military force as the basis for collective security.

Give and Take in Important Issues.

Before it could concentrate on its major task of organizing the world of nations, the Conference had to spend time in organizing itself. It had to take into account certain situations which it had inherited. From the Yalta Conference came the recommendation that the White Russian and Ukranian Republics be invited as members of the Conference. This was accepted. Mr. Molotov's request that the present Polish government be invited was rejected, because it was felt that this government does not meet the requirements set forth by the Yalta Conference.

On the other hand, Argentina had accepted the terms formulated by the Mexico City Conference. This fact, as against the fact of her undemocratic regime as argued by Mr. Molotov, won her admittance to the San Francisco Conference.

A fourth issue rose over the chairmanships of the Conference. The result was a compromise. The Russian view prevailed in the election of four co-presidents, presiding in rotation as chairmen of the plenary sessions. The American and British views prevailed through the election of Mr. Stettinius as chairman of both the important Steering and Executive Committees.

It will be seen, therefore, that there has been a real give and take. No group or bloc has won all or lost all. Issues have been squarely raised and faced; each side has used the opportunity to present its case; a vote has been taken—and the Conference has gone on. This shows a spirit and a procedure that are reassuring.

Work of Committees Begin.

One week after Mr. Stettinius had opened the United Nations Conference on International Organization, Mr. Molotov, who at that time was presiding as chairman, declared the Ninth Plenary Session was ended. This was the last of the opening series of these sessions. The United Nations Conference then descended from the public platform, where talk prevails, to Commissions and Technical Committees, where its real work is to be done.

OUR SOLDIERS CAN TAKE IT.

(Continued from page 6.)

he feels he is being unjustly treated, nevertheless, once he is convinced that the orders given him are based on justice and the best interests of his country, he is ever ready to shoulder any added burden which the authorities may ask him to assume. This is all part of the American tradition. Much as soldiers hate war, they recognize that they are all citizens of a free Republic and, as such, they do not have to be driven with threat of whip or spur or bayonet in order to do their duty. It is their full wish to carry their share of the load in preserving their country and their homes. They would rebel were such an opportunity denied them. That is why America is strong, and America will remain strong so long as that point of view prevails. Furthermore, that point of view will prevail as long as America continues to make possible for freedom-loving people to maintain the freedom to live their own lives as they desire and to have economic opportunity to make a comfortable livelihood under pleasant working conditions and with get-a-head-wages, not merely bare subsistence remuneration.

Present indications are that the best brains in this beloved country of ours are keenly aware that they must find a solution to the various complicated problems that plague the world and this country. The GI Joes on every battle front have done their part. The civilian population on the home front has done its part. Similar cooperation in peacetime will result in bringing prosperity and happiness to people at home and abroad. The present world upheaval has cost too much in blood, sacrifice and money not to have a better world evolve from the ruins. No doubt it will take time. The achievements of this war must add up to a post-war world that will yield some compensation.

—S. W. in Scottish Rite Bulletin.

Your life is built on faith. The antidote for worry, fear, anxiety, doubt, discontent, and other disturbing elements is a supreme faith in God, in men, and in yourself.

—Grenville Kleiser.

Have you bought your Seventh War Loan bonds yet? Buy them and keep them till they mature.

DR. HORTON RENEWS APPEAL.

May 1, 1945.

Dear Fellow Workers:

For several years now you have had a letter from me early in May asking your help for the work of our Committee for War Victims and Services.

As I write you this year we are daily expecting the end of the war in Europe. Before this letter is in your hands, V-E Day may have come and gone. But the war will not even be half won until much greater progress has been made in easing the heavy burden of human suffering which has followed in its wake. There can be no lessening of our responsibility for war victims.

Then there are those other needs arising from the war: As friends and ministers of those whom sorrow has touched and of the great company of young men and women in danger zones, I am sure we shall want to do all we can to stand firmly behind the work of our chaplains, our churches in tension areas, and our churches and mission stations overseas.

I therefore make this direct appeal to you that you include in your observance of Memorial Day a request for the work of the Committee for War Victims and Services. You may already be supporting this work generously, but in any case I venture to suggest that you celebrate Memorial Day in this way.

With best regards to you, and with a sense of solid joy for the witness to Christ our entire fellowship is bearing, I remain

Yours faithfully,

DOUGLAS HORTON.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 10, 1945.

Sunday Schools.

Happy Home, Ruffin, N. C.	$	11.44
Newport News, Va.		26.40
Chapel Hill, N. C.		4.40
Bethlehem (Nans.), Suffolk, Va.		2.44
Durham, N. C.		11.41
Bethlehem, Broadway, Va.		7.75
Elon Community Bible Class		7.90
Winchester, Va.		8.47
Hank's Chapel, Pittsboro, N. C.		5.00
Wake Chapel, Fuquay Spg, N. C.		7.35
Total	$	92.56

Individuals and Churches.

New Lebanon, Summerfield, N. C.	$	41.00
Shallow Ford, Elon College, N. C.		40.00
Grace's Chapel, Sanford, N. C.		25.25
Fuller's Chapel, Henderson, N. C.		30.00
Waverly, Va.		40.00
Leaksville, Luray, Va.		22.65
Henderson, N. C.		50.00
Wake Chapel, Fuquay Spg., N. C.		65.00
Total	$	313.90
Total for the week	$	406.46
Previously acknowledged		21,538.02
Total since Sept. 1, 1944		$21,944.48

Gratefully,

MATTIE COX PARKER,
Secretary.

NEW WORLD, OLD WORLD.

When Dr. A. L. Warnshuis returned from his recent visit to Great Britain, France and Switzerland, he said that it was as though he had left behind him the New World (in Europe) and had come back to the Old World! That sounds a bit startling. To judge from "what I read in the papers" the same old nationalisms, racial tensions, intrigues and hatreds still flourish on the Continent. In the realm of statecraft, politics and economics—certainly there is nothing to merit changing the title of Old World over there. *But*, Dr. Warnshuis went as a representative *of* the *churches to* the *churches;* and there, as we need to be repeatedly reminded, it is a different story. There, in the churches which have been "under the cross" is a throbbing new life. In them the words from the book of Revelation—"Behold, I make all things new"—take on new meaning. John heard, in lofty vision, the words spoken by "Him that sitteth on the throne." They follow the declaration that "the tabernacle of God is with men . . . and God himself shall be with them and be their God." That heavenly vision came out of the stern realities of life, the pressure of a pagan, totalitarian empire upon the Christian community. So it is today. Once more, men have been thrown back upon the eternal verities, they have sought anew to realize the presence of God, to hear his eternal Word and to do his will. God dwells in them and He makes all things new!

It is becoming more and more clear that, in the post war period, the giving will not be all from one side and the receiving from the other. In talking about the "rehabilitation of Christian institutions" we are in the habit of thinking of ourselves as the principal donors and that Europe will be on the receiving end only. That is true in so far at it concerns the resources of money, materials and human services which we have to contribute and which Europe desperately needs. But it must not be a "one-way traffic." The Christian institutions of America could do with some rehabilitation! The resources for that, for they are resources of the spirit, will be found in those who have won through to a living faith "in spite of dungeon, fire and sword." We need no longer depend soley upon past generations for our inspiration. There are saints and martyrs in our own generation. They have "laid up treasures which neither moth nor rust doth corrupt" and which "thieves do not break through and steal," but which only grow with the sharing.

—*World Council Courier.*

OVER ENTHUSIASM.

Not long ago an old life-long Bible teacher, in one of our leading Southern Colleges, said to me that we have had too many high powered, over enthusiastic young ministers going out as evangelists, without practical intelligence of their work to be able to achieve lasting success. There has been, in his opinion, too much ambition to swell the church roll, which the church leaders are fully aware of in many cases.

I am affiliated with different secret orders, and not one of these secret orders would at all entertain such laxity in receiving new members as does the church. Then, after all of our scrutinizing, we will get in those secret orders some unqualified men.

It is not surprising that the church, in many instances, is simply overloaded with formalism, humanism, educationism and the like. It is very pitiable that so many people think any old delinquents in the church are all right. They think people can adapt this life to creditable Christian discipline through emotionalism and by simply placing names on some church roll.

A. R. FLOWERS.

News of Elon College

By President L. E. Smith.

ELON COLLEGE COMMENCEMENT.

The fifty-fifth annual Commencement of Elon College will be held Saturday, Sunday and Monday, May 26, 27, and 28. The class of 1945 will hold Class Day exercises Saturday morning at 10:30. Miss Nell Crenshaw, of Burlington, N. C., is president of the class and will have charge of the program. The mantel of learning and authority will be passed on to the rising senior class. Miss Crenshaw will act for the senior class and Miss Margaret Rawles, of Suffolk, Va., president of the rising senior class, will receive for her class. The final ceremonies will take place under the spreading branches of the senior oak.

The alumni will meet at 3:00 p. m. Saturday for a business session. Mr. H. Lee Thomas, Carthage, N. C., of the class of '17, will preside. After the usual reports and some very important resolutions, officers for the ensuing biennium will be elected. Following the election of officers, the Million Dollar Campaign will be formally and officially launched.

President and Mrs. Smith assisted by the senior class will hold the regular annual reception for alumni and friends. The reception will be in the Society Hall in Alamance Building at 6:30.

The annual alumni banquet will be held in the college dining room at 7:30. An entertaining and helpful program will be presented for this annual occasion. All alumni of the College are urged to attend.

Sunday, May 27, will be Baccalaureate Day. The service will be held in the auditorium at 11:30. Dr. Ronald Bridges will be the baccalaureate speaker. Dr. Bridges is a layman vitally concerned for and energetically interested in the entire program of the Church. He is moderator of the General Council of Congregational Christian Churches. He is a frequent speaker over the radio and an official news commentator. Dr. Bridges is known for witty sayings and straight-from-the-shoulder messages. You will want to hear him.

A number of the music students will be presented at Sunday Vespers under the direction of Professor Irving Bartley and other members of the music faculty. At the evening hour Sunday there will be brief selections by members of the music faculty. The Dramatics Department will present a religious play, "The Rock," by Mary P. Hamlin. This is a moving and powerful interpretation of the life of the Apostle Peter, as recorded in the New Testament. It is the purpose of the College administration to lay greater emphasis upon the dramatization of sacred and religious literature.

Monday, May 28, will be Commencement Day. Dr. Truman Douglass will deliver the literary address. Dr. Douglass is Executive Vice-President of the Home Boards of the United Church and is leading the Church at home in a vigorous and far reaching program of sane evangelism and church building. It is indeed a privilege to have Dr. Douglass on our campus in connection with our annual Commencement and as one of the principle speakers for the occasion.

Elon College is always happy to have her sons and daughters return to the campus. They, together with the senior class, the faculty, the trustees and the administration, invite patrons and friends to joint them on this commencement occasion.

THE MILLION DOLLAR CAMPAIGN.

Our good friends of the Henderson Church have taken a step forward—one that will mean much to the College and we hope will result in a blessing to them.

In forwarding their conference apportionments for the College, they sent $162.58 to be applied to the college endowment fund. This is to be credited to the Staley-Atkinson-Newman Memorial Foundation for Christian Education and a part of the Million Dollar Campaign. This is a generous beginning for our Henderson Church. We are indeed grateful. May the Lord bless them and guide them in securing their church's entire quota.

This is a good example for other churches of our Southern Convention. If the churches themselves would raise their allotment for the Staley-Atkinson-Newman Memorial Foundation, it would be of great help to the Church, to the College and would be a tremendous saving in gas, time and energy.

Blessings upon the Henderson Church and its good pastor, Rev. J. F. Apple.

FIFTH SUNDAY OFFERINGS.

Offerings from our churches and Sunday Schools continue to come in. We are most grateful. It certainly would be encouraging and helpful if we could have one hundred per cent of our friends in the contributor's column. Your Sunday School and church would not be the poorer but the richer if members and friends would be given the opportunity to contribute. These contributions may seem small but when they are added up, they amount to considerable. The offering for the week is $231.72. This amount contributed every week through the year would come pretty nearly totalling the amount apportioned to the churches for the College. I know that your church and Sunday School will want to do their share. The College is most grateful for all receipts.

Previously reported		$3,208.55
Churches.		
Eastern N. C. Conference:		
Henderson	$ 80.00	
N. C. and Va. Conference:		
Greensboro, Palm St. ...	40.00	
Lynchburg	6.00	
Shallow Ford	17.00	
Western N. C. Conference:		
Grace's Chapel	7.50	
Sunday Schools.		
Eastern N. C. Conference:		
Wake Chapel	11.50	
Eastern Va. Conference:		
Bethlehem (Nans.)	5.84	
Newport News	20.45	
Union (South.)	4.22	
N. C. and Va. Conference:		
Elon College	4.59	
Happy Home	8.81	
Pleasant Grove	2.71	
Va. Valley Conference:		
Bethlehem	8.00	
Concord	6.17	
Winchester	8.93	
		231.72
Grand total		$3,440.27

The chaplains of our Armed Forces requested of the American Bible Society five times as many whole Bibles in 1944 as in 1943. They cost the Society 50c each, but are furnished free to the chaplains. How many will you give? Mr. H. Hiter Harris, First & Merchants Nat'l Bank, is Richmond Campaign Treasurer. Checks may be mailed direct to him.

It is a genneral error to suppose the loudest complainers for the public to be the most anxious for their welfare. —*Burke.*

The Workshop

ACCENTUATING THE POSITIVE.

The State of Indiana is not far behind in the 1945 trend of "accentuating the positive." At least in the opinion of the religious educators of the state this is true. The reason? Last October the National Mission to Christian Teachers was held in Indianapolis under the joint sponsorship of the International Council of Religious Education and the Federal Council of the Churches of Christ in America.

That started action throughout the entire state, involving all denominations and thousands of church school workers. First, 3,000 persons attended the Indianapolis Mission. Then the follow-up process was developed. Already 68 missions have been held, reaching approximately 7,000 church school workers. Teachers have been awakened to the consciousness of their evangelistic responsibility and there has developed a sense of unity among the county councils of churches to carry through their cooperative Christian tasks.

But Dr. Ralph L. Holland, general secretary of the Indiana Council of Churches, was determined that the emphasis of the Mission to Christian Teachers should not stop there. He wanted to accentuate the emphasis. He designed three "Accent Days" which would carry the emphasis out through the state and county councils in every possible way.

The first "Accent Day" came February 11, when church schools held consecration services committing every teacher and church school class to the task of reaching the unchurched friends and neighbors.

The second "Accent Day" Dr. Holland describes as a "checking-up day to see how far we have actually gone in the matter of reaching the unreached."

May 13, according to Dr. Holland, was the third "Accent Day" and which he entitled "Christian Family Day." At this time all people brought into the church through the mission were given a public welcome in the church.

The program of "accentuating the positive" does not end here, however. Dr. Holland tells that for sometime the Marion County Council of Christian Education and the Church Federation of Indianapolis, whose executive secretary is Dr. Howard J. Baumgartel, had been considering the establishment of a department of religious education. Stimulation from the Mission to Christian Teachers and interdenominational cooperation were responsible for the consummation of these plans, and in January, 1945, this new department was established. Now a full time director of the department is being considered.

These results of the mission alone would bear testimony to the value of the event, but the story does not end here. Indiana has also had 38 Leadership Training Schools this year as compared with 20 last year. Of these Dr. Holland says: "The Mission to Christian Teachers has spurred these schools immeasurably. Interestingly enough, in all of them the course, 'Christian Evangelism,' is given. This ought to bring about some real fruitage in the church schools of the state."

Indiana can never be the same again. More teachers are interested in their church school work. More people are being reached through the evangelistic efforts of the church school workers. The full measure of the results of the National Mission to Christian teachers can never be recorded.

PARENT-TEACHER GROUPS IN CHURCH.

Many churches worry over the problem of leadership and assistance in various phases of their program and activities, especially for children and young people. That should no longer be true. One of the finest solutions to this difficulty is what may be called parent-teacher groups.

It can be explained clearly this way. Such groups may not, and most likely are not, called parent-teacher organizations. You will now find them in more and more churches under such names as the Mother's Club, the Child Study Club, the Junior and Junior High Parents Groups. There is, therefore, a parent group for each department or age group either for Sunday morning or Sunday evening, or both.

An outline of the groups at Bushnell Church will make it very clear. At present there is what we call a Pre-School Child Study Club, A Primary Child Study Club, and a Junior High (Intermediate) Group. At once the gap, if any, between the home and the church is bridged. The pre-school group here first began as a "Mother's Club." The name has changed because of the nature of the program. And they are now merging with the primary group, adding a junior discussion section, and maintaining their respective projects.

The program of the pre-school group consists of the sponsorship of a day nursery for children 3 to 5 years of age with a trained director and at least three mother assistants each day, a business meeting and discussion of child care and growth and book reviews for one meeting in the month, and a study program the second meeting with an outside speaker who may deal with such themes as "Movies and Their Effect Upon Children," "Music and Children," "Books for Children," "Sex Guidance of Children," "The Church and the Home Working Together in Religious Growth of Children," etc. The primary program is the same or similar and their project is the provision of a movie program once a month suitable for children 5 to 8 years of age. The Junior High Parents Group assists the leaders and teachers with any and all kinds of mid-week activities for the 12 to 14-year-olds, or grades 7, 8, and 9, such as dramatics, winter and summer outings, camping, conferences, vesper services, dancing classes, parties, etc. They have their own business and fellowship meetings about four times a year.

It will work and it will work marvels with your Christian Education program in the church. You try it.

CARL R. KEY.

RETURNS TO THE AIR.

(Continued from page 2.)

Aug. 20—The Bible Speaks to Farmers.

Aug. 27—The Bible Speaks to the Blind.

Sept. 3—The Bible Speaks Through the Churches.

Sept. 10—The Bible Speaks to the Dark Continent.

Sept. 17—The Bible Speaks to America.

Sept. 24—The Bible Speaks Through America.

Lord of the hopes of all the years, Whose victorious way is our salvation and Whose will is our peace, make us sensitive to every need and responsive to every call of any cause of Thine or our fellow-folk, so that to the measure of our power and possession Thy Kingdom may widen its bonds of blessing and Thy tender lordship touch and change our world. Amen.

—Gaius Glenn Atkins.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Did you know that May 18, has since 1923 been observed as World Good Will Day? May 18 is the anniversary of the first meeting in time of peace to settle disputes between nations by peaceful means.

Children and parents alike come to feel friendlier towards people whom they know something about. Therefore, I think it is good to learn about how children of other lands live. Here are some facts about children who live in Switzerland:

The city homes of Swiss people look very much as they do everywhere else in the world, except that everywhere there are window boxes of brilliant flowers which can also be seen at the windows of offices and business buildings in the heart of Swiss cities.

Swiss mountain homes are called chalets. They are made of unpainted wood with fundations of stone. The roofs of these homes project into huge overhanging eaves, often as much as ten or fifteen feet from the walls. These protect the homes from the driving rains and snows of mountain storms. A balcony or gallery runs all around the house. Here on this balcony under the cool shade of the eaves the family often dine in summer.

Some of the homes of dairymen are built with one end to house the livestock and the other end houses the owner and his family. The family's end is so charming that it seems to keep one from noticing the unsightliness of the built-in barn.

The floors are made of 18 or 20 inch wide boards which are worn creamy white from constant scrubbing. Windows are framed by boxes of bright geraniums. Ceilings are low and partitions are of natural wood, unvarnished and unpainted. In better homes the walls are richly paneled. Starched white curtains with handmade lace or embroidery frame the windows on the inside.

DOROTHY TODD.

BUDDY ESTABLISHES HIS TEMPO.

By EDITH BRANDIS.

Issued by the National Kindergarten Association.

The spring Buddy Sandusky was five and three-quarters, to his mother's surprise and dismay, he began to dawdle with getting up and going to bed, with washing hands and face for meals, with shoe laces and buttons—even to coming to meals and going out to games in the back yard with his little friends. Before this he ran or skipped; now he lounged or walked very slowly.

Mrs. Sandusky was sure a few weeks assistance from his older brother and sister, given to him in the same good-natured way it was done as he grew out of babyhood, would restablish him in a normal rate of movement; but it didn't work that way, and very soon brother and sister grew impatient with the little fellow.

Since scolding and nagging were not practiced in this family, Mrs. Sandusky had to look—and quickly for another and better way to deal with this trying development. First of all, she took Buddy to the family doctor to make sure nothing was wrong with his fast-growing little body. The doctor found Buddy all right and explained that such lapses were not uncommon. He asked if Buddy would be entering school in the fall, and remarked that usually the games, drills, and music of the first few months of school corrected dawdling easily and naturally.

But it was only spring now, and Mrs. Sandusky knew that for him to continue using this new behavior pattern for three whole months was far from desirable. Why not try music now? If it worked in the school room, it would work in her back yard where her own and the neighbors' children played under the eucalyptus trees every week day.

From the attic she resurrected an old but still workable phonograph and chose a few records—all marches --lively and loved by children. She placed it in the open-fronted play house at the back of the big yard and said to the older children, "Here is a new toy for all of you. Show Buddy anything he wants to know about running it. Then, when you are away at camp, he and the other little ones can have fun with it."

Very quickly Buddy learned to manage the machine, to change records without scratching them, and even to change needles; and soon their favorite game was having a concert. After the older children had gone to camp, the little children began to stamp feet, to wave hands, and to walk around, to the rhythm of the marches. It was all very informal and entirely undirected. Mrs. Sandusky merely watched, for she thought she could see a slight stabilizing of Buddy's movements.

One day in midsummer, Patty Stover, back from a summer camp, walked into the yard and watched the children in their informal exer-

(Continued on page 15.)

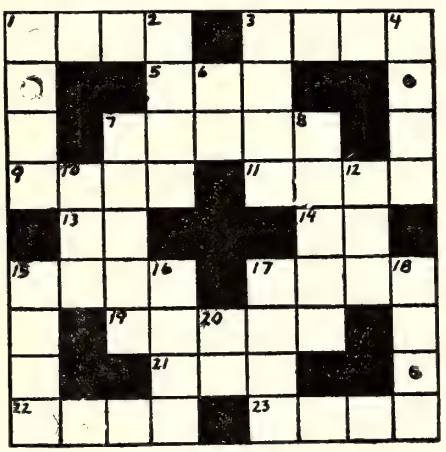
CROSSWORD PUZZLE.

ACROSS:

1. Covering for the foot.
3. It holds boy's trousers up.
5. A hardy plant that closely resembles wheat.
7. A flower.
9. The god of war.
11. Signal in naval or military quarters, on bugle or drum, for bedtime.
13. French for "the."
14. Rail Road. (abbr.)
15. Noise made by snake or goose.
17. Smell; scent.
19. Children's anklets.
21. Louisiana River. (abbr.)
22. Dressing gown.
23. To unite by marriage or treaty.

DOWN:

1. Part of a plant.
2. Periods of time.
3. Having the highest degree of goodness.
4. Neckcloth.
6. Youth Institute. (abbr.)
7. A robe; covering for the body.
8. A standard measure of length; three feet. (pl.)
10. Persian name.
12. For.
15. Covering of the head.
16. The bottom of a shoe.



17. A vegetable.
18. Like a rose.
20. Calcium. (abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Goat; 3. Pack; 5. R. H. A.; 7. Teach; 9. Bare; 11. Tool; 13. La; 14. M. W.; 15. Slit; 17. Beet; 19. Noses; 21. Ida; 22. Mail; 23. Node.

DOWN: 1. Brab; 2. Tree; 3. Pact; 4. Keel; 6. Ha! 7. Train; 8. Homes; 10. All; 12. Owe; 15. Scum; 16. Toil; 17. Bean; 18. Tube; 20. S. D.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE RETURNED EXILES AND THEIR WORK.

Lesson IX—May 27, 1945.

Memory Verse: *"And ye shall seek me, and find me, when ye shall search for me with all your heart."* —Jeremiah 29:13.

Lesson: Ezra and Nehemiah.

Men Who Were Concerned.

The leading characters in today's lesson are Ezra and Nehemiah. They belong to that host which no man can number who might well be called "The Fellowship of Those Who Care." Both of them had "soft jobs" and an assured future where they were, firmly established in the land of Babylon. Both of them, however, were concerned about their fellowmen and about their native land. And at personal inconvenience and personal sacrifice they left their good positions and their homes and went with their fellow-countrymen on the long, hard and dangerous trek back to Jerusalem. They were patriots and statesmen. They loved their country and their God more than they loved themselves. And their love expressed itself in sacrificial service. They are a rebuke and a challenge to so many of us who live selfish, self-centered, provincial lives.

The Strange Ways of God.

One of the biblical writers refers to Cyrus, as "my (God's) anointed" or "my servant." Cyrus was a heathen king, a foreigner, a man who did not even know the God of the Hebrews, except perhaps by hearsay. But he was an instrument in the hands of God for the fulfilling of the divine purpose. God uses strange and mysterious ways and peoples to fulfill his purposes. He makes even the wrath of man to praise Him. Who knows but what even that evil man Hitler has unwittingly and unwillingly been used to further the divine purpose. This does not mean, of course, that God approves of Hitler's character or conquest. But it must be within God's purpose that the nations of the world are to be bound together in peace and mutual cooperation. And the present War, undoubtedly, will give fresh and, we hope, permanent impulse to some form of collective security and international solidarity which the evil genius of Hitler and the threat of a repetition of similar action by men like him, has made imperative. I simply throw this out as a suggestion, food for thought. History undoubtedly has many instances where God moves in mysterious ways, his wonders to perform and his purpose to fulfill.

First Things First.

When the people went back to Jerusalem, the first thing they did was to rebuild the temple. They established again the worship of Jehovah. They bore their witness to their faith in God among the people with whom they lived. They nailed their flag to the mast immediately. It is a matter all too often neglected by those who go into a new community. They make their contacts with almost every other organization and institution before they connect themselves with the church, if they ever do this. Far too many people, church people, still have their church letters in their trunks, or hold their church membership "back home," although they have been living in a community for years. All too many people have moved into new communities who have made no contact with the church.

Faith and Prayer and Works.

Nehemiah had a simple but strong faith, and he was a man of prayer. He also was a man of common sense, which the beloved late Dr. J. U. Newman used to say was one of the most uncommon things in the world. After he had secured permission from the king to go to Jerusalem, he asked for letters which would entitle him to wood for rebuilding. He had an armed escort to guard him on the long and dangerous journey. Later, while they were building the walls of Jerusalem, and the enemies of the Jews threatened to stop the work, he had the people pray, and then some stood guard with weapons while the others worked. He was no impractical idealist, he was a practical idealist. We need some clear-headed leaders like him today. God forbid that we should be vindictive in the hour of victory, but may He also forbid that we should be soft. This World War II ought to have opened our eyes as to the kind of world we are living in, as to what evil men will do if they are given a chance. The United Nations ought to see to it that justice is done, that retribution is allowed to operate. Vengeance is the Lord's, to be sure, but it is a travesty on the moral order to think that Germany should not have to pay for the unspeakable crime she has committed against the nations of the world. And the same thing applies to Japan. We have been living in a fool's paradise. We need idealism. We must show mercy. But we must also face the hard facts of life, and govern ourselves accordingly. It is going to take a lot of wisdom and grace to deal adequately and fairly, but firmly with the aggressor nations.

There is, of course, another simple principle involved in all this. Men are to pray as if everything depended on God, and then to work as if everything depended on them. Faith without works, and prayer without works, is dead.

The Public Reading of the Scriptures.

According to the record, Ezra is the first man who had a "pulpit." "And Ezra, the scribe, stood upon a pulpit of wood which they had made for the purpose." When he stood up to read from the law the people also stood up. They took part in the "responsive reading." They "bowed their heads and worshipped Jehovah with their faces to the ground." To use a slang expression, "They had something there." They had reverence for the Word of God, they took part in the services by their responses, they "bowed" before Jehovah. The minister of many a modern church is fortunate indeed if he can get his people even to bow their heads and close their eyes during public prayer, much less to bend the knee. Say what you will, bodily postures help the devotional spirit.

Attention, Mr. Preacher.

"And they read in the book, in the law of God, distinctly." Do you get it—they read distinctly. Alas for the slovenly, slurring reading of the Scriptures in so many of our pulpits in this land. A minister ought to give diligent care to the reading of the Scriptures in a service of worship. "And they gave the sense, so that they understood the reading." Not only did they read distinctly, they interpreted what they read. It was, generally, expository preaching. One suspects that the average minister does too much topical preaching and too little expository preaching. On several occasions the writer of these Notes has taken a short book of the

(Continued on page 13.)

CHURCH ATTITUDES ON DANCING REVEALED.

In connection with the recent refusal to condemn dancing by the Permanent Committee on Social and Moral Welfare of the General Assembly of the Southern Presbyterian Church, *The Presbyterian Outlook*, Southern Presbyterian Journal, has submitted a questionnaire to nearly 200 ministers and their wives, securing information as to the personal experience of the ministers, their wives and children, and of the young people in their congregation, regarding dancing. The response to the questionnaire, which was sent to all members of four widely-scattered presbyteries, indicates approval of dancing. Among the questions asked was, "As a young person, did you dance?" About 34 per cent of the ministers did dance and 66 per cent did not. Of the wives of ministers, 52 per cent did dance and 48 per cent did not. The response to the question, "Do your children dance, or, if they are too young now, do you expect to encourage or permit them to do so?" was: Yes, 87 per cent; No, 13 per cent. One presbytery showed 90 per cent of the children of ministers who reported as dancing.

All those favoring dancing seem to indicate that they refer to dancing under wholesome conditions and wise supervision; no one indicates approval under any and all circumstances.

On the other hand, one minister who indicated disapproval of dancing, says: "Its greatest danger seems to lie in the tendency to become the only social activity (recreation) in which its devotees are interested." One group looks upon the problem as "not within the realm of right or wrong any more than riding in an automobile. . . . It is a relative question . . . and not of great importance within the realm of morals."

—C. N. S.

THE FUTURE OF THE CHURCH.

(Continued from page 5.)

derfully beautiful and filled with sacred inspiration.

On the other hand, in the face of the great problems of sin, of evil and of spiritual hunger which confront the world today, can we imagine that were Christ to come to earth again he would regard the observance or non-observance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify controversy among his followers, and their separation into rival factions. Can we fancy him giving his approval to such a course, resulting as it does too often in relaxing the warfare against the common enemy, sin, and in causing men to forget their common responsibility, the needy brother?

Let ordinance, creed, ritual, form, Biblical interpretation, theology, all be used to enrich worship, and to bring the believer into a fuller understanding of him whom we worship, as each individual or separate church may find them helpful toward that end. But God forbid that they should ever, any of them divert the attention from, or be regarded as a substitute for, that personal, spiritual relation between the soul and its God which is the essence of true religion.

What the world craves today is a more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are of minor concern, while the spirit of religion is a desperately needed source of inspiration, comfort and strength.

I plead not for a modification of form, but for its subordination to the spirit; not for the abolishing of ordinance and sacrament, but for their voluntary rather than obligatory observance.

As we face, then, the world's need of great spiritual leadership, that humanity may be brought into vital, daily relationships with a living God, and that all the forces of a righteousness may be united in an eternal warfare against the forces of evil, we ask again the question: "What of the future of the Christian church?" This is the answer which I give you:

If the various divisions of the church as it is organized today catch the vision, have the breadth, the tolerance, the courage, and, setting aside non-essentials, all barriers, will stand upon the bedrock principles of God's love and Christ's living spirit, "not satisfied," as Donald Hankey has said, "until the church is the church of all good men and women, until all good thoughts and deeds are laid at the feet of the Lord of all good life," the church of the Living God will come into being, ushering in a new era of Christian unity.

III.

What I have said thus far is the substance of an address which I made during the first World War. The convictions then expressed have only grown upon me with the passing years.

Today, as always, humanity craves the substance of religion, while churches too often emphasize the form. Men have long looked to the Christian church for religious training and spiritual inspiration that they may acquire both the knowledge and the will to make wise decisions and to take right actions in their daily lives. Their natural craving for religious guidance must not be repelled by alphabetical lists of denominational churches and agencies, when what they seek is so fundamental and sectarian differences are so superficial. Rather should they be able to get in any Christian church, whatever the style of its architecture or the shade of its belief, the spiritual wisdom and strength which they need to fit them for practical daily living.

To say that no progress has been made toward the resolving of denominational barriers during this quarter-century would be unjust to various groups which have made earnest efforts along those lines and definite advance. But to say that any broadly conceived, concerted movement to that end is under way, which is generally participated in, would be equally untrue.

On February 3, 1943, the cargo transport *Dorchester* was torpedoed at 1:15 A. M., and sank within twenty-five minutes in iceberg waters, ninety miles from Greenland. As the ship went down, four chaplains —one a Catholic, one a Jew, two Protestants—were on the deck encouraging the men and passing out life-belts. When there were no life-belts left, they took off their own and gave them away. These chaplains were last seen standing arm in arm praying.

As they went to their death, united in the service of their common Lord, so let us, the living members of the great religious faiths they represent, go forward, shoulder to shoulder, as a united army, fighting evil, establishing righteousness, brothers in service, sons of the one God and Father of us all!

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Bible and used it as the basis of a Sunday night sermon. Dr. Ironsides calls this taking a "hunk" of the Scriptures and trying to tell the people what it means. And the folks liked it and asked for more. Expository preaching gives the people a larger acquaintance with the Bible and a deeper familiarity with it.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

CELIA JANE WILSON.

Dear Friends:

To remind you that Jesus said "Suffer little children to come unto me" I am placing the picture of a little child at the head of my letter this week. She is the youngest child in the Orphanage family. Her father is dead and her mother deserted her and the little child was left homeless and fully dependent. She is a beautiful little child and just as sweet as she looks.

The writer's sympathy goes out to any little child left solely helpless and dependent. We are happy that the Church and friends have made it possible for orphaned children to have a home and the comforts of life. It is a splendid investment.

Just last week a fine young lady paid the orphanage a short visit. The writer well remembers when the same young lady came to the orphanage a little tot. She was reared here. She grew up to be a fine girl. While she lived here she had high ideals and she was very ambitions. She has completed her course in nursing and was employed in the hospital from which she graduated. She now has charge of the medical department in the hospital in which she works.

As we talked with this fine young lady, we could not help but think what a fine investment the orphanage and friends made in giving this girl a chance. We are proud of her.

Even dependents in animal life and bird life appeal to the writer. Some years ago we had a mother hog to die which left eight little orphaned pigs a few days old. They were hungry. We had one of three courses to pursue. They had no mother to feed them and were entirely dependent. We would have to either let them die one by one, kill them, or feed them. We chose to feed them. We went to a drug store and bought some baby nursing bottles. We selected one dependable boy to undertake the job of feeding them. The little things were very hungry and when they got the taste of good warm milk, it was no trouble at all to teach them to drink from a bottle. The boy took lots of interest in feeding them and raised them all and they made eight big hogs and furnished a lot of meat for the children.

The boy got lots of fun out of the job. He sometimes would make them stand up straight to get their milk, just for fun. When he would go to the pen where he kept them, they would cry for food. The other boys would call him "mother." But, he did his job well.

The orphanage took in three hundred little orphan chickens last week. They are very interesting and the little children get lots of pleasure out of looking at them. If you will come to see us ten weeks from now, we'll give you a fried chicken dinner.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 17, 1945.

Amount brought forward		$4,478.05
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 2.86	
Wake Chapel	8.25	
		11.11
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 8.05	
Newport News	8.50	
Old Zion	10.00	
		26.55
N. C. and Va. Conference:		
Elon College	$ 7.90	
Ingram	9.88	
Shallow Ford	22.50	
		40.28
Western N. C. Conference:		
Pleasant Union	$ 5.86	
Randleman	11.88	
		17.74
Total for the week		$ 95.68
Total from churches		$4,573.73

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

AYSCUE.

On April 2, 1945, our heavenly Father saw fit to take from our midst, Mrs. Cassie E. Ayscue. She was a faithful member of Liberty Church Woman's Missionary Society and Adult Bible Class. Always interested in the work of the church, she attended services regularly and contributed to the work. This example of loyalty and devotion will not soon be forgotten by members of the church and Sunday school.

Therefore be it resolved:

1. That we humbly bow in submission to our Father's will.

2. That the church, Sunday school and Woman's Missionary Society have lost a faithful member.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun and one placed on our church records.

Mrs. J. E. McCAULEY,
Mrs. G. W. MACON,
Miss ZOLA WINN,
Committee.

THE CHRISTIAN IN WAR-TIME.

(Continued from page 3.)

given by the Apostle Paul to the church members of his day, found in the sixth chapter of his letter to the Church at Ephesus. The sincere Christian gives more time to prayer, more attention to worship, more sacrifice in his contributions, and more of himself to his church in war time than at any other time.

If we on the home front wish to play fair with those who are in war service, we will make our religion something more than a mere nominal concern of secondary interest—we will make our religion the deepest reality and the highest interest of our lives. We will at all times give religion priority in our thinking and doing.

We face too many possibilities to do otherwise. We are all counting too much upon God for the final outcome of the war and of the present world, situation, and for our individual commitments and hopes, for us to fail to make religion our major interest at a time like this.

Generosity must characterize our lives on the home front if we wish to play fair with those on the battle front. What do the dollars we give to the various benevolence agencies, or the dollars we invest in War Bonds, or the dollars we should give to the Church, what do those dollars amount to compared with what the young men in our training camps and those at the front are giving? What do the dollars we give amount to, in comparison with what hundreds of thousands of men have given in the European invasion, or in the perilous offensives in the Pacific?

We must be ashamed to look at ourselves in the mirror, who complain about what we give to the Church, the Red Cross, the War Chest or to "War Victims and Services," when hundreds of thousands of our noblest sons are actually giving their lives in defense of all that we hold dear!

Selfishness in every form should be absolutely ruled off the home front. No person motivated by the desire to profiteer—no person who will use the war as an excuse for needlessly boosting of prices is worthy of the privilege of living on the home front. Selfishness has always been an abomination in the sight of the Lord, and is absolutely despised by noble-minded men and women everywhere.

The roses red upon my neighbor's vine
Are owned by him, but they are also mine.
His was the cost and his the labor too,
But mine as well as his their loveliness to view.
They bloom for me, and are for me as fair
As for the man who gives them all his care.
But this I know, that others plant for me,
And what they own, my joy may also be.
So why be selfish, when so much that's fine
Has been grown for you upon your neighbor's vine?

FOR THE CHILDREN.

(Continued from page 11.)

cises as they wandered around waving hands and stamping feet to, "Parade of the Wooden Soldier." Without ado, she lined them up and began to teach them to adjust their posture and mark time to the word of the command. She showed them how to stand with hands at sides, heads up, chest elevated, hips back—singly at first, later on in unison. It took several days, but she was patient, always stopping before they lost interest or grew tired.

A week later, Mrs. Sandusky ran the phonograph while Patty gave her words of command to six eager little people who stepped briskly into line, snapped to attention, marked time, and marched across the yard and back. Only the youngest boy was out of step when they returned.

The day Buddy was to enter school he rose without coaxing, washed his face and hands with vigorous movements, ate his breakfast with no lost motions, and made ready for his excursion into the larger world with a minimum of supervision, asking help only to brush his hair. So Mrs. Sandusky felt satisfied that his summer of free play with the old phonograph had been well worth-while.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

Pentecost

Pentecost is the Birthday of the Christian Church. It occurs fifty days after Easter. It was on this day that the Holy Spirit came into the hearts of the 120 waiting disciples in the Upper Room at Jerusalem. This experience brought to the early Christians the unshakable conviction that their Lord was not only alive, but actively present in the world. They realized his Presence and experienced his power. They became different on Pentecost and afterwards. Their fear was supplanted by boldness; doubt by faith; and impotence by power. Something happened. A living message was preached on the morning of this day by the man who only a short while before had denied his Lord. This preacher might have said what Latimer said to Ridley, "We shall this day light such a candle, by God's grace; as I trust, shall never be put out." Since that day the preaching of the evangel has had both a place and a power in the Church.

Too long the churches have neglected this anniversary. It can be made one of the most sginificant events in the annual calendar. By observing the day which comes on Sunday, May 20, this year, the churches can add fifty great days to their program. Easter was not the end, but rather a gateway to Pentecost.

It should not be forgotten by the modern church that the first Pentecost was preceded by the Upper Room with its ten days of prayer, anticipation and fellowship. During these ten days, "they emptied themselves of themselves that they might be filled with the fullness of God." There was receptivity. They had turned aside as Christ requested.

The early Christians went out from their Pentecost to create new persons and build a better world. It was said of them that they "turned the world upside down." The power of Pentecost was not given for their own ecstatic enjoyment, but for witnessing "unto the uttermost parts of the earth." Pentecost is the prophecy of what the followers of Christ can be and do in any generation, when they give themselves up completely to his divine will. This power on the day of Pentecost was mediated, not through a program or an organization, but through 120 individuals whose hearts God had touched.

The Holy Spirit and Pentecost are inseparably linked together. It was by the power of the Holy Spirit that the disciples spoke and it was in his power that they went forth to evangelize the nations. Jesus had put upon the disciples a superhuman task—the evangelization of the whole world. For this He gave them superhuman power—the power of the Holy Spirit. This Divine Spirit moulded the early followers of Jesus into a united fellowship at Pentecost, and gave them an inner adequacy. This ancient fire which was kindled in the hearts of the early disciples is needed today on modern altars.

—Department of Evangelism, Federal Council.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, MAY 24, 1945. NUMBER 20.

Mrs B F Frank 12-1-45
Star Rt

REV. WOFFORD COLQUITT TIMMONS, D. D.
Executive Secretary of Commission on Evangelism

"The rebuilding of people morally and spiritually cannot be done by means of a three-cent postage stamp or a five-cent pamphlet, but only by personal contact with inspiring leadership," says Dr. Frederick L. Fagley, in announcing the recent appointment of Dr. Timmons as Assistant Secretary of the General Council and Executive Secretary of its Commission on Evangelism.

Dr. Fagley continues: "The post-war program of the Commission on Evangelism and Devotional Life will have its center in the moral and spiritual needs of the people. The moral problems of individuals, especially of youth, are acute and baffling and will yield only to the power of vital religion. Religion alone can supply the moral fibre and spiritual insights for the days ahead."

NEWS AND VIEWS

Rev. R. L. Jackson preached last Sunday evening at Bethlehem Church, Disputanta.

Dr. George W. Shepherd has assumed the pastorate of the Highland Park Church, Detroit.

Dr. Frank Lewis preached last Sunday afternoon at Oak Grove, and in the evening at Damascus.

Dr. John G. Truitt was the Memorial Day speaker last Sunday afternoon at Liberty Spring Church.

Supt. F. C. Lester preached the baccalaureate sermon at the Yanceyville High School last Sunday.

The Spring Hill Memorial Service will be held on Sunday, May 27, at 3 P. M. The Rev. Richard L. Jackson, minister of the church, will preach the sermon.

Rev. Victor Murchison will begin his duties as assistant pastor of the Suffolk Christian Church on September 1. The Sunday School attendance in the Suffolk Church last Sunday was 445.

The Junior Guild of the Shelton Church, Portsmouth, is sponsoring a Mother and Daughter Tea on Thursday of this week. The Guild, which is now one year old, was organized by Mrs. Frank H. Lewis, and is now engaged in many constructive activities.

Plans are being made for a Young People's Summer Conference for Eastern Virginia at Camp Waters, July 30 to August 4. Dr. H. S. Hardcastle will serve as Dean with Mr. R. L. Jackson as business manager. Watch The Sun for further information.

Bay View Church, Norfolk, remembers its minister on his anniversary. Rev. J. Everette Neese received a wrist watch on his third anniversary and a purse on his fourth anniversary. He appreciates the gifts and commends the practice to all churches which have pastors.

Supt. F. C. Lester spoke to the Eastern Virginia ministers at Suffolk last Monday on the subject: "A Molten World and a Sick Church." Dr. I. W. Johnson conducted the devotional period. Revs. Peter Young and Sidney G. Olson were presented to the Association.

The Duke University Divinity School announces the following courses in religion for the summer: The first term will open May 29 and close July 9. The second term will open June 19 and close July 30. The third term will open July 10 and close August 20. The fourth term will open August 21 and close September 8.

The Educational Building at Berea, Norfolk, was occupied by the Sunday School for the first time on May 6. This new building provides 1,800 square feet of floor space, and was constructed at a cost of $11,000. While the present enrollment is 250, the new unit will accommodate 500 pupils. Extensive repairs are now being made in the church sanctuary. Congratulations to the pastor, Rev. B. H. Watkins, and congregation.

Dr. Harry Emerson Fosdick's inspirational book, "A Great Time To Be Alive," which has brought renewed faith to thousands in a wartime world, is currently appearing in *Liberty Magazine,* in its series of important book condensations. Dr. Fosdick claims, "War does strange things to religion," and that no dry-as-dust religion will do now. Throughout the book Fosdick boldly analyzes many neglected problems of our daily lives and brings spiritual guidance to a troubled world.

The Women's Council of the Congregational Christian Temple entertained at 8 o'clock, Wednesday, May 16, with a reception in honor of Rev. and Mrs. Peter Young. The reception was given in the Recreation Hall at the church. The hall was attractively decorated with evergreen, spring flowers and candelabra. Receiving were Mr. and Mrs. W. G. Edmonds, Mr. and Mrs. Peter Young and son Robert Young, Mr. and Mrs. A. B. Jarvis, and Mr. and Mrs. L. G. Robinson. Rev. and Mrs. H. S. Hardcastle, of Rosemont Congregational Christian church, and the Rev. J. F. Morgan, of Second Congregational Christian church, were among the guests. Approximately one hundred sixty-five members were present.

TIMMONS BECOMES EXECUTIVE SECRETARY OF COMMISSION ON EVANGELISM.

Dr. Woffard Colquitt Timmons, recently appointed Assistant Secretary of the General Council and Executive Secretary of its Commission on Evangelism, has been the pastor of the South Congregational church of New Britain, Connecticut, since 1932. During this pastorate and in a previous one in St. Louis, Missouri, he developed what has come to be called the "Socratic Sermon," an effective method of forum which has had widespread use. For many years Dr. Timmons' Sunday morning sermons have been on the air through the Yankee Network, and he has also conducted an hour called "What Is On Your Mind?" at which time personal problems of many sorts were submitted to him by his listening audience.

The whole objective of the Congregational Christian Commission on Evangelism under Dr. Timmons will continue to be an effort to help the churches make more and better Christians. He believes that the parish ministry is the basic unit in the Christian enterprise. He also believes firmly that lay evangelism can and should be developed more effectively.

The Congregational Christian Commission on Evangelism will assist pastors and churches to minister more effectively to the over 80,000 men and women of the denomination who are now in national service and who will be returning to re-establish their homes and civilian ties. It also plans to aid the churches in carrying forward a more effective ministry to the wounded and handicapped, to plan and execute appropriate memorial services for those who have died, and to maintain a ministry of comfort and guidance to the bereaved.

Furthermore, the Commission plans to work in closest cooperation with the Congregational Christian Commission on the Ministry and other agencies which will aid the more than 400 returning Congregational Christian chaplains in reorienting themselves on a civilian basis.

During World War I, Dr. Timmons was a chaplain with the Y. M. C. A. and later served with that organization in Minneapolis, where he was also for a time pastor of the Plymouth Congregational church. As a member of the American Seminar in 1924 he visited many capitals of Europe, and in 1939 was in Europe

(Continued on page 15.)

INFLUENCE OF CHURCH FELT IN CONFERENCE ACTIVITIES.

By Cameron P. Hall,
Director of Social Education, International Council of Religious Education.

The United Nations Conference is now hard at work in small Technical Committees, each committee responsible for a specific part of the proposed Charter. In these meetings amendments to the Dumbarton Oaks Proposals, submitted by the delegations and taking up some 700 pages, are being sifted, debated and acted upon, with final action eventually by the Conference itself.

The chairman of Technical Committee I. on "Preamble, Principles and Purposes" had reached San Francisco the evening of the previous day. He had flown 15,000 miles from the Ukraine, whose delegation he headed. He was now reporting on the meeting of his committee. General Smuts, from South Africa, had laid before the Committee a draft of a "Preamble to the Charter for the United Nations." This draft Technical Committee I. had adopted in substance, and only its final wording was left to be done.

An incident, however small, that links up the Ukranian Socialistic Soviet Republic and the Union of South Africa reveals the international character of the Conference that is being held in San Francisco. But to the reprsentatives of the religious press there was more in it than that. It meant that the first change in the Dumbarton Oaks Proposals recommended by the Cleveland Church Conference was on its way toward fulfillment.

Commission on Human Rights Proposed.

A second center of Conference activity is the meetings of the four Great Powers (China, Great Britain, Soviet Russia and the United States.) Several of these Powers have wanted the original Proposals altered in the light of later discussion. A successful effort was made to secure unanimous acceptance of these changes by all the Great Powers before they were offered to the Conference itself.

A number of these amendments have to do with "respect for human rights and for fundamental freedoms for all without distinction as to race, language, religion or sex." This too is a theme on behalf of which the Cleveland Church Conference was clear and vigorous. Its "Message to the Churches" urges that "a special Commission of Human Rights and Fundamental Freedoms be established." It is gratifying to read, in the light of this, the following sentence concurred in by the "Great Powers": "The Economic and Social Council should set up commissions in the fields of . . . promotion of human rights."

Church Shares in Building Public Opinion.

A few days before these amendments were made public, some members of the United States delegation met the representatives of the 42 national organizations invited to serve as consultants to the delegation. Many of these organizations were united in their concern for human rights. They chose as their spokesman one of the consultants of the Federal Council of Churches of Christ in America. This was not the first—nor the last—time when these representatives of public opinion were given the opportunity to express themselves before members of the delegation on matters of vital concern. This kind of relationship between the public and public officials has significance for democracy. And in this process the peoples of the church, through their leaders, are having a significant share.

Mr. Molotov, head of the Soviet Russian delegation, met the press the day after these unanimously supported amendments of the Big Four were announced. He voiced their warm support by his delegation. He told that in the discussion on human rights he had urged that the right to work and the right to an education be mentioned. He had withdrawn this proposal only because of the general policy not to spell out a list of human rights; that was to be left for the Organization to reveal in later practice. There was wide agreement among his listeneners that the challenge in these words of Mr. Molotov no nation dare evade.

Issue of Dependent Peoples Brings Threat to Peace.

What is to be written into the Charter on dependent peoples is being warmly debated. This may well prove to be the problem most difficult of solution which will be faced by the Conference.

Here is the situation: The United States has submitted a document with its position. This is under discussion by the Big Four, now joined by France, together with other nations, like Australia, most concerned. The concept of Trusteeship is prominent in the proposal of the United States. The issue at stake is whether this concept will receive something more than lip service. Certain positions held strongly by the United States and by Great Britain are not very reassuring at this point.

It is generally recognized that a sure therat to lasting peace lies in failure here. The hopes and fears of hundreds of millions of the darker skinned peoples, the majority with no voice in this Conference, converge on this issue. With the world-wide mission and outreach of the Christian Church, the church leaders at the Conference are watching for every way open to be of help.

LOOKING BACK TO LUTHER.

Those people, righteously indignant at the savagery and brutality of Nazis, who advise the victorious nations to give "an eye for an eye and a tooth for a tooth" and take steps to destroy the German people, do not speak the language of civilization and humanity. If we could destroy the German race, we would not; and if we would, we could not. Sixty million people are there and it calls for wisdom to know the best course to pursue toward them for the good of the world.

In engorcing a stern peace, making the punishment fit the crime, the old maxim should not be forgotten, "You cannot indict all the people." Americans who have neighbors of German blood and know men of good qualities, cannot countenance a peace of vengeance against a whole race. And students of medicine and lovers of music do not want to destroy a race that has produced a Luther, a Goethe, a Mendelssohn and other great men. Punishment of the cruel should not be followed by wholesale destruction of a whole people or denied of them the right to live.

In a church in Raleigh on Sunday morning, along with the announcement of a religious service on the day of complete victory, the congregation sang that great masterpiece by Martin Luther.

It would be presumption bordering on sacrilege to compare the Allies to the foe of the devil, for they are human and therefore frail, but the Hitlerites have shown themselves to have the devil. Luther pictures the wiles of the devil who guides the Nazis in their bestiality and the similarity is discernible as is the certainty that the powers of light overcome the powers of darkness.—Editorial *Raleigh News and Observer*, aMy 15, 1945.

RELIGION IS NEWS.

Religion is, we insist, news. It was first published by the early Church as the "Good News." Wherever virile religion has met with faithful reporting, the Church has made headlines. Religion as news has suffered greatly on three counts: (1) Much that is worthy of publication perishes because it is not reported, or suffers because of inefficient or tardy reporting. (2) Tardy and infrequent publication imposes a two-fold handicap on religious news. Only religious news could survive this heavy penalty. (3) The popular idea that the news must be sensational has obscured the element of comfort which news may bring.

Amatuer reporting has characterized much of our Protestant publication. Dr. Walter Van Kirk of New York, the well-known radio commentator who for ten years has broadcast "Religion in the News" scored and scorched the Associated Church Press at its meeting in Philadelphia. Dr. Van Kirk contrasted the high efficiency of the Roman Catholic Church in getting religion in the news, on the radio, and in the movies with the ineptitude, neglect and blundering of the divided Protestants. He said that he had no patience with the Protestant wail of unfair treatment, and that the Catholics by their intelligence and skill earned all the publicity they got. "They succeed," he said, "not because of any putting on of pressure, but because they have studied the science of public relations, and because they are willing to put in the money needed. We Protestants must learn to express our concern by something other than crying. The Government is going to bulk larger in our daily life, and we Protestants have nothing in Washington to inform us and to make our influence felt that compares with the National Catholic Welfare Conference. When a question like the Chinese Exclusion Act is up, one competent man speaking for a united Protestantism would do more for international friendship than a boatload of missionaries."

We need to begin at the top, it is true and consolidate our efforts. Must we not also begin at the bottom? Just as Americans all are reminded that "We must be vigilant" and tighten our belts another notch, so the rank and file of Christian people may help by talking, reporting and subscribing to religious news.

Having been properly reminded of our religious news shortcomings, we may now cast about for a few redemptive virtues. We do rejoice in every evidence of solid ministry to the spiritual needs of our age. A new subscriber in Pennsylvania writes: "I like the tone and content of your paper very much, and appreciate its weekly issues. These are a distinct asset—some otherwise excellent publications do not altogether 'fill the bill' because the issue are too far apart to keep pace with current affairs."

The following letter from E. Jerry Walker, director of International Radio Productions, is an indication that the church press is an instrument of wide usefulness:

"A daily five minute broadcast entitled 'Victorious Living' is being broadcast throughout the United States as a Christian service of forty-five Protestant denominations cooperating through the International Council of Religious Education. The purpose of the broadcast is to promote attendance in Sunday school and worship services.

"Basis of the programs is found in true life experiences of religion at work. It has been brought to our attention that your publication carries stories or articles which may be suitable for use in adapted form on these broadcasts. We are, therefore, writing to ask your permission to use materials from your publication on these Christian programs."

We resolve now into our reiterated conviction that our frenzied desire for sensational news, "the scoop," has largely eclipsed the element of comfort, or the buttressing of our faith by news which is for us the Bread of Life. The Scriptures were written in recognition of this imperative need: "Therefore comfort ye one another with these words." Comfort (being strong together), not sensationalism or pragmatism, must be the ultimate touchstone of religious news.

A superb illustration of this thesis is found in the Fellowship of Southern Churchmen Newsletter, April, 1945. T. B. Cowan, chairman of the Executive Committee wrote these profound observations as a fitting preface to the publication:

"Our News Letters are ways of keeping open and alive among us channels of communication. Without contact fellowship dies, love becomes an abstraction, and the fight for justice a solitary affair that leaves one wallowing in self-pity like Elijah, and yet boasting that he is the only one left to fight the battles of the Lord. Others have not bowed the knee to Baal. We live not only by our own faith but by the faith of others when the going is tough. When the cry for help is heard in the news, it is to us all to bring to bear the insights and the action demanded by our professed prophetic faith. We shall read the News Letters as we do all events in the presence of God. From us, more than from others, there is demanded a deeper seeing of the times, a deeper interpretation of their meaning, and a deeper motivation for their solution."

R. L. H.

Among the bells which rang in Belgium to greet the Allied troops were those of à little Scotch kirk in the Rue Buchholz of Brussels. This church was built originally as a memorial to the Scots who gave their lives in the first world war. Since the summer of 1940 it has remained closed. To these Belgians it reflected their own condition. When the Germans withdrew, a locksmith made his way into the belfry, and soon the bells were ringing merrily.

Editors and Peace Time Conscription

An Address to the Associated Church Press, Wednesday, April 4, 1945, at the Sylvania Hotel, Philadelphia.

By Dr. Walter W. Sikes,
Professor of Philosophy, Berea College, Kentucky.

It would be most presumptuous of me to undertake to advise editors on how to run the religious press, unless perhaps—as is sometimes the case—my inexperience is regarded as endowing me with the special ability to tell others how to do a job I myself have never done. In fact, I would be appalled at the terrible responsibility which would be mine were I sitting in the chair that any one of you occupies. As I survey the issues that your brief program states as themes for exploration in these three days of your meeting I am both astonished and gratified—astonished when I contemplate the profound implications of any one of these themes, gratified to see you face them without blinking.

For I believe this means, among other things, that you are aware that these issues demand attention by those who would direct the thinking of our churches—issues upon which the satisfactory answer to the very fate of our nation, and our whole culture depends. It also means that you are aware that we do not yet have the proper answers. We who read the religious press know that you are not printing the answers—and that this lack is not due to a shortage of paper, nor inefficient stenographic help, nor the difficulty of keeping the machinery of a printing plant in order. The real shortage in this day of shortages is one of wisdom, of clarity of vision.

I congratulate you on your recognition of these issues and your effort to speak to them. John Ramsey, in his simple, courageous and wise address, referred last evening to a certain church whose officials did not want these acute problems of our ailing society raised in their congregation. Well, we do not raise these problems. We only recognize them. They rise up unbidden to confront us. They demand to be heard. They are born of the tragic predicament of modern man. And no religious leaders are worthy of their responsible position—whether they be editors or others—unless they are aware of this fact.

Recently someone quoted to me a speaker whom he had heard here in this city to the effect that there are two basic problems which confront modern man, on the resolution of which the happiness, and in fact, the very existence of the race, depends. The one is whether we shall learn how to husband that thin skim of fertile earth. absolutely indispensible and quite irreplaceable, upon the fertility of which life itself depends, before we have so dissipated and devitalized it that it will no longer provide the race with food and raiment and shelter. The other is whether we shall learn to live together without violence, generated by fear and hatred, before our social conflicts have brought us to mass insanity, murder, and suicide.

We have made no appreciable gain in the solving of either of these problems. In fact both have become infinitely more acute in our day than ever before in the history of the race. In particular, this ghastly, suicidal struggle in which the world is locked is a shocking demonstration that we have not yet discovered how to prevent our individual differences and cultural tensions from flaming up in all-consuming world conflagration.

I.

I want to raise one issue growing out of this second of these two problems—the issue of universal, permanent military training for American citizens. Yet I do not raise this issue, as you know. It is already one of the mostly widely discussed questions before the public today. More than two years ago a bill was introduced in the National Congress intended to provide for the continuous conscription of American youth for military training. In fact two such bills were before the 78th Congress throughout much of its life—the May bill and the Gurney-Wadsworth bill. Neither of them ever got on the floor of either House or Senate, and both died at the adjournment of Congress last December. Immediately upon the convening of the present Congress similar bills, somewhat modified, were re-introduced—in the House the bill being H. R. 515 and its companion bill in the Senate being S. 188. Briefly this bill provided for the compulsory introduction into the Army or Navy of every able-bodied male youth at the age of eighteen for a year of military training. Special cases might be allowed to enter later, but not later than age twenty-two. They would remain in a special reserve, but could not be called for active service except by act of Congress. Nor does this bill provide for refresher courses in the years to follow, though the earlier bills did so provide. There is a well-justified belief that none of these bills represent what the proponents of the legislation really desire and expect; but are presented as trial balloons to test—and to provoke—opinion. If this is so, we may expect a bill of somewhat different provisions to be evolved in the committees on Military Affairs or presented by the War Department. But it is entirely possible that the proponents will seek to pass just such a skeleton measure as these are, leaving practically all the vital details to executive order, as has been so generally the case with wartime measures.

Who are the proponents and advocates of this legislation? In the first place, the War Department. The Secretaries of Army and Navy and the Chief of Staff have been persistent advocates in the last several months. In December the *Saturday Evening Post* carried an article, bearing the approval of General Marshall, by Brigadier General John W. Palmer which sets forth what may be regarded as the official position. Selective Service administrators, notably Major General Hershey, have been its advocates. The American Legion has been constituted the quasi-official propaganda agency to promote the proposal and has pursued its object with considerable vigor since its official position on the issue was set forth in a resolution in September, 1944. The Veterans of Foreign Wars has also officially spoken in its favor. The United States Chamber of Commerce, with a dissenting minority, supports the measure. And confirming the old adage that "politics makes strange bedfellows," the only other nationally significant body known to me that has announced its support of the proposed legislation is the erstwhile Communist Party of America, now known as the Communist Political Association.

Two national groups have been formed to promote the proposals for permanent conscription—the Women's National Committee for Military Training of Young Men and the Citizens Committee for Military Training of Young Men, Inc.

Finally, President Roosevelt, in his address on the State of the Nation, in one sentence announced his approval of the measure and promised a special message to Congress on the

(Continued on page 6.)

CONTRIBUTIONS

WAKEFIELD LETTER.

An item from this end of our Conference may be of interest to some. The writer is indebted to Rev. R. L. Jackson, of Weverly, for supplying the Wakefield pulpit during our extended absence last February. The people here heard him gladly. Mr. Jackson has done a very fine piece of work in the Waverly Parish during his comparatively short pastorate there. Progress has been made in several lines, especially at Waverly. There has been a splendid increase in church membership and attendance, while church life has been greatly quickened under his leadership. The installation of an Orgatron Organ and extensive and impressive improvements have been made in the church auditorium are among the outstanding achievements in material lines. Mr. and Mrs. Jackson have won the high esteem and appreciation of the community.

There are nine Congregational Christian Churches in this section occupying a small territory, most of them with small memberships and congregations, but practically all of them faithfully meet their financial obligations in contributions to our general enterprises and local current expenses. Burtons Grove is located three miles west from our Wakefield Church, and six miles farther west is Barretts Church, one of the oldest of our churches. Seven miles east from Wakefield is our Dendron Church, located in a small inland town, and three miles farther east is New Lebanon. Two miles north from Dendron is Union (Surry) which is possibly not more than three miles from New Lebanon. Eight miles north from Wakefield is Waverly, and nine miles farther north is Centerville, with Spring Hill only four or five miles from Waverly and about the same distance from Wakefield. All of these churches have pastors, except New Lebanon, which has a good Sunday School and an occasional service of worship. Dr. Roy Smith's contribution in the last issue of THE SUN caused me to think of this subject. These churches did not seem so closely located before the coming of the automobile and fine highways. Let us hope that after the war, when present tides of shifting populations have become more stable these churches will again enjoy prosperity as in former years.

Our Wakefield Church has launched an organized campaign for funds with which to install a heating plant, and the building of two additional rooms to the church building. While our church here is not as large in membership as some of the others, yet our congreegations will compare most favorably with the other churches. The treasurer has advised that the financial condition of the church is better than he has known in the past. However, all churches are better financed now than before there was so much money in circulation. We have fine harmony and cooperation in the church, and I have yet to hear any note of discord. Barretts Church has suffered a real loss recently in the deaths of Richlieu Hines and Junius Wellons. We will furnish something soon about their lives and service.

Rev. W. T. Scott, of Franklin, while recently visiting Ivor, preached for the Ivor M. E. Church in a series of evangelistic services. His message was excellent and will live in the minds of his hearers. In recent weeks the Dendron Church, Rev. J. M. Roberts, pastor, conducted a series of services with Rev. R. E. Brittle as guest speaker. Brother Brittle's messages were of the evangelistic type and effective. The music conducted by Mrs. O. M. Cocks, was a feature in the services. They have a very fine group of people in the Dendron Church.

MURDOCK W. BUTLER.

PEACE TIME CONSCRIPTION.

(Continued from page 5.)

subject. The State Department has also indicated its general approval.

The opposition to the proposed legislation is remarkable, for two reasons—for the diverse and widespread interests which it represents and for the unanimity of its mind. It includes practically all of the organizations representing religion, labor, agriculture, and education. And its protest almost without exception has been that we must not pass any such legislation *now*. There are notable exceptions, but only a few, to both these generalizations. But the churches, both through their interdenominational agencies and through their denominational representatives, have certainly been more vocal and more unanimous in their opposition to this pending legislation than on any other measure of national policy in many a year. Almost without dissent the institutions and associations of educators have protested any such action during the war. All three of the great national farmers' groups have publicly spoken against it and numerous of their component state groups have re-affirmed this position on the issue. The American Federation of Labor in its national convention and numerous constituent affiliates and state federations have come out in opposition. The same is true of the Railway Brotherhoods. The CIO has not officially spoken pro or con, though some of the important officials have opposed the pending legislation.

Finally, it may be worth mentioning that most of the daily press that has taken any position on the issue has supported the measure, and the same is true of the magazines of great national circulation. This may be reflected in the popular polls which from time to time have been taken—All of which have indicated a preponderance of popular opinion in same kind of universal military training after the war. However, the only sampling of opinion on the issue of whether this training should be provided for by legislation passed *now* (the Gallup Poll of February 24) shows 47 per cent of those questioned opposed to such action as compared with 37 per cent in favor of immediate passage, the remaining 16 per cent being undecided.

In view of these last mentioned facts, and a number of others, it is clear that the unanimity of religious opinion opposing action now and asking for postponement actually covers a great confusion and uncertainty at a deeper level. Moreover, it also betrays a divided mind on the real issue of whether permanent military conscription is desirable for America. And this is the real issue, for neither the churches nor other spokesmen can permanently hold the position they have taken. Indeed, as the shape of the postwar world becomes somewhat clearer, this position becomes *ipso facto* less and less tenable. The time is not far distant when Christian and other citizens must face the basic issue and decide to accept or reject universal military training.

One of the reasons why we have taken a temporary—if not temporizing—view of the matter is that we are at least dimly, and apprehensively, aware that if this revolutionary departure from America's traditional policy comes, it will profoundly alter the character of our national life.

And it will. Make no mistake about that. It is true that George Washington recommended to Congress shortly after the founding of the Nation a universal military training policy. It is also true that it was rejected by the people and has ever since been regarded as contrary to the American way of life, a threat to democracy. One should note also that the plan Washington proposed, with its local militia trained at or near the residence of citizens, with its lack of caste of professional personnel and its complete subordination to the civil power, is a rather different thing from what the present proposals would bring. It would have been more like the traditional Swiss policy than like the present proposals for America.

II.

What are the arguments of those who propose this radical modification of our military tradition? There are many reasons given, but as I analyze them there are five.

In the first place, there are what we may call the incidental effects, the by-products. It is held that universal military training would be good for us—improve our national health, discipline our youth, inculcate in them patriotism, break down our race and class barriers, improve our morals, believe our unemployment problem and perfect our democratic way of life. These claims have all been subjected to analysis by various and sundry writers, but perhaps the most dispassionate and considered examination of them is that of Hanson W. Baldwin in *Harper's Magazine* for March, 1945. This article is notable both because of its incisive and comprehensive approach and because of its author, who is a graduate of the United States Naval Academy and regarded as one of the foremost military analysts of our day.

As to health, he says, the benefits would be "slight and slow" for the program "would not strike at the root of our physical and mental deficiencies." As to discipline and character, he observes that any benefits would be dubious "without a major revision of the disciplinary and leadership methods of the services." Furthermore the Army and Navy "are not reform schools or institutions for character building." The purpose of military training is "to teach men to fight and kill." The Army cannot in one year do both jobs of preparing men for peaceful citizenship and training them to be good soldiers. Moreover, the discipline and citizenship inculcated by the military "with its insistence upon strict obedience" tends to produce "far too many of the 'yes man' type of leaders," and among its political results would be the tendency to "increase the stature and authority of the military leaders as against the civil leaders,"—a tendency which has "often determined foreign and domestic policies" as in Germany and France. And most dangerous of all, he thinks, is the claim surreptitiously made by high officials in Washington, that it will reduce or eliminate unemployment. For any effort so to use conscription not only would affect adversely our national economy, it would be "an invitation to imperialism and war." Mr. Baldwin's conclusion is that these are all specious arguments and should not be advanced. For if we are to adopt peacetime conscription, we should do so on the ground of its military value.

A second argument, accordingly is that in the postwar world America is going to need overwhelming military might to help keep the peace. This means a great army and navy. And the only way to secure these—at least the best and fairest way—is by universal compulsion for training every citizen to be a soldier or a sailor. Here it is added that we must choose between a huge professional standing army and a relatively small professional army with its large citizen reserves. Some critics of the plan have pointed out that the plan contemplates holding between two and a half and three million men under arms at all times, with trained reserves of around fifteen millions. This is vast military power, indeed. But we are, of course, not told against whom this power is to be massed, whether our prostrate enemies or our present allies.

A third argument, not unlike the sceond, is that America must be prepared to ward off or successfully repulse a swift and concentrated attack by any or all possible enemies, that weakness invites such an attack, and should it come, our ability to mobilize instantly our total strength is our only hope for safety. This is a pretty big order—and is so recognized by some of the advocates. Thomas M. Johnson in *The Readers Digest*, December, 1944, sees the necessity of a Navy sufficient to dominate the seven seas, a strongly fortified line entirely across the outer Pacific from the Aleutians to the Chinese mainland and from Greenland to the coast of Africa and a citizenry whose every man is trained for war. This would require not only manpower but a storage pile of arns for at least eighteen months—the estimated time necessary to convert a civilian economy into total military production. The costs of such a program would be staggering, both in money and in materials, not to mention human values. It is a completely Spartan conception. But it seems to me a very fair and not exaggerated estimate of the requirements the premises demand. These premises are two, that only military might can provide security for the things that we most cherish, and that wars of aggression against America are destined to occur. If either premise is denied the argument falls. This means in fact that America must be prepared to resist every conceivable combination against her. Whether this is physically possible is a question. But if we are to be prepared to fight the world we may well need every man as a soldier.

Finally, the proponents argue that we must pass this legislation now. And this for two reasons. First, the present military establishment is a huge business. Its almost innumerable installations constitute an enormous administrative problem. Its efficient administration requires long range and comprehensive planning. So general Marshall has insisted that he and his staff must know now whether it is to be dismantled at the conclusion of the war or continued. And if we are to have universal conscription continued into peacetime, both economy and efficiency would demand a decision now. This is, of course, sound reasoning. But, the difficulty is—as critics have pointed out—that the War Department is not only, nor primarily, a business organization, but it also molds largely the character of American life. To be sure, General Marshall would like to eliminate the contingencies of his job. Who wouldn't?

The second reason that has been given for haste is that if we do not get this legislation on the books now while the war is on, we probably never will. Mr. Forrestal, now Secretary of the Navy, urged this reason in his adddress to the American Legion Convention last September. And Congressman May stated for publication, last November, that it would be very difficult to pass such legislation after the wor. "In fact," said he, "it will probably be impossible." And for this reason he urged immediate passage.

(Continued on page 8.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

STAY-AT-HOME CONVENTIONS.

The Executive Board of the Women's Convention met in Holland, Virginia, on May 1-2, the dates on which the Convention itself was to have been held. Since the Convention had to be cancelled, because of government restrictions, your Executive Board felt keenly its responsibilities for planning our work for the coming biennium. Ten members of the Board were present: Mesdames Harrell, Rollings, Leathers, Truitt, House, Lester, Parker, Morgan, Paris and Wisseman. The Holland folk welcomed us into their homes, planned a supper meeting of their society with Board members as their guests and Dr. George Shepherd as the speaker, and in all ways entertained us royally.

The Board members felt a sense of gratitude as they heard the reports of all departments for the past biennium. For example, our goal for the biennium was $22,250, and we gave $28,109.15, which is the most ever given in the history of our Convention. We felt that every woman in our societies would want to know of the progress made and plans for the coming biennium.

We are asking each local society to have a Stay-at-Home Convention on June 26 (or some date near this). A program containing reports of our work and suggestions for the coming year is being mailed to each local society president.

We will miss the fellowship of one great convention, but more women can attend these Stay-at-Home Conventions and thus know about our work. We all realize that having to cancel our Rallies and our Convention is a real handicap, but by working together we can turn this handicap into a real blessing through these Stay-at-Home Conventions.

MRS. WILLIAM E. WISSEMAN,
President.

ACTIVITIES IN DURHAM.

The Woman's Auxiliary of the Durham Church, under the leadership of Mrs. D. M. Estes and the able program chairman, Mrs. H. Shelton Smith, has had some very interesting and inspiring meetings. The membership is about thirty with an average attendance of twenty-five.

The Harrell Circle has an enrollment of thirty-three members. Mrs. J. E. Harward is program chairman. Mrs. S. C. Harrell is leader of the Young People's Department, Miss Clarene Perry has the Willing Workers, Mrs. Arnis Glenn the Junior Willing Workers, and Mrs. N. P. Alexander is president of the Beginners and Cradle Roll. All of these departments work in unison with the Woman's Society.

CREW TO TURKEY.

Miss Angie Crew, former missionary to Japan, who has been with us in the Southern Convention for the past three and a half years, has been called to serve as a mission teacher in our Boy's School in Talas, Turkey. She is to be ready to sail July 15, and is to have a month's vacation preceding that. This means that she will leave Elon College the middle of June. We will all miss her and will be following her with our prayers and letters as she goes to this new field of service.

COGHILL TO INDIA.

Miss Pattie Lee Coghill, education secretary for the Home Boards and during this quarter a teacher at Elon College, is to be sent on a trip to India in the fall. She will probably sail in September. Miss Coghill is to go with a deputation team, consisting of Rev. Raymond Dudley (missionary to India, who visited in this area several years ago) and Dr. and Mrs. Albert Buckner Coe, of our Oak Park, Illinois, church. It is expected that she will visit the various mission stations, with especial reference to religious education work by our Board in India. We will be anxious to have another visit from Miss Coghill in 1946 so that we can hear all about India!

The Woman's Society meets on the first Monday in each month. The Harrell Circle meets every second Tuesday night in each month. The other societies have theier meetings on Sunday morning in their departments.

We raised $100 for the Thank Offering for Elon College. We observed the World Day of Prayer. The Friendly Service went to Carroll County, Virginia.

We have had the study of the American Indian given by Mrs. Robert Smith at two meetings of the Woman's Society, two meetings of the Harrell Circle and in the Young People's Department.

Mrs. W. H. Boone reviewed the book "Unfolding Drama in Southeast Asia" very beautifully. This went over so well that she give it to the Young People's and the Harrell Circle for three Sunday mornings in the Young People's Department.

We have also studied Second Corinthians. We plan to hold one public meeting soon.

MRS. J. E. HARWARD,
Reporter.

DEVOTIONAL ON II CORINTHIANS.

Mrs. C. C. Fonville, Spiritual Life Superintendent for North Carolina, is suggesting the following as the basis for a devotional program on Second Corinthians.

CHRISTIAN LIVING AND CHRISTIAN GIVING.

By MRS. W. R. SELLARS, *Burlington, N. C.*

Scripture: II Corinthians 9:6-13.

Second Corinthians is an epistle to believers explaining Living in Christ or Christian Living, and Serving in Christ or Christian Serving, which I would like to call Christian Giving. Living in Christ in one's own life so that one may serve Christ by giving to the lives of others.

"Others, Lord, yes, others;
Let this my motto be.
Help me to live for others
That I may live like Thee."

Christians are to live *in* the power of God.

Christians are to live *by* the power of God.

Christians are to live *through* the power of God.

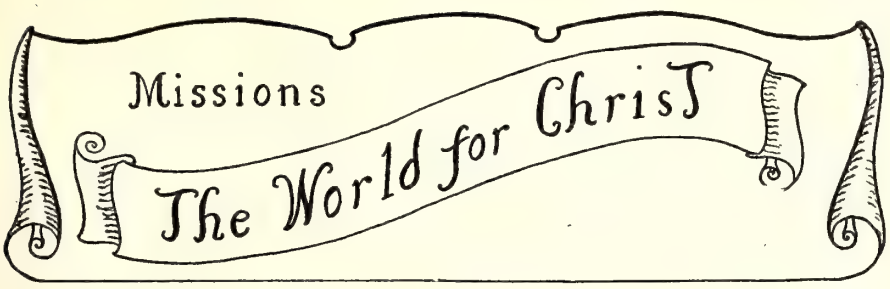
We can't live spiritually without helping others. We can't be defeated spiritually without hindering others. Christian Living will always be expressed in Christian Giving. In II Corinthians we find that "God loveth a cheerful giver."

"Give strength, give thought, give deeds, give self;
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living;
The more we give the more we live."

BIRTHDAY CELEBRATION AT SUFFOLK.

Miss Gladys Yates, vice-president of the W. W. Staley Missionary Society of the Suffolk Christian Church presided over the celebration of the society's 32nd birthday, beginning by stating that birthdays should be a time of retrospection and a time for planning for the future.

The birthday meeting was most unique, as it was a turning back of the pages of history to February, 1913, when the society, then known as the Girls' Missionary Society, had its inception. The first superintendent of that Society was Miss Mamie



MISSIONARY OFFERINGS.

WEEK ENDING MAY 17, 1945.

Sunday Schools.

Palmyra, Edinburg, Va.....	$	3.70
Antioch, Harrisonburg, Va.....		8.83
Liberty Spring, Suffolk, Va.....		5.00
Total	$	17.53

Individuals and Churches.

Mt. Bethel, Summerfield, N. C..	$	22.00
Total for the week	$	39.53
Previously acknowledged		21,944.48
Total since Sept. 1, 1944....	$	21,984.01

Gratefully,

MATTIE COX PARKER,
Secretary.

Holland (now Mrs. W. V. Leathers) and the first president, Miss Ethel Shoop (now Mrs. Bernard Godwin). These two were the hostesses for the 1945 meeting. By a strange coincidence, Mrs. Leathers is the present president. Because of the holding of the two offices, she did not preside at the 1945 meeting.

The minutes of the 1913 meeting were read by Mrs. J. S. Rollings (nee Mary Andrews), corresponding secretary of the initial year, in the absence of Miss Phoebe Artman, the original recording secretary. These were followed by the minutes of the 1945 meeting, read by Miss Mamie Basler, present recording secretary. Especially interesting was the roll of charter members.

Miss Virgie Holland, now Mrs. J. D. McClenny, was the first vice-president. She conducted the devotionals of the meeting, which were both beautiful and fitting. Following this the birthday offering was made.

As a fitting climax, Dr. H. S. Hardcastle, pastor of the Rosemont Christian Church and former pastor of the Suffolk Christian Church, spoke. His subject was "The Majesty and Miracle of Missions." He told of the eleven humble men, with no money, formal education or prestige, setting forth in a world of turmoil and how, in three centuries, they and their influence had Christianized the world and how their unceasing work had led to our being Christians today—the most majestic thing in all of the world.

Dr. Hardcastle said that only the Gospel of Christ can save the world of tomorrow. Out of the past we can see what our prayers, services, and money have done. This is simply a beginning. We must come to our meetings in the spirit of prayer, of hope, and of expectancy.

Miss Yates closed the meeting with the poem "I Love Life," by Dr. Charles S. Poling.

The setting for the meeting was truly one of simplicity and sheer beauty. White spirea, snowballs, weigelia, white iris, made a setting, the beauty of which was only enhanced by the soft gleam of a myriad of white candles burning everywhere. The buffet table was laid with an imported lace cloth and ice cream, mints and nuts were served by Mrs. G. Brownrigg Dixon and Miss Thompsie Holland. Mrs. Claud E. Eley poured coffee.

Over fifty were present at the meeting—truly a birthday party to long be remembered by all.

GLADYS YATES.

PEACE TIME CONSCRIPTION.

(Continued from page 7.)

III.

The opponents of this legislation are of two categories. At present they are united in their opposition. The one class opposes action now without raising the question of the ultimate decision. Here the great majority of American citizens stand at present. And the reasons which they have given in resolutions, articles, and addresses may be summarized under four heads.

They have pointed out, first, that we are engaged in an all-consuming war, which not only claims our material goods but also our attention. Moreover, there are some twelve million citizens under arms, many of them out of the United States. By their circumstances they would be prevented from participating in the decision affecting them most vitally. We should, therefore, postpone such decision until the passions of war have subsided, our men and women are returned home and opportunity is allowed to face the issue intelligently.

This reason is of some weight, to be sure. But if it were decisive, it would imply that we are not justified in making any major decision on national policy until the end of the war. And that is, of course, absurd. However, there is one important factor involved here which does add convincing weight to the argument. That is the fact that by Army Regulations, recently revised, all men under arms are strictly forbidden to make any effort "to procure or oppose or in any manner influence legislation affecting the Army," without special permission of the War Department. Now the War Department has not distinguished itself by granting permission to officers or men to oppose this legislation, while it does grant such to its proponents. In fact, it seems doubtful that any request to oppose the bill would ever reach the War Department through proper channels. Lt. Col. Roscoe S. Conkling states in his pamphlet, *The Case against Compulsory Peacetime Military Training,* that he applied in writing through his Commanding General for permission to set forth his reasons against it, that his application was discussed with staff officers but was never forwarded to the War Department. Nor was it ever answered. His mouth was accordingly sealed until at his request he was returned to civilian status last January. If this happens to a Lieutenant Colonel of both world wars, one can imagine how similar requests from lower ranks would be treated. This argument, therefore, does have reason back of it.

A second argument is that we are not only engaged in war, we are also trying desperately to win the peace—a not too hopeful prospect at the moment. With our allies we have agreed, in both the Atlantic Charter and the Dumbarton Oaks proposals to seek reduction of national armaments. The desperate hope is being kept alive that out of San Francisco may come some charter that will secure peace by the cooperative efforts of nations, including some form of world police under law. And if at the time that this future world order hangs precariously in the balance we dramatically announce to the world that we propose to build and maintain permanently the largest national army and navy in the world, we would, to say the least, certainly not contribute to the confidence of peoples that we regard our security as

(Continued on page 13.)

News of Elon College

By PRESIDENT L. E. SMITH.

S. C. A. INSTALLS OFFICERS.

By JACK SUNBURN.

May 16 was an eventful day for the incoming officers and cabinet of Elon's Student Christian Association. The service of installation was inspiring and challenging to these newly elected officers. Iris Boland retiring president, installed the entire new cabinet as she gave them the Creed and Oath of Office. Miss Dorothy Shepherd, of Durham, sang the Lord's Prayer and through her rendition gave an air of reverence to this service. Miss Boland then installed the three new officers:

President: Jack Sunburn.

Vice-President: Martha McDaniel.

Secretary-Treasurer: Ann Griffin.

The service was then turned over to the newly elected president, who accepted the duties and trusts laid upon him and his new officers and cabinet for the ensuing year. The retiring officers were thanked for their cooperation and work in the past year, after which the benediction was pronounced.

The newly elected cabinet is composed of rising sophomores, juniors, and seniors. Committees are formed as follows:

Program: Martha McDaniel, Ch., Carl Neal, Betsy Smith, Frances Detrick.

Social: Fred Register, Ch., Mary Coxe, Kermit Inman, Ruth Webster.

Vespers: Catherine Cooper, Ch., Jo Earp, Ethalinda Griffin, Patricia Hook.

Christian Faith: Thomas Horner, Ch., Kathleen Young, Junius Peedin, Bettie Sue Lloyd.

Morning Watch: Elizabeth Parker, Ch., Joyce Smith, Ruby Braxton, Margaret Rice.

Music: Lucille Morgan, Ch., Jane McCauley, Dorothy Shepherd, Florine Braxton.

Publicity: H. Reid, Ch., Ed Daniel, Virginia Ezzell, Jack Morgan.

Freshman Advisors: Bob Graham, W. D. Little. Alise Gray.

Church Cooperation: Jr. Deacons—Vivian Walker, Jack Morgan, Tom Horner, Kermit Inman, Junius Peedin, Jr. Deaconesses—Catherine Cooper, Betsy Smith, Alise Grey, Lucille Morgan.

Chief in importance among these committees is the Program Committee which welcomes all new students to the College and holds the first reception for them. The committee also organizes and presents the year's program for the S. C. A.

The Vespers Committee, Christian Faith, and Morning Watch Committees present religious programs, evening hymn sings, special speakers and occasional dramatic worship services during the year.

The S. C. A. is for all students and is a strong factor in fostering Christian living on the Elon Campus, both now and for the future.

ANNUAL ALUMNI MEETING CANCELLED.

Because of government regulations on travel, the Elon College alumni meeting, regularly held at Commencemencement, has been cancelled. Instead, the Executive Committee, consisting of the president, the secretary, chairmen of committees and vice-presidents, will meet in business session Saturday afternoon at 2:30. All alumni who may be on the campus are invited and expected to attend. There will be no banquet at the evening hour. All alumni, however, may secure meals at the College dining room.

The remainder of the Commencement program will be presented as announced in last week's CHRISTIAN SUN.

SATURDAY, MAY 26:

10:00 a. m.—Class Day Exercises.

2:30 p. m.—Alumni Business Meeting.

SUNDAY, MAY 27:

11:30 a. m.—Baccalaureate Sermon. Preacher: Dr. Ronald Bridges.

4:00 p. m.—Student Recital.

7:45 p. m.—Elon Music Faculty.

8:15 p. m.—Elon Dramatics Department presents "The Rock," a powerful and moving story of the life of the Apostle Paul as recorded in the New Testament.

MONDAY, MAY 28:

9:30 a. m.—Meeting of the Board of Trustees.

10:30 a. m.—Graduation Exercises. Speaker: Dr. Truman Douglass.

The College will be glad to welcome alumni and friends.

PRESIDENT OF UNITED STATES TO RECEIVE DEGREE.

At the Commencement Exercises of Elon College on May 28, the College will have the honor of conferring the degree of Doctor of Laws upon President Harry S. Truman. While the conferring of the degree will be *in absentia*, it is expected that a member of his family will be present to accept it.

FIFTH SUNDAY OFFERINGS.

A large number of our Sunday Schools and churches in compliance with the action of the Convention have received offerings for the College and forwarded the same. The Sunday Schools and churches have been more generous this year than in previous years. With a decrease in funds from the student body, assistance from the Sunday Schools and churches is most helpful. If our friends could realize the acuteness of our need and how much even small contributions help, they would be more generous and prompt in their support. The College would like to appeal to the Sunday Schools and churches that have not given support to the College this year. The Convention has made a reasonable request. The College needs your support. Won't you please give your people an opportunity to express their interest.

We are grateful for all funds received.

Previously reported		$3,440.27
Churches.		
Eastern Va. Conference:		
Richmond, First	$ 50.00	
N. C. and Va. Conference:		
Monticello	6.00	
Mt. Bethel	55.00	
Sunday Schools.		
Eastern Va. Conference:		
Liberty Spring	16.00	
Va. Valley Conference:		
Leaksville	5.25	
		132.25
Grand total		$3,472.52

CHURCHES CAN HELP THE HOMESICK.

Traveling can be lonsome business, especially if you find yourself stuck over a week end in a town where you don't know a soul. One of the most satisfactory cures for homesickness, says *Liberty Magazine*, in "Everybody Is Shy," is a visit to the nearest church for here one finds the "lace of singing and praying and listening with other people."

One Sunday when writer Dorothy Cocks found herself alone and friendless in a small factory town in west-

(Continued on page 11.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

How are you getting along with your Junior and Children's Missionary Societies? Since we were unable to have our rallies this year I feel that I have lost track of what you are trying to do.

Will you please write news articles of your missionary activities; friendly service projects; how you used the mission study books for children this year and send them to me to put in this page so that others may know what you are doing? I'll certainly appreciate the articles and I'm sure that all of the other children will enjoy them also.

Here in our Sanford Church School the children have been having their mission study books for the year taught them by their Church School teachers. Sometimes the children themselves take turns with telling the stories of the books in class and worship sessions.

They are considering the idea of making a friendship blanket for their handwork in Vacation Church School this summer. You may find information about these blankets on page 12 of the May issue of *Children's Religion*. Two thousand of these Friendship Blankets are needed for Overseas Relief. It seems to me that making one of these blankets would be a splendid project for Junior groups of Vacation Church Schools this summer. Next winter you may experience the joy of knowing that the work of your hands is helping to make a European child's life cozier and happier!

Do let me hear from you about your Missionary Activties! Thank you!

Sincerely,
DOROTHY TODD.

FUN FOR MOTHER, TOO.

By HELEN GREGG GLENN.

Issued by the National Kindergarten Association.

"Mother, may I help you with the dishes? You have such stacks of them," said young Gloria, thoughtfully.

"No, Gloria, don't you have the dishes a thought. I heard the girls call you to go to a movie," her mother replied, trying not to sound too tired.

"But, Mother, I can do them and be ready in time, too," persisted Gloria.

"It will hurry you too much; you wouldn't have time to change your dress. Now run along," as Gloria started to protest.

After Gloria had gone, Eileen Aingar, who was spending the week-end with the Thompsons, folded her expressive hands, sat back in her big chair and said, "Evelyn, may I have a heart-to-heart talk with you?"

"You know I'll listen; you have never failed to give me worth-while advice. I expect I need it. I get so tired trying to run the shop and the house, too, that I don't always think clearly."

"That was just why Gloria was trying to help you with the dishes."

"Yes, but it's more fun for me to see Gloria enjoying herself doing the things I don't have the time or energy for," the mother argued.

"I know that's all true, but what's 'more fun' for you may not always be better for Gloria. Her natural tendency is to be thoughtful, considerate, and tremendously eager to do her share in the household. Be careful, because if you are not, slowly but surely you will deaden some of those character values that she has. You see, you are taking upon yourself responsibilities that belong to your daughter."

"I never thought of it that way. I suppose I'd better be a better companion for Gloria if I did let her help me. Working and playing together should bring about a closer companionship between us, and I wouldn't be so tired."

"That's the idea exactly, Evelyn. You have been interfering with Gloria's development. You must not usurp her rights and change her individuality. One of her privileges is to help her mother. She'll be a finer, a more understanding and more capable girl for having had the chance to put her generous impulses into practice."

"Now, suppose you and I do these 'stacks of dishes' together."

"Very well! And tomorrow night we'll go to a concert, and then it will be Gloria's turn."

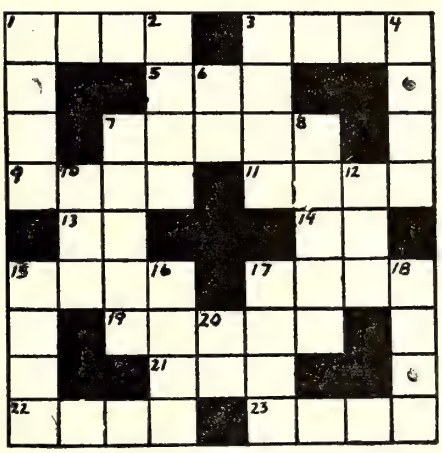
CROSSWORD PUZZLE.

ACROSS:

1. A plain of Babylon. (Dan. 3:1).
3. Opening to a garden; entrance.
5. A girl's name.
7. A musical instrument.
9. Young Men's Hebrew Association. (Abbr.)
11. Not wild; domesticated.
13. Preposition—noting motion towards.
14. Kings. (Abbr.)
15. Plant from which sugar is made.
17. To relate.
19. A king of Moab. (Judg. 3:12-23).
21. An opening; cleft; passage.
22. Fruits of a tree.
23. Place to sit.

DOWN:

1. Sleepy; drowsy.
2. A continent.
3. Gentleman. (Abbr.)
4. Besides; otherwise.
6. United Ally. (Abbr.)
7. Short for telephone.
8. Made of oak.
10. Mountain Air. (Abbr.)
12. Military. (Abbr.)
15. Abel's brother.
16. Hen's lay them.
17. Children's toys.
18. To raise from the ground.
20. Sixth note of the scale. (Mus.)



Answers to Last Week's Puzzle.

ACROSS: 1. Shoe; 3. Belt; 5. Rye; 7. Daisy; 9. Mars; 11. Taps; 13. Le; 14. R. R.; 15. Hiss! 17. Odor; 19. Socks; 21. La. R.; 22. Robe; 23. Ally.

DOWN: 1. Stem; 2. Eras; 3. Best; 4. Ties; 6. Y. I.; 7. Dress; 8. Yards; 10. Ali; 12. Pro; 15. Hair; 16. Sole; 17. Okra; 18. Rosy; 20. Ca.

CAN HELP THE HOMESICK.

(Continued from page 10.)

ern New York State, she paid her first visit to a little Quaker church. Here she was given such a warm wholehearted welcome that she felt she had been in the "society of friends."

Most people are warm and friendly under the surface, claims *Liberty*, but we'd get along with one another a lot better if we showed it once in a while. It's up to each and every one of us to meet the stranger halfway . . . shake hands with him in church and welcome him in a simple, natural way.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

BETWEEN THE TESTAMENTS.

Lesson X—June 3, 1945.

Memory Verse: *"Behold I send my messenger; and ye shall prepare my way before me; and the Lord whom ye seek will suddenly come into his temple."* Malachi 3:1.

Lesson: Malachi; Matthew 2; Luke 1-2; Galatians 4:4-5.

Devotional Reading: Malachi 4:1-6.

The Shadow of Things to Come.

Malachi foretells a new day. The fortunes of the Jewish people had fallen to a low ebb. For a period of nearly four hundred years they had no prophet after Malachi. For all that period except for a brief period they were in bondage to other nations, and therefore paid tribute to those nations. In a sense it was the night of their history. But there was a gleam and a glow on the eastern horizon, and a "better day was dawning." God was still standing within the shadows keeping watch over His own. He had not forgotten His promise that He would send a Deliverer, His Anointed. And in due time there would come a messenger to prepare the way before His face.

The Day of His Coming.

But as was so often stated by the prophets before him, Malachi asked who could abide the day of his coming. For the Lord would come as a Judge, and who among them would be ready to be judged. None would be exempt, but judgment would begin even at the house of God. It would be as a refiner's fire, separating the dross from the gold, as strong soap separating the dirt from the cloth. The "day of the Lord" will be a great day, but it will be a terrible day, for all, especially those who are out of Christ.

Speaking With One Another.

Then they that feared the Lord spoke one with another. Faith is strengthened and hope quickened as those who fear the Lord speak with one another. Even the best of us have times when our moral and spiritual life needs the stimulus of the warmth of another's spiritual contagion. There was special value in the old-fashioned "class, or testimony" meeting which Methodist churches used to have (has the custom gone out of style?) especially when those who testified had something new and vital to share. Let the redeemed of the Lord say so.

A Long Stretch of Unknown History.

The average Christian, and for that matter, the average minister knows but little, if anything, about the period between the Old and the New Testament. It is an unknown period. But it is not an unimportant period. For during that time the Jews as a people and as a nation (only in a general sense can this term be used, and then only of a small nation) were having experiences that were exerting profound influences on their lives and their religion, and also preparing them for the time when in His providence and wisdom, God in the fullness of time, was to send His Son, the promised Messiah. Only a passing reference can be made to the successive periods of Jewish history from Malachi's time to the beginning of the Gospel story.

(a) The Persian Period. Last Sunday's lesson deals with the Jews during part of the Persian period, Ezra and Nehemiah living and working under Persian rule.

(b) The Greek Period. Between the years 332 B. C. and 323 B. C. Alexander the Great conquered the then-known world, and died sighing for new worlds to conquer. He was a wise and benevolent ruler in many ways. He did not interfere with the religion of the conquered people, fostered and protected commerce and business, and undertook to spread Greek culture and the Greek language through the world. Inasmuch as the Oriental peoples are imitative, Greek culture transfused and transformed the life of the peoples of southwestern Asia and Egypt. Even the Jews spoke the Greek language and adopted many Greek customs. The fact that they used the Greek language is significant, for this beautiful and flexible language is the language of the New Testament—perhaps no other language would have lent itself to the fine shades of meaning and the beauty of expression as did the Greek language.

(c) The Egyptian Period. The Jews spent some time under the rule of the Ptolemies of Egypt, and for a long time enjoyed an unbroken peace. Ptolemy II is reported to have restored or repatriated 120,000 Jews whom his father had deported to Egypt. The Jews engaged in commerce, in farming, and into military service. But they still considered Jerusalem the center of their religious life, and once a year, if possible, if even at great expense they made a pilgrimage to Jerusalem for the religious feasts. And they turned to it daily as they repeated their prayers. In many cities and towns they had their own synagogues, an outgrowth of the period of the Exile.

(d) The Syrian Period. This period has become famous because of the viciousness and the villainy of Antiochus, better known as Antiochus Epiphanes or Antiochus the Great. He was unscrupulous, ruthless, blasphemous, blood-thirsty. He persecuted the Jews relentlessly and heaped indignities upon them. He desecrated the Temple and even slaughtered swine in the holy of holies and smeared sow's blood upon the altar. Massacre followed massacre until the streets actually ran blood. It was one of the darkest periods in Hebrew history.

(e) The Maccabean Period. Matthias, an aged priest had five sons who refused to "take it lying down." They led a revolt, which though bloody, was successful for a time. For the first time since Uzziah paid tribute to Tiglath-Pileser, in 737 B. C. had the Jews been politically free until now, 135 B. C. They retained this freedom until Pompey overran the country in 63 B. C., when the Jews lost their independence forever.

(f) The Roman Period. Herod the Great was the outstanding character in this period, and was the ruler when Jesus was born, near the end of his reign. Herod was great in everything but goodness. An index to his cruelty and ruthlessness is to be found in his slaughter of all the children two years of age and under in an effort to crush the newborn Christ Child.

The Religious Parties.

At the risk of making these notes unduly long, mention will be made of the three most important religious parties which developed during this period of Jewish history.

(a) The Pharisees. They were "separatists" and they took pains to let people know that they were different. They wore tassels on their clothes, scrolls and small leather boxes fastened on their foreheads, necks and forearms, inscribed with texts of the law; they offered long prayers in public places, practiced rigorous abstinence, performed almost contin-

(Continued on page 15.)

PEACE TIME CONSCRIPTION.

(Continued from page 8.)

guaranteed only by the collective action of all. For, say the opponents, this is essentially a nationalistic, isolationist measure. It is true these efforts may break down and we may have to turn to our own resources for security. But for the present we should do nothing to arouse the apprehensions of other peoples. For while we see ourselves as quite innocent of any intentions to trespass upon the rights and domains of others, we are not always so regarded by them.

On the other hand it has been plausibly argued that America will certainly have responsibility in helping police hostile areas after the war and that considerable military personnel will be thus required. For this we cannot depend on volunteers. The difficulty with this argument, as Hanson Baldwin has pointed out, is that the bills in Congress specify that those to be conscripted under them cannot be used in active service anywhere without a further act of Congress. Hence these bills would do nothing to supply a world police force.

A third reason given for postponing action is that such a policy might easily betray our own nation into a moral lapse into a false sense of nationalistic security. We will come out of this struggle with the greatest navy in the world, possible twice the size of all others. We will possess the most productive war plant with immeasurably the greatest technical resources. Now if we add to this a policy intended to keep our whole population ready for immediate mobilization, we may very easily be led to believe that in these things lie our peace and security. The insidious disease of isolationism still lurks in our body politic. Powerful forces at home and abroad conspire with it. It would be disastrous for us to build thus our Chinese wall and hope complacently to let the rest of the world stew in its own juice.

Dr. J. M. Dawson has, in this connection, recently pointed out that the brilliant German historian, Jacob Burkhardt, warned his own people in the flush of victory in the Franco-Prussian War that if the policy adopted at that time were carried out, of transforming German into a permanently armed camp and of exploiting their military prowess to the full, the arts of peace which had distinguished their people would decline and their lust for power and domination would betray and destroy the nation. To be sure the United States is not a Germany, but their Germany today is not the Germany of 1870 either.

Finally, the opponents claim that as yet no military need is evident for such a radical change in American civil and military policy. No on can see at the moment the requirements of the postwar world. And it is inconceivable that any contingency would require what this proposal contemplates. The present Selective Service Act has completely mobilized our man power. Every eligible boy eighteen years old will not only be a soldier when the war ends, but by Section 3 (c) of the Act he and all his fellows inducted into service will remain as a reserve in the Army or Navy subject to call to active duty for a period of ten years or until they are forty-five years old! We certainly have plenty of time in which to consider and shape our future policy, and hence, there is now no adequate military need for new legislation.

With this argument on military need we pass into the second category of opponents—those who are opposed to conscription in peacetime on principle, and who accordingly argue not for delay only but for defeat of the measure. There are three grounds on which this complete opposition is based.

The first is the ground of military value. There are two military values urged as reasons for maintaining a totally trained citizenry. One is that such a show of strength will deter enemy attack and thus prevent war. It is even asserted that had we adopted Washington's proposal, it is highly improbable that we would ever have had to fight! That certainly we would not have been involved in either World War. This position is seriously advocated by Brigadier General John W. Palmer, in an article bearing the imprimatur of General Marshall, in the *Saturday Evening Post*, of December 24, 1944. In reply to this argument one can quote Hanson Baldwin's impressively simple conclusion, "Historical experience does not support this statement. . . . Conscription has never stopped war nor made war less frequent."

The other value is not so dubious; namely, that in the event of war, say ten years from now, a conscription program in the meantime will guarantee a better defense than without it. This has been seriously questioned by Hanson Baldwin, and is denied by Lt. Col. Conkling. For the underlying assumption to this view is that in the event of another war, America will be the first point attacked, and this sneak attack will be unexpected, sudden and disarming, leaving no time to build an army and navy as we have in the past. Now a bit of reflection is quite enough to reveal the weakness of this assumption. Such an attack is quite impossible. No nation or alliance of nations could make this attack without revealing their plans to the world. To prepare for this blow and its sequel would require such conversion of industry, such modification of imports and exports that any half-efficient intelligence department would be fully aware of the intent. Modern wars do not sneak up on anyone.

Some oppose conscription on grounds of its political and social disvalues. Felix Morley, in the *Saturday Evening Post*, has recently argued that the real case against conscription is that it is an integral part in the already too-strong movement toward complete regimentation of all life by the State. And Arthur Morgan, in an article soon to appear in print rejects it because it stultifies the educational process essential for any democratic way of life, because of the simple fact that all military training substitutes obedience for thinking.

There are many, probably more than at any previous time in history, who oppose conscription on the ground of its religious and moral implications. The so-called "historic peace churches" are notable for their opposition. The Friends, for instance, observe that where conscription obtains there are no Friends. And some of the Mennonites have stated that in the event conscription comes to America permanently they must go on the long trek again. The position of pacificists in general is too well-known to deserve restatement by me now. But in summary, it rests upon two convictions: first, that war is irreconcilable with either the will of God or the welfare of man, and conscription is war, actual or intended; and second, that there is a better way of resolving conflict than by violence, which in fact never resolves it but only aggravates it.

It is remarkable, however, that the peace churches and the pacificists, influential as they may be, constitute only a relatively small part of the opposition to conscription. The Roman Catholics are among the most ardent opponents and many others agree with them. The reasons given are many, but they all stem from

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The picture of a handsome little boy greets you this week at the head of our page. He is a beautiful and sweet little child, having been left alone and without money or home in the world. He had no people who could take him and care for him. He is a humble little boy and loves care and attention.

The Christian Orphanage has, during the writer's administration, been conducted on the family plan. It has three buildings with boys and girls of all ages in each building. It is just like a large family circle. Home life has been our idea through all of these years.

We try to make the children feel at home all of the time. They have certain work they have to do each day, just as boys and girls should in any home. The writer well remembers when he was a boy he had to carry water from the spring. He milked cows and split the wood for the kitchen stove, and carried it in for his mother. This had to be done before breakfast, then he went to the field with the other boys.

At the Orphanage one boy feeds the hogs, one feeds the mules, two feed the dairy cattle and calves. Several boys went in the dairy. During crop time they go to the fields when they are not in school.

The work for the girls is divided up too. Perhaps two will work in the kitchen for two weeks, others will do light washing for the little boys and girls. Some will do a certain amount of ironing. Others will make beds and sweep the rooms and many other duties that are found to be done about a house. From time to time they change work. While they are here they are taught to do all kinds of house work, the stress being on: whatever they do, to do it well.

The writer went into one of the kitchens sometime ago and a little girl was making biscuits. They did look good. She said, "I want you to eat one of my biscuits." She opened one and put butter on it and we can frankly say that it was good enough for anyone. There is an art in making biscuits, and not everyone has that art. We have a number of girls in our large family who can make good biscuits and cook good food. We try to teach them the art of cooking so that when they go out in life they will not be handicapped, by not knowing how.

It is interesting to watch the children here grow and develop from year to year into young womanhood and manhood, then go out in life to take their places, in life's battles.

We received a letter from one of our fine girls a few days ago. Among the many other nice things she had to say was this paragraph: "I still have the Orphanage to thank for giving me the start in life it did, and shall always have a warm spot in my heart for its superintendent and those connected with it. It gave me a start that has done lots for me in so many ways."

CHAS D. JOHNSTON,
Superintendent.

REPORT FOR MAY 24, 1945.

Amount brought forward..... $4,573.73

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Plymouth	$ 16.95	
		16.95
Eastern Va. Conference:		
Berea (Nans.)	$ 25.00	
Cypress Chapel	18,00	
Liberty Spring	7.00	
Newport News	7.80	
		57.80
N. C. and Va. Conference:		
Mt. Zion	$ 10.00	
		10.00

(Continued on page 15.)

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EVERY CHURCH FAMILY
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1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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PEACE TIME CONSCRIPTION.

(Continued from page 13.)

three premises: first, that this is not only one world but that all men are essentially brothers. There is an inviolable unity of the human race. Conscription denies and vitiates this reality by conditioning men's minds against their fellow men as inveterate enemies or even as beasts to be wiped out in blood. Second, every person has as the inner citadel of his being a dignity and integrity which constitutes him a person, and to have his life so completely regimented from without is a violation of his personal integrity. And finally, they see conscription as modern Caesarism, which demands man's highest loyalty for the State. Thus the State is deified and falsely served as God. In short, conscription is a modern expression of a very old sin—idolatry.

Now I realize none of the arguments are conclusive to every man. The case is a highly debatable one. And it is fraught with the profoundest implications for our world. Let me conclude by suggesting four things I would do if I were an editor.

First, I would try to realize that my readers are deeply concerned but greatly confused on this issue, and I would try to help them *think clearly*. This would demand that I give them the signficant facts and keep them informed on the developments and trends of the political picture.

Second, I would try to keep them informed as to where they can obtain more exhaustive materials than the limitations of my paper can present. I would try to stimulate group discussions in church forums, study groups and elsewhere, and I would invite them to discuss it in my paper as space might permit.

Third, I would be careful to point out that this is a political issue. All the information and discussion in the world is completely irrelevant except as it somehow gets public opinion registered in Congress and influences the law on the matter. And I would thus urge them to write or see their representatives and express to them their will.

Finally, I would try to help them see this political issue in the light of their Christian faith. This, it seems to me, is the distinctive responsibility of the religious press. An honest secular press can well perform the first three things I mention. But your job, I think, is to set this issue in its religious reference and to help your readers see that it is not a mere secular problem to be judged only by the interests of the State. Its religious and spiritual implications are of primary importance. To speak to these is the task and the opportunity of an editor of the church press.

THE ORPHANAGE.

(Continued from page 14.)

Western N. C. Conference:		
Ether	$ 3.96	
Pleasant Ridge	12.16	
Shiloh	7.28	
		23.40
Va. Valley Conference:		
Antioch	$ 7.66	
		7.66
Total this week		$ 115.81
Total from Sunday Schools..		$4,689.54

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

uous washings lest they be contaminated or made ceremonially unclean. They accepted not only the Law, but the many traditions that had grown up around the law. They were the largest and in a sense the most popular party. But they drew the scorn and castigation of Jesus because of their formality and their insincerity.

(b) The Sadducees. The priestly and ruling party, politicians, suave, well-to-do, and for the most part of the earth earthy. They did not believe in the resurrection or the spirit. They were what would be called today the "humanists."

(c) The Essenes. The name suggests "watchful" contemplation, affectionate devotion, or s i l e n t thoughtfulness." They lived rather apart from life, practiced asceticism, held property in common, dressed and lived simply, and gave much attention to the devotional life. It is generally thought that John the Baptist belonged to this class or party.

BECOMES SECRETARY OF EVANGELISM.

(Continued from page 2.)

at the outbreak of the second World War. That summer he had been one of the British-American Exchange Preachers in England.

Born in Lawrenceville, Georgia, a son of the parsonage, Dr. Timmons went to Southwestern College in Kansas, and to Drew Seminary and Union University. He did post-graduate work at Columbia University in the Department of Philosophy, and in 1924 he was a special student in Church History at Oxford University. In 1926 he received from Chicago Theological Seminary an honorary D. D.

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A Prayer for World Order

By RALPH C. WADDELL

Eternal Father, Lord of Heaven and Earth, before whose throne the generations rise and pass away, within whose providence and purpose is hid the meaning of mankind's long pilgrimage out of a world in agony, a world all but destroyed by the fatal folly of war, torn apart by hatred, fearful of the future—we lift to Thee our earnest prayer for peace and brotherhood.

Help us to find them first of all in our own hearts. Save us from hypocrisy. Help us to recognize the roots of war in our own evil desires, our spiritual pride, our lusts after power and place and privilege. Forgive us for whatever attitudes and conduct on our part, whatever policies and acts on the part of our own nation, have been contributing to this awful holocaust. Help us to amend our ways and our doings.

We thank Thee for Thy guidance through the ages that are gone, for the leaders Thou hast raised up for this people in every time of peril.

Guide us all, O God, people and rulers, as we now take up the unfinished task of the building of firm foundations for a just and durable peace.

We pray Thy blessing and Thy guidance for the representatives of the nations who gather in the city by the Golden Gate to plan for peace. Help them to subdue the spirit of greed and selfishness, to rise above the temptations of imperialism and economic avarice, to a sense of responsibility for the welfare of mankind. Strengthen in their hearts the spirit of humility, of cooperation, and the will to peace. Grant that out of their deliberations there may come a new beginning of ordered freedom and creative peace for all mankind.

O God, we pray Thee now for our loved ones, serving their country and the cause of freedom in this global war, wherever they may be. Grant them the courage to do that which it is their duty to do. May they stand steadfast in the face of temptation. Be Thou with them in the hours of pain and weariness, and in the shadow of death, keep them ever true to the ideals of Christian manhood and womanhood. Make them aware now of our love and care.

As we pray for our friends, so we would pray for our enemies. Be with those who suffer innocently because of the sins of others. We pray Thee also for evil men, consumed by the lust for power, given over to bestial lives and practices of wanton cruelty. Thou knowest the influences and conditions which have helped to corrupt their better natures. Thou knowest what possibilities of reformation still exist within them. We believe that they are not beyond Thy love and redemptive power. Turn them again from evil to righteousness, from cruelty to love.

Break down all barriers, O God, that separate man from his brother man. Dispel the dark shadows of war. Heal our wounds and release us from our sorrows. "Let the lips of laughter overflow again," put a new song in our hearts, and restore unto us the joy of Thy salvation. And grant to us peace in our time, O Lord.

—The Meetinghouse.

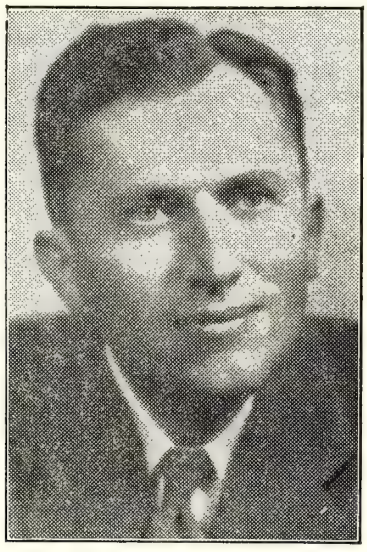
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, MAY 31, 1945. NUMBER 22.



RONALD BRIDGES, Lit. D.

Mr. Bridges was born in Maine, educated in this country, and is a teacher by profession. He studied at Bates College and Bowdoin College and was graduated from Harvard University.

Mr. Bridges is an active churchman who believes in freedom of speech, freedom of worship, and the compelling spirit of Christ in human experience. He has served the Church officially in local congregations, state and national organizations, and is at present moderator of the General Council of Congregational Christian Churches—the highest office in the gift of his church.

Though interested in the Church and her enterprises, he has at the same time manifested great concern for economic stability, social justice and political amity of all classes and races. Mr. Bridges is a news commentator and radio speaker of wide influence. He is noted for his sound philosophy and churchmanship.

Elon College is happy for the privilege of recognizing the attainments and achievements of Mr. Bridges and as dean of the College, it is my privilege to present Ronald Bridges for the honorary degree of Doctor of Literature.

Citation by Dean D. J. Bowden.

NEWS AND VIEWS

Rev. Thomas D. Sutton is serving Popes Chapel and Beulah in Eastern North Carolina.

Rev. W. Walter Hall has been called to serve Carolina and Shallow Ford churches.

Two ministerial students, Earl Farrell and Walstein Snyder, were among the Elon graduates.

Revs James H. Lightbourne, Jr. and Sr., were among the visitors at the Elon College Commencement.

Congratulations to Dr. A. R. Van Cleve who has been elected president of Piedmont College, Demorest, Ga.

Rev. W. J. Andes is planning to assume his duties as pastor of our church in Winston Salem on Sepetmber 1.

Dean Harvey Branscomb, of the Duke Divinity School, will represent the American Commission of Librarians and Scholars during this summer at the National Library of Brazil in Rio de Janeiro.

A Citation for Meritorious Achievement was presented to Mr. Ralph McGill, editor in chief of the Atlanta Constitution, by Central Church last Sunday morning. Dr. Thomas Anderson, minister of the Atlanta Church, made the presentation.

OBSERVED NINETIETH BIRTHDAY.

Mrs. Barbara Andes recently observed her 90th birthday at the home of her daughter, Mrs. B. F. Frank, near Harrisonburg, Va. She was the oldest of ten brothers and sisters. Her youngest sister, Mrs. George R. Brunk, of Denbigh and Broadway, came and spent the day with her. The only other member of the family now living, Timothy Wenger, of Fentress, Va., has visited her since.

Mrs. Andes enjoyed the day chatting with her sister and greeting other relatives and friends who called. A large circle of nephews, nieces, grandchildren and friends, and the Sunday School at Antioch gave her a card shower; also a number of beautiful flowers, for all of which she wishes to acknowledge her thanks.

She is the mother of the late Rev. A. W. Andes and Owen Andes, of Harrisonburg, Va.

UNDERSTANDING OF OTHER PEOPLES ASKED OF AMERICAN YOUTH.

By Cameron P. Hall,

Director of Social Education, International Council of Religious Education, Chicago, Ill.

"A Report to Youth" was made to over 7,000 students of the high schools of the Bay Area by two chairmen of delegations to the United Nations Conference. According to the presiding officer, this meeting "brought together more high school students in one spot than ever before in San Francisco." It was held under the auspices of the Young Men's Christian Association of the city in cooperation with the city's public schools. It was opened and closed by two of the young people themselves, one using St. Francis' "Prayer for Peace" as the invocation, and the other Micah 4:3-5 as the benediction.

In his "Message to American Youth," General Carlos P. Romulo, of the Philippine Commonwealth, said: "Those of us in Asia hope and pray that the same spirit which has animated the relations of the United States with the Philippine Islands will animate the Charter of the International Organization. By your stress on the dignity of man and your respect for those of another race, as shown toward my country, you have made the people of Asia look up to you as being somewhat godlike. I plead with you to do nothing that will impair our enchantment toward you."

Mr. Jan Masaryk, Foreign Minister of Czecho-Slovakia, told this mass meeting of youth: "I believe the Conference is building a decent foundation upon which your generation may erect a decent structure of peace. It is important to remember that there is in all of us of every land something fine. Let us join hands in that spirit."

Charter for World Organization Only Goal.

"I believe that the regional pacts should buttress the authority of the International Organization and not displace it," said Anthony Eden to the press over a week ago. But the issue is still a thorny one. Because the regional pact that is to the fore is the Act of Chapultepec, which the

(Continued on page 10.)

NOTES FROM UNITED NATIONS CONFERENCE.

By Stanley I. Stuber,

Author and Religious Editor; Official Observer and Press Correspondent, United Nations Conference, Veterans Building, San Francisco.

Sitting here as a churchman, observing this United Nations Conference, is serious business. Great issues are at stake in San Francisco, and the Church is directly involved in all of them. Several thoughts, linking the Church with this Conference, keep coming to the front of my mind. Between conferences, interviews, and waiting for press releases, I will jot them down upon my pad for what they may be worth a little later.

1. *A Common Desire.*

There is present here a desire to arrive at a common agreement. Behind the outward differences of opinion there is the common public opinion of many peace loving nations. The people want this conference to succeed. And the delegates know it. This is the most hopeful sign at San Francisco.

The church has done much to mold this public opinion which is being felt here. The Cleveland Conference, Dumbarton Oaks literature, public forums, local church conferences, are all bearing fruit.

2. *Learning to Understand.*

The eagerness to understand each other is noted here. The interpretation at the plenary sessions is only the outward aspect of this. At press conferences, social events, group gatherings, there is an urge to be understood; a desire to be understanding.

This is becoming increasingly true in the church. Christian fellowship is growing. Denominations are trying to understand each other. They see how much they have in common. They still, of course, have a long way to go. This conference may teach them some valuable lessons in the ways and means of understanding.

3. *Constructive Compromise.*

None of these delegates will get all that he wants. Not even Mr. Molotov! But they may get something better. Out of conference, the meeting of many minds, the discussion of different points of view, something bigger than any one's own position will emerge. It is the way and fruit of democracy. We can trust it.

The church can afford to trust this conference method. It has nothing to lose by free discussion. If the working leaders of the denominations

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IF SERVICE MEN COULD PREACH TO THE CHURCHES.

By Chaplain Gary Bousman.

Last October *The Link* magazine published ten letters that ought to spell dynamite to anyone who is thinking seriously about the Christian Church. Written by service men, these letters reflect the attitudes of young men in the armed forces concerning the churches.

One of them says:

"It is my belief that the great majority of people are lost to active participation in church life because the church and its activities offer little or nothing or challenge to its members.

"In the army I have met hundreds of men . . . Everywhere I find the same attitude—service men have little time or use for the formalized rituals of the churches or their petty dogmas. Do they attend church or chapel? Mostly no. With few exceptions, all the boys recognize the necessity of religion and do not denounce it, but for the most part it leaves them cold, uninspired."

Another says:

"The church is not militant enough. . . . Too long the church preferred to leave life on its doorstep instead of inviting it in. The 'holier than thou' attitude as exemplified by certain groups within the church has made religion appear the resort of 'nice people.' True religion is simple, uplifting, hopeful."

If these words fail to disturb you I fear that this article will have little meaning to you. If, on the other hand, you read these letters in the spirit with which they were written you may find yourself saying: "Let's hear more of what these young men and women have to say."

The tragedy of the matter is that the letters published in *The Link* are hardly typical of service men in general. If all men in the armed forces felt the way those men believe this would be a great day for Christian churches.

I doubt very much whether the average soldier or sailor has given that much thought to the matter. As one chaplain recently put it, they are no more interested in closing the churches than they are in entering them.

This is a serious, yet truthful charge, and should set church people thinking about the type of churches they plan to have after the war. Service men are now returning to civil life in larger numbers than we realize.

What effect they will have upon the churches is not known. But this much ought to be said: "If the chuches are planning any postwar house-cleaning, the service men and women should have a voice in it.

Just what they would say in the matter I do not know. Yet if the letters in *The Link* have any value at all they tell us what some young men are thinking about the churches. Let us, therefore, examine these letters and see what service men are saying on the subject.

One of their foremost complaints is the failure of the churches in their educational programs. Six out of the ten intimated that they had been cheated in their Christian education.

One of them says, "The whole religious education program in the church school must be drastically revised to cut out much of the extraneous, irrelevant material. . . ." Another says, "an hour of Sunday School or Sunday night discussion is hardly worthy to be called religious education."

Service men are not the only ones who feel that the churches have failed in their teaching mission. Chaplains agree on this point too. A prominent post chaplain recently told me that the pastor's class in his postwar church would be one of his most important activities.

Many chaplains believe that the lack of interest in religion on the part of soldiers is due primarily to a lack of knowledge and understanding.

The ignorance of service men on matters of religion is almost alarming. A prominent churchman recently made the statement that eighty per cent of the men in the armed forces are religiously illiterate. One discovers that most of them do not know the simplest rudiments of the Bible, church history or theology. And if service men do not know the A B C's of Christianity, is not the same true of young people in general?

Somewhere along the line we have failed to teach. As one corporal put it, "some one mangled the job of presenting the teaching in a manner that would help us."

Again, as we examine the letters of these ten service men we discover that they want a "religion with a punch." One of them says, "I expect the church to be aroused from this lukewarm condition." Says another, "When I return I expect a dynamite church standing on its own feet, both in worship and in community work."

"No dry as dust religion will do" so far as many service men are concerned. For years they have been taught, through practical experience, the meaning of service. Their time, energy, and even their bodies have been offered in sacrifice.

If the churches are afraid to challenge corruption, injustice and inequality can they expect the loyalty and respect of these men who have been slugging it out on the battlefields? To the soldier or sailor, courage is one of the highest virtues. He has learned to admire the man with courage and the leader who can get things done in spite of obstacles.

Ministers are apt to fool themselves if they think they can entice the veterans back to the churches with homilies on the sweet things of life. If the church expects her sons to come back to her bosom she must "dare to decrease and let Christ increase."

Any Christian compromise will weaken the appeal of the churches to these men. Unless the Kingdom of God is to be established in all places, among all races and open to all classes the churches may appear, as one sailor described them, the "salt that has lost its savor."

"Righteous impatience" ought to become a common phrase in describing the postwar church. If the churches declare war on war, racial inequality and economic injustice, they may lose the support of some, but there is little doubt that they will gain the respect and loyalty of many who hitherto have found no appeal in the churches. Putting it in the language of an army sergeant, the postwar church should "be known in history books 500 years hence as 'The Church Unafraid'."

Last, but not least, service men certainly want a unified church. Two factors have influenced them along this line. For one thing they have learned to worship with men of many creeds. Secondly, they have observed at close range a united Catholicism.

Quoting again from the letters in *The Link*, we find a sailor saying, "The church is a divided house—different groups trying to excel over the others." A private in the army warns, "if the churches are to meet the needs of wrecked humanity, they must learn to co-operate."

This plea for unity would not necessarily require a united Protestantism, though such would be a great thing. Unity in thought and action is most desired.

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RELIGION IS NEWS.

"More Japanese Buddhists are being converted to Christianity in the Baptist churches of Hawaii each year than were converted in all the Baptist missions in Japan each year from 1933-39," reported Dr. J. T. Williams to the Foreign Mission Board of the Southern Baptist Convention. "The Baptist churches in Hawaii are interracial," Dr. Williams continued. "Membership includes Japanese, Chinese, Puerto Ricans, and American servicemen, both white and negro. On my last Sunday in Hawaii, I helped in the organization of a new church. One Japanese-American mother told me her parents had come from Okinawa, and now that the American forces have taken the island, she would be willing for her family to go back to help Christianize it. . . . The attitude toward missions in Hawaii is good. Missionaries and preachers are given No. 3 priority in airplane travel throughout the island."

The 150th annual council of the Episcopal Diocese of Virginia met last week in Richmond. Bishop Tucker declared that "Virginia should take the lead in showing the world that Christianity can transcend racial differences and discrimination." The council voted to take part in the Episcopal reconstruction and finance fund campaign and estimated that the contribution of the Diocese of Virginia will be $100,000.00. Approximately $40,000.00 in addition will be sought for advancement of Negro and missionary work in the state. The council also went on record as supporting the Federal Council of the Churches of Christ in America in all its activities.

FREIGHT RATES AND CHURCH FINANCE.

The action of the Interstate Commerce Commission last Saturday week in ordering freight rates in Southern and Western territories lowered by 10 per cent and a 10 per cent increase in the Eastern or "official" territory was hailed by Governor Darden of Virginia as presaging a positive handling of what he described as "one of the most controversial matters confronting the Southern States." The Governor concluded, "Equality of opportunity in transportation is of vital importance to every section of the country. For that reason the South and West have a great stake in the decision just made."

Virginius Dabney, Richmond editor, characterized the action as "the most important event affecting the South in many a day. He declared, "Now Southern industries will have a fair chance at the country's markets. Now the South can take the place to which it is entitled in the industrial march of America. This decision will undoubtedly be the signal for a great upsurge in the development of manufacturing and commerce throughout the Southern States. It is the dawning of a new day for Dixie."

Religious leaders should sense the importance of this action for the churches. The South, long the repository of much of the nation's natural resources, may now emerge as a more productive region and a more generous market. The natural increase in agriculture, industry and commerce should be reflected in the stewardship program of the church. Generosity and churchmanship applied to home mission work in the South should yield increasing dividends during the next decade. No denomination which is intent on building a representative constituency can afford to neglect the South. It is a great area for investment, cultivation and expansion.

BRETTON WOODS VS. WORLD WAR III.

The importance of monetary stabilization all over the world for the benefit of international trade and enduring peace is reflected in the following statement released by the Federal Council of Churches:

"International economic cooperation is essential if the society of nations, torn by war and the lust for power, is to be knit together into an effective world community. Unless men and peoples can work together in the economic sphere, they will not long continue to work together in the political sphere. Unless they can achieve through mutual aid a greater world-wide freedom from want, they cannot curb the economic pressures toward aggression.

"These truths, which have been stressed in church pronouncements on world order, need to be reaffirmed now because of the present necessity for constructive action. The plight of war devastated countries calls for whole-hearted effort not only for temporary relief and rehabilitation but also for sound reconstruction. The American people especially have an opportunity and a moral obligation to help rebuild the world economy, because our great resources and means of production have not suffered the vast destruction of the battle areas. Justice, charity and self-interest alike urge us to meet this challenge.

"If the needs of world peace are to be met, the responsibility for reconstruction must be shared among the United Nations. The Bretton Woods Proposals for economic cooperation and the proposal for a United Nations Food and Agriculture Organization represent a cooperative approach that is urgently needed. These international agreements, now before the Congress, achieved after years of study and work by technical experts, are designed to establish and further the continuing collaboration of the United Nations in the economic field."

The Bretton Woods Plan is a vast experiment in the realm of international stewardship. The proposed world bank will have a capital of $9,100,000,000, to which every nation contributes in proportion to its wealth, and from which loans may be secured for the reconstruction and development of countries ruined by war. Since we are the greatest producing country

in the world, we can readily understand the importance of keeping open markets around the world. One commentator states the situation in these words: "If Europe or Asia falls apart because of starvation or lack of work for their people, chaos will result and World War III will be in the making. In that event, we know that we will have to be a part of it."

It is in order to write your Senators and Representatives concerning our moral obligation to help rebuild world economy. R. L. H.

Memorial Day--1945

By A. T. B. Haines.

Never in history has Memorial Day had a greater significance, for included in those of whom we are thinking at this time are those gallant men and women who gave their lives in this last and greatest war in Europe for the cause of democracy, freedom and justice. From one point of view they need no memorial —their deeds constitute a memorial which will never be forgotten. Numerous other memorials of various kinds will be erected throughout the homeland and the lands in which they fought, but yet we have a feeling that something more sentient is needed. What is the best memorial we can make? Perhaps St. Paul gives us a clue, when he says: "*Forgetting those things which are behind, and reaching forward . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.*"

I. There are so many things which we must forget! Much of our thinking about those who have gone is tinged with selfishness. We are so sorry—*for ourselves!* We feel that life has come to an end for us, that we can go no farther. We mourn as those who have no hope. But that is not Christian. As Christians we know that those who have gone on, have entered in to a fuller, more glorious life of wonderful opportunities and satisfaction; that we shall see and be united with them again, never to be parted. We have to learn to *forget*—not indeed, to forget our loved ones, but our personal sense of loss. Life gones on: we cannot live in the past. We have to forget those things which are behind, our own sorrow and misery, our past failures and misdeeds. There is no man living who does not have pages in his life that he would fain forget: no human person who has not made mistakes, but it is profitless to dwell on these. We have to leave all such things behind. We must forget the petty insults we may have suffered; the spiteful gossip of small minds that delight in muck-raking in the past; forget all personal enmities and hatreds, all thoughts of revenge and "getting even"—such things get us nowhere. If, as Shakespeare said, "The evil that men do lives after them; the good is oft interred with their bones," it is because we humans have not learned to forget the evil and concentrate on the good, to delete negations and accentuate positives. If God had not forgiven and forgotten our sins, remembering us only as He finds us, redeemed souls in Christ, our hope for the future would be slim indeed!

II. "*Forgetting those things which are behind and reaching forward . . . I press forward.*" Those Israelites on the brink of the river Jordan could see their objective, the fair land of Caanan, on the other side. Had they succumbed to the defeatist philosophy, there they would have remained, so near, and yet, so far. Instead, they accepted the leadership of Joshua whom God sent to them. He proposed certain novel and dramatic procedures, but nevertheless, they followed his instructions, and, led by the Ark of the Covenant, stepped into the realm of the unknown and the seemingly impossible. Later, Joshua outlined a novel stratagem for taking the city of Jericho. Marching round the city seven times and raising a hullabaloo when the priests blew their trumpets might have been objected to as a seemingly useless, ritualistic, or childish performance unlikely to produce great results. Fortunately these people had better sense, and did as Joshua told them to do. When they shouted at the appointed time, the walls of the city crumbled, and they went in, and took possession. When the Apostles saw Our Lord taken from them at His Ascension undoubtedly their hearts were heavy, but they had sufficient confidence in Him to obey His instructions and wait for the coming of the Holy Spirit. Because they were faithful, at Pentecost they were filled with the Holy Spirit, and began to press forward with a vengeance. The results have benefitted and are benefitting the whole world to this day. The individual, the nation, the church, that stands pat, refusing to press forward, never daring to reach forward or to do what has not yet been done, is doomed. When President Roosevelt died, our troops did not lay down their arms. They pressed forward under their new Commander-in-Chief. They did not let up for a moment, and thus the European victory was attained, as please God, the Pacific victory will be attained also. The best memorial we can make to those who made the supreme sacrifice, is to press forward to the attainment of those objectives for which they fought, and to adopt whatever procedures are necessary to that end. The ideals for which they fought and for which our late President strove have yet to be attained. The only real memorial we can make is to bring their task to completion.

III. Finally, St. Paul says that his goal of achievement is "*the high calling of God in Christ Jesus.*" What is the nature of that high calling to which we, as Christians, are committed? This year the Sunday before Memorial Day coincides with Trinity Sunday, when we consider the nature of God, Father, Son, and Holy Spirit, Three Persons, One God. There you have the Divine Pattern of Life. Three Persons, between Whom there is such close affinity that they are One—Father, Son, and Holy Spirit, all equal in perfection and dignity, yet each having a different function in the life of the universe and the scheme of man's redemption! There you have fellowship, love, cooperation, equality; difference of function, but unity of purpose. There, in the very Heart of God, is the pattern of life, the picture of true democracy! One in Many, Many in One, Variety in Unity—of such a nature is the God Who gives basis and meaning to life. That conception lies at the heart of Christianity! For what were our armed forces fighting? For freedom and justice, for equality of opportunity for all men in "life, liberty, and the pursuit of happiness" as the natural life and lot of all God-created people. Do you see the connection? That is our goal, our high calling. It is a call to adventurous living, to compaign for righteousness —right living—to seek the best and highest way of life for all mankind. In reaching after that we are reaching after God as He is revealed to us in the Blessed Trinity. The teachings of the Christian faith are not merely dogmas to be believed, but principles of living to be practised. They are not easy to attain but they are attainable! It is ours to press toward that goal, to carry on the task that has been begun, to help to

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CONTRIBUTIONS

WOMEN OF TOMORROW.

Two rather disturbing articles—an editorial on "Mothers and Morals" and a reprint editorial from the *Raleigh News and Observer*, on "Women Set Standards"—appeared in the May 10 issue of THE SUN They are disturbing because they tell the truth, and it is the truth which always hurts.

Of course, women are not all they should be today, because they are too much like men. But let us not get excited about their invasion of the realm of man—their mannish garb and the profanity they use—until we take a good look at them.

For the moment, let us place ourselves in the future, about ten to fifteen years, and ask—Just what was the outstanding event of the past fifteen to twenty-five years, besides winning the war and establishing world peace? It will, doubtless, be the change in the status of women.

The home, a sacred institution of the past, was the basis of our social order. It constituted the unit in society. Now, the individual is the unit. The marriage system which was a barrier against passion and instability, and the moral code which lifted us from brutality and barbarism to civilization are caught in the transition which has come upon all institutions. Since factories have outwooed the fields and the cities have drawn to them virtually all natural and human resources, we may be excused for being somewhat perplexed, if not a little unbalanced.

In previous centuries women were household slaves, ornaments or a convenience. Until about 1900 a woman had hardly any rights which a man was legally bound to respect. One nearby state perhaps, still has a law on its statute book (but which is not enforced) to the effect that a man may whip his wife with a switch no bigger than his thumb.

But with the 19th century came the great change. Many of those beautiful slaves began to talk about freedom, equality, and other impossibilities. Then they started smashing windows, letter-boxes, instituting parades and delivering feverish and ferocious perorations. In short, they made up their minds and began to have their way. Now, husbands can't beat them any more, they won't stay at home unless they want to, and they cook if they decide to do so. Instead of worrying about our sins, they worry about their own. They have acquired votes and souls at the very time when men are seemingly forgetting votes and showing little concern for their souls. While many of the men are at home attending the nursery, their wives are out smoking and drinking. All of these sordid practices have followed in the wake of their emancipation, a change largely due to the multiplication of machinery and the great Industrial Revolution.

Their emancipation gave them the right to the money they earned; and the right to draw out from the drudgery at home into the surfdom of the shop. In recent years the proportion of women in industry has multiplied three to four times as fast as the proportion of men. By this time we should have become accustomed to it; having passed through the great World War when almost all women were urged to work out or otherwise be branded as unpatriotic.

The industrialization of women naturally involved decay of domestic life. As the war brought about a rising flood of machinery and production, factories outbid the home in many occupations. Little by little woman's old work has virtually been denied her. The tasks that had been her drudgery slipped away, leaving the house empty of interest and her discontented.

But today (still mindful that this is fifteen to twenty years hence) she is still proud that she took her place by the side of man in the shop, thought the same thoughts, and talked his language. However, she finds herself, politically, somewhat at the mercy of man-made decrees and discriminations. Man has surrounded himself by legislative barriers and fortified his power in many ways. To continue to cope with him, she is forced to go all-out in politics and fight her way through. Women understand now that their freedom is not just nose-counting and the privilege to work in industries and offices, but it is also of the mind. So we again see many happy and alert young women filling the classrooms and dormitories on the campuses of hundreds of colleges and universities throughout the land. They are studying Science, History, Art and Literature, and many other subjects, preparing themselves to meet men in all points on their own level.

Thus, we shall not be witnessing the end of a civilization. There is every reason to believe that they will go on marrying and reproducing, and that they will carry the world on until a new order, a new stability of conduct and thought, has established mankind on the higher plane to which their experiences have led.

FRED F. MYRICK.

Norfolk, Va.

MEMORIAL DAY—1945.

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see it through. The athlete who strives to win a race, the artist who aspires to reach the top, the worker who aims to produce the best—all have to submit to rigid training, to laborious effort and experience, always forgetting past failures and striving again to reach the goal. Some tasks cannot be done by one person alone, they need the cooperation of many. Many projects can be taken only a little way by one crew, and another crew must carry on, building on the foundations that have been laid until the project is completed. Human life is like that. It is no failure to be unable to finish the task, is is both a failure and a crime to refuse to do one's part, or to fail to seek the highest and the best for mankind.

Explorers tell us that in the heart of Africa the size of certain fish is determined by the size of the lake in which they are found, and that if these fish are removed to a larger lake, they grow and expand in size. What men become is determined largely by their outlook. Hitch your wagon to a star and even though you do not reach the heavens, you will at least rise far above the mundane earth. Fail to raise your eyes from the ground and you will remain rooted to it! What the individual cannot do alone, a group of people cooperating together, can accomplish. St. Paul says: *"I press forward toward the mark of the high calling of God in Christ Jesus."* What men cannot do alone, can be done in cooperation with Christ. If we admit Him to our lives and give Him control, using His power, and following His leadership without stopping to argue about His methods, we know that in the end we shall attain. That is where the Church comes in, for the Church is a fellowship, a body of people who will to cooperate under the leadership of Jesus Christ. The

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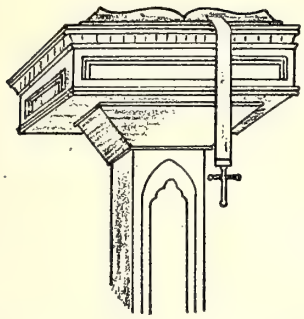


PEACE SPELLING AND PEACE DWELLING.

By Dr. Alfred W. Hurst.

A Sermon Delivered at Cleveland Park Congregational Church, Washington, D. C.

Surely this is no time for sentimentality but an hour that calls for realism. As one holds converse with the intellectual and spiritual stalwarts of the Old and New Testaments, one is impressed at once with the bedrock realism of those men who stood erect against tides which might have swept them unto hopeless pessimism on the one hand, or into unreal optimism on the other. Their staunchness was due to their awareness of the fact of sin and evil and of the greater fact of a God of moral purpose and love. Our Lord and Master, who crowned the succession of prophets, was a thoroughgoing realist when he said, "Blessed are the peacemakers." Note that he did not say "those who dream of peace and give lip-service to an ideal," but, "those who make peace."

Jesus did not give any specific instruction with regard to war but this does not release us from the obligation to discover the implications of his message of love and justice as applied to this number one problem of our generation. As we hold fellowship with Christ, he imparts to us an impulse of love which makes it forever impossible for us to accept war as an inevitable fact. It is true that there has never been a time when war was not being waged somewhere in the world. But the hour has arrived when, as President Truman declared in his message on the opening night of the San Francisco meeting, "If we do not want to die together in war, we must learn to live together in peace. There is widespread realization of this fact in all nations so that one senses that what is needed just now is not moral exhortation to persuade people that war is undesirable and wrong; what is needed is spiritual diagnosis to determine why a world that hates war, still persists in it.

What is needed in order to realize the peace for which the world yearns? Five things I would suggest, corresponding to the five letters in the word "*Peace.*"

I. Penitence.

The tragic plight of our world is the result of a wrong way of life, and this roots back in the tragic nature of man, with his will for power and domination. The mere creation of a world security organization would not eradicate this lust for power from the hearts of men. New men with new hearts and with a new world mind are the need of the hour. Permanent peace cannot be built on unregenerated human nature. Applied science has provided mankind with new and powerful instruments which can be used both for good and evil. The same process turns out artificial fertilizer and gunpowder, motor cars and tanks. The same airplane can be used to kill the grasshoppers and insects in a wheat field and to rain death on helpless inhabitants of a city. No enduring peace can be established without a removal of men.

The tendency is to begin at the circumference of external organizations to correct our difficulty, when our great need is to go to the center of our personal and social living which is not properly integrated—organized around the wrong center. The present plight of the world is the natural and inevitable outcome of a secular way of life. It is a humbling fact that conflict has become more widespread and acute in proportion as life has become more secularized. The present situation is the climax of the secularization of life. We have not sought first the Kingdom of God but things; the kingdom has been an after thought. We have not loved God with heart and soul and mind; consequently we have not loved our neighbors as ourselves. We have been proud, selfish and deceptive. We have tried every way except God's way. And living in a morally conditioned universe we are bound to reap what we sow. This war-torn world is the result of wrong living. Some have sinned more than others, but every nation and people is involved. We all have sinned and come short of the will of God; therefore our need is not to point the finger of scorn or superiority. Will we learn our lesson and repent? To repent is to make a right-about-face," a complete reversal of our way of life. Surely we ought to know by now that the way we have been following is not the way.

A rat is placed in a maze at the center of which is a piece of cheese. If the rat puts his head into the wrong alley he gets a slight shock; then if he puts his head into another wrong alley, he gets another shock. At last, by trial and error, he comes to find a way where he will not get a shock and which will lead him to the cheese.

Have we had enough shocks to persuade us we have been trying to live the wrong way? The voltage of modern mechanical civilization has been stepped-up to the point that unless we cease running into the wrong alleys we shall commit mass suicide by electrocution. In this hour of crisis we need to hear the Master say, "Repent for the Kingdom of Heaven is at hand," for a mere community of nations will not do unless it be a community of healthy nations. "If any man is in Christ, he is a new creature."

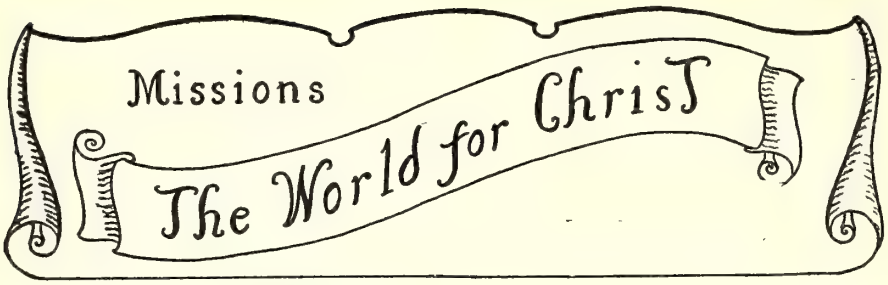
II. Expectation.

In the second place, let us be assured that we shall not succeed in forming a world security organization and guard the peace of the world unless we have a strong and abiding faith that such a thing is possible. We are told in the gospels that when Jesus of Nazareth appeared on this earthly scene there was a group of people who were "living in expectation." Nothing worth while has ever arrived in this world except as a group of people have lived in expectation and faith. Tennyson lived in expectation and

"dipt into the future, far as human eye could see,
Saw the vision of the world, and all wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies, grappling in the central blue,
Far along the world-wide whisper of the south-wing rushing warm,
With the standards of the peoples plunging thro' the thunder storm;
Till the war-drum throbbed no longer, and the battle flags were furl'd
In the Parliament of man, the Federation of the world."

These words by Tennyson are not mere poetic fancy, but the soundest political strategy in our shrunken world. Even while we are engaged in a great conflict we need, like Tennyson, to dip into the future, far as the eye of faith can see, and see the wonder of the world, and all the wonder that must be if we are to have a just and enduring peace.

(Continued on page 8.)



MISSIONARY OFFERINGS.

WEEK ENDING MAY 24, 1945.

Sunday Schools.

Happy Home, Ruffin, N. C.	$	8.24
Waverly, Va.		6.00
Second, Norfolk, Va.		10.00
Flint Hill (M), Biscoe, N. C.		3.54
Total	$	27.78

Individuals and Churches.

Pleasant Hill, Lillington, N. C.	$	4.00
Rosemont, Norfolk, Va.		57.09
First, Greensboro, N. C.		131.47
Total	$	192.56

Specials.

First, Burlington, N. C.	$	44.41
Total for the week	$	264.75
Previously acknowledged	$	21,984.01
Total since Sept. 1, 1944	$	22,248.76

Gratefully,

MATTIE COX PARKER,
Secretary.

PEACE SPELLING AND PEACE DWELLING.

(Continued from page 7.)

Isaiah and Micah dipped into the future beyond what human eye could see and captured with the sensitive film of their imagination the picture of a time when swords would be beaten into ploughshares and when all the instruments of destruction would be brought in with the scrap to win the battles of peace. John of Patmos dipped into the future and saw a new heaven and a new earth. So Jesus dipped into the future and saw a day when the will of God would be done on earth as in heaven.

Let us not be discouraged if the impossible does not happen overnight. Whatever is accomplished at San Francisco will be but a beginning. We shall move slowly but surely. Somebody has called politics "the art of the possible." Our representatives at San Francisco are attempting what may at times seem impossible, but let us not give in to the pessimists. The goal we have in view is in the plan of God. Faith is the victory that will overcome our earth-bound moments of pessimism and despair. We shall win the peace, by God's grace, if enough of us are undiscourageable. Let us take our stand squarely on the proposition that it is not required that we succeed, but that we stand firmly for the right as God gives us to see the right. And in these moments when we are inclined to grow discouraged, let us be reminded that not until the first World War did nations question the war system. Within our lifetime, for the first time in history, the conscience of mankind has become crystallized around the idea that some kind of system on a world scale must be created to take the place of war in settling disputes between states. It can not, must not be expected that our representatives with unerring judgment, shall immediately find a way to supplant a system which has "become engrafted upon the world by centuries of usage." If every day does not mark great progress we have no right to slump back and say it is hopeless. The Christian can face the world and still maintain hope. Since there is nothing thrilling in peacemaking like there is in war, we must pray daily for the propelling power of patience and of a devotion that endures. When tempted to throw up the sponge may we hear our Lord chiding us, "O ye of little faith. . . . If you had the faith of a grain of mustard seed," etc.

III. ALTRUISM.

One of the major enemies of human living is self-centeredness. The day the younger son began saying, "give me," that was the day he set his foot on the road toward chaos. Order came out of chaos when he began thinking about father and home and a willingness to be a servant. Did not Jesus say, "He that would save his life shall lose it, but he that will lose his life shall save it?" He went further and declared, "He that would be great shall be the servant of all." The greatest is not the one who commands the most servants but he who serves the most in the spirit of our blessed Lord who "came not to be ministered unto but to minister and to give his life a ransom for many."

To many it may seem impossible to practice our altruism on such a broad scale as may be required if we are to have peace between nations. It requires that we extend and sharpen our sense of social solidarity enough to support a world security organization. The eminent philosopher, Borgson, argues that, ordinary members of the human race can never become conscious world-citizens. It is not their wickedness that stands in the way, he says, but their hereditary make-up. Man is a creature fitted by his nature for life in very small societies and it is only very exceptional persons who can emancipate themselves from this heritage. The common run of mankind preserve their small-scale attitudes and inclinations. The open society which embraces the whole of humanity is a dream for the spiritually elite only. While this view is a much needed corrective to Wilsonian idealism, are we forced to accept without reservation then the unmixed pessimism of Borgson? I think not. If his argument were entirely correct, how could we explain the enlargement of the area of social consciousness at all. The facts are that though every child that comes into the world arrives with a Stone Age outfit and inclinations he does not develop a Stone Age loyalty, but loyalty to the country in which he happens to be reared, whether it be Holland or Switzerland, France, Germany or Italy, the United Kingdom, or the United States. Why may it not be possible for him to adjust himself and develop a sense of harmony with the whole of the large-scale world into which modern science has projected us?

IV. COOPERATION.

Christianity is not all theory and idealism but has its "bread-and-butter" side as well. V. A. Domant rightly says: "There is no solution of the war problem; there is only a solution of the problem of social living." This, of course, relates to practical affairs, and calls for concerted organized action. It touches every phase of human life—economic, social, political. It is no longer news that we live in an economically interdependent world by virtue of posts, railways, steamships, telephones, cables, wireless and other similar facilities whose services are world-wide. The poet writes of those who

> "with laughter, song and shout,
> Turn the great wheel of earth about."

But it is turned only by cooperation. The cooperative spirit is fundamental to the realization of the economic possibilities of our world. Economic as well as political cooperation

(Continued on page 13.)

News of Elon College

By President L. E. Smith.

COMMENCEMENT AT ELON.

The fifty-fifth annual commencement of Elon College was held May 26, 27, and 28. The usual commencement exercises were held Monday, May 28, at 10:30 A. M. As a part of the program the College awarded Bachelor of Arts degrees to the class of 1945. As a final item on the program, President Smith, as is his custom, delivered the following brief message to the class:

"This for you is a day long to be remembered. It is the public recognition of the successful culmination of your undergraduate efforts. You have been given a diploma—an instrument of writing—which evidences your achievement in liberal arts requirements. Your diploma from Elon College will serve as your card of admission to state boards of education for opportunities of instruction, or to graduate schools for professional training.

"When you entered Elon College, your country was at peace. Today it is at war. The guns have been silenced in Europe, but they are still to be heard in the Pacific. The small number of you as the class of 1945, standing now in this holy place, is a silent but grim witness of the autocratic requirements and the tragic toll of war. When you entered Elon in September, 1941, there were 278 of you. Today there are but twenty-seven. Some have fallen by the wayside; some have completed their courses; some are in war work; others are in the armed forces of our country; and one has made the supreme sacrifice. What is true of Elon College is true of other colleges throughout the country. Great responsibilities rest upon you; greater than the responsibilities of any previous college generation that I have known. The world must be rebuilt; the hungry fed; the naked clothed; the homeless housed; and the suffering administered unto. But before this is done a greater task awaits you. Peace, lasting peace, must be created for all mankind. But before this can be done, the rubbish of suspicion, mistrust and hate must be cleared away.

"But a greater task yet awaits you. The Kingdom of God, the dominant rule of the spirit of Christ, must be established on the earth. Then selfishness, greed and graft will disappear from men's hearts, from the practices of individuals and nations.

"In the long ago Christ stood on the mountain slopes. Before Him was gathered a great multitude of hungry people, but there was no food for so many. Only a lad who had a few barley loaves and two small fish. But the Master said, 'Bring them hither to me.' He took them, blessed them, broke them and gave them. There was plenty and to spare.

"Today you stand helpless before a world broken and full of need. What are you among so many, and who are you before such a tremendous task? Little of yourselves perchance, but if you bring what you are to the Master, allow Him to take you, bless you, and perhaps break you, and then give you, there will be plenty and to spare.

"This, then, is your task. Elon sends you forth with her blessing and her prayers. Rejoice that your dependence is in God!"

DEGREES CONFERRED.

President Smith conferred the Bachelor of Arts degree upon the following graduates: Iris Celeste Boland, Eliza Myrtle Boyd, Lula Pernica Browne, Jesse Howard Cates, Doris Mae Chandler, Rachel Louise Coble, Nell Crenshaw, Ruth Elizabeth Dyer, Earl Thompson Farrell, Rebecca Watson Griffin, Edith Elizabeth Hall, Frances Viola Hayes, Mary Jeanne Hook, Frances Geraldine Kelley, Mary Ellen McCants, Donald David Miller, Goldie Marie Morris, Mary Frances Oakley, John Francis Pollard, Jr., Mary Juanita Perdue, Edna Louise Reitzel, Edna Virginia Rumley, Robbie Marine Screen, Walstein Welch Snyder, Orphia Theo Strum, Mary Maggie Warren, Iris Gray Westbrook.

The degree of Doctor of Literature was conferred upon Mr. Bridges and that of Doctor of Laws upon President Truman. Congressman Carl T. Durham, of Chapel Hill, accepted the degree for President Truman.

Dr. Truman B. Douglass was ill and therefore unable to be present for the literary address on Monday. Moderator Ronald Bridges gave the sermon on Sunday and the address on Monday.

FIFTH SUNDAY OFFERINGS.

During the war Elon College is undergoing unusual experiences. Normally two-thirds of its student body is made up of boys; three-fourths of the present student body is girls. The total enrollment for the year now closing is 382. The enrollment for the year in which the present graduating class entered was 661. This means a great reduction in funds for current expenses. During these days of scarcity, the churches and friends of the College have been considerate and generous. If they will stand by for the duration, the College will be able to continue its services on a balanced budget. We all hope and pray at the end of this tragic struggle that conditions may be normal again.

We are grateful for the support of our churches and friends and pray that every church and Sunday School in our Convention may find pleasure in giving its share of support to the College.

Previously reported		$3,472.52
Church.		
N. C. and Va. Conference:		
Berea	$ 25.00	
Sunday Schools.		
Eastern Va. Conference:		
Waverly	6.00	
N. C. and Va. Conference:		
Burlington	44.49	
		75.49
Grand total		$3,548.01

PRESIDENT OF UNIVERSITY PROPOSES TO IMPROVE SOUTH'S STATUS.

Dr. Frank P. Graham, president of the Consolidated University of North Carolina, recently urged the adoption of the following program designed to lift the South from its position as "the nation's No. 1 economic problem" and to expose the region as "the greatest undeveloped market in the Western Hemisphere."

The University president, speaking at a dinner meeting of North Carolina State College student leaders, proposed the following objectives as "the next steps" to improve the economic and social status of the Southern States:

The reduction of high tariffs.

The removal of freight rate differentials which prevent a flow of wealth into the South.

The abolition of the poll tax as a requirement for voting.

Equal pay for equal work regardless of race or creed.

The recognition of all persons as

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

LEADERSHIP CONFERENCE.

The Eastern Virginia Leadership Training Conference for young people, sponsored by the Eastern Virginia Pilgrim Fellowship, will be held at Camp Waters, Virginia (on the James River, near Surry) July 30 to August 4, 1945. All young people 13 years of age or older are invited to attend. The cost this year will be $8 per person. Courses of study will include work on the Psalms, the Prophets, and the Teachings of Jesus; there will also be courses on Personal Religious Living, Preparation and Materials for Worship, and the choice of a life work. Finally there will be courses on World Citizenship and Peace, Missions and the People of Other Races.

Dr. H. S. Hardcastle has been selected dean of the camp and Rev. R. L. Jackson has been made business manager. Dr. Hardcastle has contacted the proper denominational authorities about having the camp at this time and says "we can have the camp without violating the spirit or letter of the law." An excellent recreational program, including swimming, is being planned also.

It is the plan to limit the number from each church who can attend to three young people until July 1st. After that date all registrations will be accepted until the full quota (100) is filled. Ministers and presidents of young people's societies are asked to take the responsibility for sending qualified young people in the local churches.

To register, send your name, age and registration fee ($1) to the registrar, Rev. B. H. Watkins, Route 1, Hickory, Va.

NOTICE!

The Sunday School and Pilgrim Fellowship Convention of the Virginia Valley Conference will be held with the Mt. Olivet (Green Co.) Church on Wednesday, June 13th, beginning at 10 A. M. All Superintendents should see that their schools are represented and that reports are sent in. Since the Secretary of the convention is absent from the Conference, reports may be sent to Miss Amy Louderback, R. F. D., Shenandoah, Virginia., who is acting Secretary.

R. O. Rothgeb,
President.

UNDERSTANDING OF OTHER PEOPLES ASKED OF AMERICAN YOUTH.

(Continued from page 2.)

United States signed along with all the Latin American countries, this country is directly involved. It was thus reassuring to have Mr. Stettinius tell the press that, while assuring the Latin American countries that the United States stood with them as much as ever, yet "the United States delegation has come to San Francisco to help write a charter for a world organization. Nothing that we do must detract from the prestige and power of that."

As efforts were made to work this out in terms of language upon which all could agree, the regional pact as against the world organization seemed to be making headway. This drew a strong statement from the Australian Foreign Minister: "Primary jurisdiction of the Security Council over regional enforcement action is essential. . . . Pan-Americanism is valuable, but unless the authority of the Central Security Council is maintained, it may develop into a form of isolationism which is calculated to destroy the world organization at its birth." This contest between the "Hemisphere" concept and that of "One World" is but one example of the travail that is involved in working through to a *world* organization.

Consultants Propose Charter Improvements.

After noting that "the forward strides which are apparent at numerous points in the preparation of the Charter provide a source of real encouragement" the three Consultants of the Federal Council of the Churches of Christ in America to the United States delegation in a letter to the Secretary of State, dated May 17, go on "to submit four areas where improvement may yet be possible at the San Francisco Conference." Each suggestion for improvement is introduced by citing the appropriate statement in the Message to the Churches of the National Study Conference, held at Cleveland. The four areas discussed concern Preamble, Eventual Universal Membership, the Limitation of Armaments, and Amendment. This is the second letter which these Consultants of the Protestant Churches have addressed to the United States delegation within a week, the other having to do solely with dependent peoples.

Stassen Declares Social Maladjustments Between Nations Vital Issue.

"Peace and social and economic justice are indivisible," Commander Harold E. Stassen, a member of the United States delegation and president of the International Council of Religious Education, told the writer in an exclusive interview. "Through its Economic and Social Council, the International Organization can reach out to correct those social maladjustments between nations which, if allowed free reign, may grow to the stature of a threat of war." This kind of thinking is having a profound effect upon the developing character of the Charter.

"We have been both surprised and delighted at the increase in the prestige and scope being given the Economic and Social Council," the spokesman for the educational groups said at their press conference. The Chinese delegation began this trend early in the Conference with their inclusion of "the promotion of educational and cultural cooperation" in the objectives of the Council. Australia is strongly supporting a move to have "full employment" and "a high standard of living" within the responsibility of the Council.

The Consultants representing such groups as business, labor, agriculture and education united in putting before the United States delegation recommendations that would materially add to the scope and strength of the Council. One of the official committees of the Conference has voted to recommend that whereas in the Dumbarton Oaks Proposals the Economic and Social Council is under the General Assembly, it be made one of the basic organs of the International Organization itself, on a par with the General Assembly, the Security Council, the World Court and the Secretariat.

The Government needs your savings; *buy War Bonds for Peace!*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

VOCATIONAL BARRIERS.

By MARION BROWNFIELD.

Issued by the National Kindergarten Association.

Bob, on arriving home from school one rainy afternoon, found his little sister Elsie sewing—making clothes for her doll. Helping her was Donald, a brother between the two in age. The moment Bob caught sight of Donald with a needle in his hand, he called out in a sneering tone, "You little girl, you! Making doll clothes!"

Donald smiled, shrugged, and went on sewing. As a matter of fact, he was just as masculine as Bob, who liked to occupy rainy hours with drawing. Donald simply craved companionship and found it pleasant to be with his sister who, in turn, enjoyed helping him to make kites and model planes. Donald's very clumsiness made it obvious that sewing wasn't his hobby.

But the question arises: was Bob's drawing a more suitable pastime than Donald's sewing? From a vocational angle and from the rapidly shifting viewpoint of the modern world, it would appear that both sexes have wider opportunities than ever before. Some time previous to the global war there developed numerous switches in occupations. We found Frenchmen who were famous as dress designers and chefs; we honored English women aviators; we met girls who were running elevators, landscaping gardens, and studying law.

The arts have long been fair to both sexes. The merit in the work of Rosa Bonheur, Cecile Chaminade and Charlotte Bronte was quickly recognized. More slowly women have been accepted as doctors, dentists, laboratory-research workers and government officials. Men have with no prejudice become interior decorators, nurses, beauty culturists, and demonstrators of what are commonly known as *women's items*, from hosiery to washing machines. These, of course, are just scattered examples. But children as well as parents will be wise to have an open mind for developing ability and aptitudes for vocations—regardless of sex.

A lawyer once remarked, "My son's an actor. It's a disappointment to me; but it's his life, and I recognize that he should do the work he's most interested in and for which he is best suited."

Nowadays, forward-looking parents are likely to waive their inclinations still further. If Doris wants to stay on the farm for scientific agriculture, while her brother Tom goes to the city and runs a successful millinery establishment, it's no cause for apology or grief. The real crux of any vocational problem is found in the answer to the question: is the boy or girl happy and successful in this work?

Pertaining to a wise choice, of course, is the opportunity or the demand in the type of work under consideration, plus the child's health, character and talents. But a diversity of opportunity for both brother or sister are likely to be more numerous then ever before—despite some reaction following the war.

The entry of women into such fields as engineering, drafting, machine shops and transportation, brought about by the demands of war, may take more specialized forms later. The requirements of skill, rather than strength, makes precision work on "small parts" a field in which women may enter. So, if a girl has a scientific turn of mind and an aptitude for mathematics, there won't be as much prejudice as formerly; she will find the needed courses open to her the same as to her brother. Her physical strength and health should also be appraised vocationally. Will a desired vocation give a fair chance for motherhood—if marriage should later be desired?

A boy, usually, has only the social prejudices to meet in choosing a vocation formerly considered feminine. But originality and success soon win respect.

In the future, we boldly predict that many more occupations will belong to either sex; so Donald can sew if he prefers to, and Elsie can become a train dispatcher—if opportunity offers. Intelligent, alert parents, therefore, will encourage their children early to think and feel that doing a thing well is the essential in any vocation.

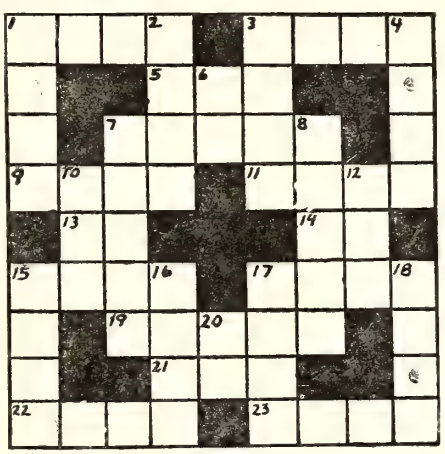
CROSSWORD PUZZLE.

ACROSS:

1. To go; to pass.
3. To advance by alternate steps.
5. American History. (Abbr.)
7. A series of railway carriages.
9. Something less than the whole.
11. A circle.
13. Louisiana. (Abbr.)
14. Evangelical Union. (Abbr.)
15. Domesticated.
17. Book of New Testament.
19. A flying machine.
21. Call of cow.
11. To throw a ball.
23. Short letter.

DOWN:

1. To cry.
2. A swift, sudden movement.
3. To fly or move with a buzzing sound.
4. Ruler of a country.
6. Mother.
7. Travel over on foot.
8. A brother's daughter.
10. American Library Association.
12. Fruit of hickory tree.
15. The pace of a horse.
16. Trees.
17. Soon; straightway.
18. Identical.
20. Account owed. (Abbr.)



Answers to Last Week's Puzzle.

ACROSS: 1. Dura; 3. Gate; 5. Sue; 7. Piano; 9. Y. M. H. R.; 11. Tame; 13. To; 14. Ki; 15. Cane; 17. Tell; 19. Eglon; 21. Gap; 22. Nuts; 23. Seat.

DOWN: 1. Dozy; 2. Asia; 3. Gent; 4. Else; 6. U. A.; 7. Phone; 8. Oaken; 10. Mt. A.; 12. Mil; 15. Cain; 16. Eggs; 17. Tops; 18. Lift; 20. La.

Buy a War Bond for the Christian Orphanage!

TO IMPROVE SOUTH'S STATUS.

(Continued from page 9.)

"human beings within the framework of the law."

Such a program, Dr. Graham said, should not be labeled by some misleading title, but should be defined as "simple, common sense, democratic government."

Dr. Graham also expressed the hope that a productive society could be organized for capacity employment, without recurrent cycles of unemployment and low incomes, thus preventing intermittent depressions.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE MINISTRY OF JESUS.

Lesson XI—June 10, 1945.

Memory Verse: "*I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*" John 8:12.

Lesson: Matthew, Mark, Luke, John.

Devotional Reading: Isaiah 61:1-9.

How One Man Changed the World.

The gospels give us a very brief, and very incomplete biography of the life of a *man who Changed the world.* Here in brief compass, and in bare outline is the thrilling story of the *Miracle Man, Jesus Christ.* As I sat down to write these notes and saw the title of the lesson, "The Ministry of Jesus," a lump came into my throat. It is seemingly impossible that it could be so—that a man born in a far-off country, in an out-of-the-way place, of a minority race, could after nineteen centuries, be asserting such a moral and spiritual mastery over the world, and be the only One who is seriously bidding for the affections and devototions of mankind. But it is true, historically, stubbornly true. The story of Jesus Christ is not a myth, a legend, a fairy story. It is rooted in history. Jesus was born in a manger, died on a cross, rose from the tomb, ascended into the spiritual realm, and through His Holy Spirit is alive and active in the world today. Here is the central marvel and miracle. Why quibble about His miracles in the light of the greatest of all miracles, the Lord Jesus Christ himself. And the end is not yet, for of the increase of His government, and of peace, there will be no end. The future belongs to Him. He will see the travail of His soul and be satisfied, when the kingdoms of this world shall become the Kingdoms of our Lord and his Christ, and He shall rule forever and ever. Amen.

He Came Preaching.

"Jesus came into Galilee, preaching." It was not the only thing which he did. He taught and he healed and he lived and he loved. But keep in mind that He *came preaching.* It pleased God that His Son should come preaching. It pleased God through the foolishness of preaching to save them that believe. How shall they believe except they hear and how shall they hear without preachers? Preaching isn't out of date; it never will be. The "communication of truth through personality," as Phillips Brooks put it, will never be outmoded in the Christian program. Mr. Minister, you are in the succession of the fellowship of some great preachers, including the prophets and the Lord Jesus Christ.

He Came Preaching the Gospel of God.

He did not come fussing or giving good advice; He came proclaiming or broadcasting "good news." He said that God had taken the initiative in seeking man. He proclaimed a new era, the Kingdom of God, the rule or realm of God in human life and in society. It was already at hand. Men were cordially and urgently invited to enter it. One reason why the common people heard Jesus gladly was because He had good news for them.

He Came Demanding Repentance.

Men were invited to come into the Kingdom of God or Heaven to share even here and now its beneficient rewards and to make sure of its future blessings. But there was an uncompromising demand made upon all such—they had to repent, they had to change their minds, their thinking. They had to have a new set of values, a new scale of worth. They were to yield themselves to God and in this surrender to find a new freedom and a new power. Let no man think that Jesus was an easy-going, indulgent, patter-on-the-back. He made searching moral demands on men. But as E. Stanley Jones puts it again and again, Jesus knew that ultimately the way of the Kingdom was the only way in which life would really work.

He Came with a Social Program.

He came to seek and to save the lost, but he also came to transform society. Thus it was that on his first Sabbath in the synagogue at Nazareth, where he had been brought up, he took as his text the glowing and gripping words taken from Isaiah's prophecy, in which there is set forth the saving ministry of the Son of God. God had anointed Him, said Jesus, to "preach good tidings to the poor, to proclaim release to the captives, to give sight to the blind, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord." And he went on to say that the Scripture had that day been fulfilled in their ears.

He Was the Christ the Son of the Living God.

Mark gives a briefer account of what Matthew tells more in detail—the confession which Peter made as the little band of Master and men was in Caesarea Philippi—"Thou art the Christ, the Son of the Living God." They did not realize this at first. Then He was a great teacher and preacher and friend. But as they shared His friendship intimately and as they saw His works and heard His works at first hand, they instinctively and inevitably were forced to the conclusion that although He was the Son of Man, He was also the Son of God, that there was a difference in quality that in a sense made a difference in kind. The prevailing view of most of the Church of Christ at all times has been that Jesus was the Christ, the Son of the Living God.

He Is the Saviour of the World.

"And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and the chief priests, and the scribes, and be killed, and after three days rise again." Early in His ministry the shadow of the Cross fell across His path. But He had come to save others and in saving them He could not save Himself. Christ died for our sins, according to the Scriptures—this is the verdict of Christian testimony and the heart of Christian doctrine.

He Is Alive Forever More.

"And after three days rise again." He predicted it, and He kept his word. He is an ever-living, ever-present, ever-able Saviour.

UNITED NATIONS.

(Continued from page 2.)

could only talk things through together we would, I believe, have a far better, and a much more unified, program.

4. *For the Benefit of All.*

One gets the feeling, the longer he remains here, that these delegates are all in the same boat. They are all, as Dr. Bernard Clausen puts it, crew members of the Good Ship Earth. What they do here is for the benefit of all who sail in that great ship. These delegates seem to realize that a chart is needed as well as a compass. Organization is needed for the security, well being and destiny

of all. That is why they are writing the charter. And it will be "an open charter openly chartered."

The church also needs to realize that it serves not itself, but the whole world. Its function is not to save itself, but others. With so many world problems, which will tax the total facilities of the church for many years to come, I hope it will see things as a whole. I hope that it will serve suffering humanity together in the name of Christ. In this it must take the lead.

5. *A New World.*

Here, in San Francisco, is the One World in all its reality. I wonder if these leaders can make it into a New World? These delegates are strong on organization, brains, force. But do they have the strength of the spirit?

The church must supply this moral and spiritual point of view. It must be an outlet for the spirit of the Prince of Peace throughout the entire earth. No more half-hearted evangelism will do. Let the church express its spiritual nature freely. The peace will not last long unless it is undergirded by a great religious revival. We need a new spirit to give life to the new charter.

6. *Mere Men and Women.*

These delegates are, after all, only men and women. They have no superhuman traits. Human nature is being expressed here very freely. It will also be expressed in the U. S. Senate a month or two from now. The charter is bound to be far from perfect. But the point is—it will be the only one before us. The alternative is chaos, and then World War III. We had better take the best we can get—and then improve upon it. For we now discover that the new organization will be flexible.

The church is not perfect. At least local churches are not perfect. Denominations can be improved at certain points. Growth, progress, development are part of the Christian law. Let us take a firm grip on the best we have, and try to make it better. That is one of the major tasks of Christianity.

7. *Nations Take the Lead.*

The very fact of this United Nations Conference is one of its greatest achievements. To get these delegates together, in the midst of a global war, means a great deal.

I hope the church will be able to hold, in the near future, an international assembly to complete the formation of the World Council of Churches. It should take pages from the practice of this conference and include, besides the official representatives, many ordinary churchmen. The church also must have its observers, reporters, and advisors.

8. *When Backing Counts.*

Although these are hard working delegates, I realize now that they will never be able to finish the job here in San Francisco. The rest of the task must be completed back home. And that is where every citizen counts.

This is where the church can render a great service. It can enlist the strength of the whole community in the program of religion by using a technique like the United Church Church Canvass. It can educate its members in the meaning of the charter. And it can encourage people to cast their vote on the side of world organization while there is still the opportunity.

PEACE SPELLING AND PEACE DWELLING.

(Continued from page 8.)

has a direct bearing on peace as a practical objective. Thus the vital necessity of a closely integrated monetary system so that the systems within each nation shall stand in some stable relationship to one another. This points us as Christians to a careful study of the Bretton Woods proposals for an International Monetary Fund and an International Bank for Reconstruction and Development. It is no mere theoretical question whether nations shall have related money systems. Ultimately it becomes a question of war or peace.

Linked vitally with money is the practical matter of World Trade, the utter necessity of some mechanism for reciprocal trade in goods and services if we are to get away from the economic insanity of trying to export as much as possible and import as little as possible. Some way we must sense our mutual dependence if a reasonable prosperity is to result. In the cooperative spirit of give and take, means must be found for reducing to a minimum the barriers to international relations and to the exchange of goods and labor. Reduction of tariffs could not be effected overnight. It would be brought about gradually and on a reciprocal basis, but surely we need to aim at those measures which will encourage international trade to the maximum while avoiding widespread economic disturbance.

V. Equity of Justice.

One of the greatest characters in the history of the Christian Church was Augustine, the Bishop of Hippo. In the year 426 the Roman Empire was being shattered by hordes of ferocious men from the forests of Northern Europe. Augustine knew the fate of Rome was certain. He sat down and wrote the final words of the immortal "De civitate Dei"—"City of God." In this book he set forth the imagery of two cities—a city of Earth and a City of God. The City of Earth is that secular city based on love of self and which can be destroyed; the City of God is based on the love of God and on justice; it will stand no matter what else falls, a city not far away in the heavens but a heavenly city to be established on earth. "Thy Kingdom come on earth!"

Is the hour at hand when man is ready to turn from the City of Earth doomed by its own self-seeking, to the City of God whose gates are justice and whose streets are peace?

St. Augustine had little to say about peace but much to say about order and justice in human relations. The problem at San Francisco is not merely a matter of political architecture, of constructing courts and councils and assemblies and bodies of officials, but social justice. Justice is of religious origin. For the Old Testament, it is the reflection of divine justice. In II Chron. 19:5, King Jehoshaphat appointed a judge in each important city of Judah and instructed the judges, "Consider what ye do: for ye judge not for man, but for Jehovah; and he is with you in the judgment. Now, therefore, let the fear of Jehovah be upon you; take heed and do it." No international security organization will stand unless it be founded on justice for all. It must be predicated on the determination to do right bp everybody.

These five things spell peace—Penitence, Expectation, Altruism, Cooperation, Equity. All five are implicit if not explicit in the life and teachings of Jesus. He is, for us, the Way, the Truth, and the Life.

San Francisco is just one step along the way but an important one. In the shadows of San Francisco and other conferences to follow, Jesus will stand. If his mind and spirit are incorporated into the plan, it will stand. If his mind and spirit are ignored, it will not endure, for this man who gave his eternal blessing to the peacemakers has the last word. He is the way. The sooner we recognize this fact, the sooner permanent peace will down on the world's life.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

What is more precious, more beautiful, more innocent than a little child? Did you ever take a little innocent child into your arms and not feel that you were a better person afterwards?

The writer has, from the time he was a little boy, always been fond of little innocent children. We like to play with them, we like to watch them while they play. They are always interesting to me. They do so many childish things, and say so many childish things.

Sometime ago, during the cold weather the rain blew in on the front porch at Johnston Hall building and froze. The next morning the matron sent two little boys to break the ice, and to sweep it out. We have in the building a little boy five years old named Joe. Joe went out with them and worked on the ground. The boys thought it would be fun to sweep the ice out on Joe, which they did. They came in and told the matron that Joe had used an ugly word. She called Joe in and gave him a little lecture about using ugly words. That evening when Joe got down on his knees to say his evening prayer, this was his prayer: "God help me to keep from saying ugly words so I can come up and live with you and not burn up."

A little innocent child. Who can help loving a little innocent child. One day I read the following poem and I cut it out and pasted it in my scrap book. It impressed me very much. I do not know the author, but I am quoting it here as it carries out the thought which I am trying to get across to you. I quote:

God's Masterpiece.

God made beauty along the highways and byways,
The sparkling dewdrops, that are kissed by the sun's rays,
The mountains where beautiful flowers grow wild.
These cannot compare with the beauty of a little child.

The beauty of the sea with its waves rolling high,
The twinkling stars that at night bedeck the sky,
The rose bud with its petals unfolded to the sun,
Twilight tinting the horizon when day is done.

The forests clothed in their robes of brown and gold,
And again—when Nature, her robes of green unfold,
But with these—the sea, the rose, the dewdrop and flowers wild,
Still I think God's masterpieces is just a little child.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 31, 1945.

Amount brought forward.....		$4,689.54
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
Rosemont, Church .....$ 55.00		
John Morrison Class.. 25.00		
Waverly 6.75		
		$ 86.75
N. C. and Va. Conference:		
Burlington .....$ 70.18		
Durham 22.44		
Happy Home 12.79		
Hopedale 14.31		
Reidsville 14.00		
		$ 133.72
Western N. C. Conference:		
Zion .....$ 3.00		$ 3.00
Total for the week.....		$ 223.47
Total for the year.....		$4,913.01

The "Monthly Messenger," publication of the Evangelical Congregational Church of McKeesport, Pennsylvania, has been in continuous circulation for 60 years. The Rev. John F. C. Green is the pastor and editor.

MEMORIAL DAY—1945.

(Continued from page 6.)

church on earth is not a select company of saints—it is a brotherhood of sinners, redeemed by Christ, who are striving to attain. To strive to forget and to eliminate the mistakes of the past, to make the present better, and to transform that better into the best—that is our task. That is the goal of the post-war world. That and *nothing less,* is the true, the abiding, the very best memorial we can make to those who have fallen in battle and in the struggle of life. Let us not grieve and stagnate as men who have no hope, but "*forgetting those things which are behind reach forward to those things which are before, (and) press forward toward the mark of the high calling of God in Christ Jesus.*"

Rev. Elden H. Mills, Congregational minister of East Hartford, Connecticut, and Dr. Henry P. Van Densen, president-elect of Union Theological Seminary in New York, were the commencement speakers at Guilford College.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

IF SERVICE MEN COULD.

(Continued from page 3.)

The Catholic Church has moved against indecent literature and motion pictures with such force that its pressure could not be overlooked. On the other hand, Protestant strikes at "social sins" can hardly be described as concerted or effective as they might be.

Henry Ward Beecher once said of his famous father, Lyman Beecher, "He was not great because of his theology, he was great because of his religion." One might well apply that to the Christian Church. Our various theologies have their place but in the long run the thing that counts is the kind of religion we live.

If the Christian Church is going to proclaim a gospel of peace and brotherhood it ought to begin in its own backyard. Certainly the hair-splitting dogmas over which we have expended so much energy will have little or no appeal to the veteran who for two or three years has been struggling for existence in the midst of hostile elements and human foes.

Do the churches know that so far as many young men are concerned the judgment day of the churches is just around the corner? Will the churches make room for these men who have seen life at its worst, and who yearn for a life of peace along with justice and equality? Can the churches expect men who have given so much in order to have a better world, come back and dedicate themselves to a compromised ethics?

When the Yanks come home they will bring with them a lot of potential moral power. Many, of course, will have already developed spiritual and moral apathy. But even if ten per cent come home with hearts "pregnant with celestial fire," the church will do well to draft them into its service.

When the veterans come back the churches should be prepared to do at least three things for them. First, they should explain in one-syllable words the meaning of life in Christian experience. Secondly, they ought to break all alliances with those secular forces which tend to destroy freedom and morals. Finally, the churches must speak with one voice against Mars and his friends so that it is no longer the voice of the churches but the voice of the Church.

Putting it in the language of the expressed it: "When we come home, we want a church that lets Christianity be the real and living force that Christ meant it to be. . . . We want a church that humbly tries to serve men with the same sympathetic and impelling love that Christ had for people and their spiritual and material welfare. We want a church that has a vision of public service, beginning in the individual community and extending throughout the whole world."

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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RECEIVED BY THE CONVENTION TREASURER.

January 1—April 30, 1945.

	Home Missions	Foreign Missions	Christian Orphanage	Elon College	Christian Education	Superannuation	Convention Fund	War Victims and Services	Per Capita	TOTALS
January	$3,957.82	$1,712.03	$ 939.84	$ 913.85	$ 216.12	$ 898.34	$ 286.01	$ 122.75	$ 5.00	$ 9,051.76
February	407.21	846.40	876.32	1,196.57	278.42	639.08	668.71	361.74	5.00	5,279.45
March	291.74	281.93	687.54	480.05	22.10	18.74	.....	86.55	.....	1,868.65
April	3,306.19	3,271.78	1,323.00	961.59	122.00	96.70	137.00	318.65	49.00	9,585.91
Totals	$7,962.96	$6,112.14	$3,826.70	$3,552.06	$ 638.64	$1,652.86	$1,091.72	$ 889.69	$ 59.00	$25,785.77
Bonds	129.50									129.50
	$8,092.46									$25,915.27

Upon the Conferring by Elon College of the Degree of Doctor of Laws upon

PRESIDENT HARRY S. TRUMAN.

Democratic America, through the electorate, customarily goes to the polls regularly at intervals of four years to elect one of its number to be chief executive of civil and military affairs. At the same time it selects one of its worthy sons to serve as second in command.

At the most inopportune time, it seemed to us, God removed from our midst that world statesman and great American, Franklin Delano Roosevelt, whose death was universally mourned. His death elevated to the presidency of these United States of America, the favorite son of the State of Missouri, the friend of the rich and the poor, the champion of human rights, the embodiment of pure democracy, the humble exponent of Christian faith, and the faithful and true servant of all—His Excellency, the Honorable Harry S. Truman. He was educated in the schools of our country; trained for state craft in the conflicts of the social, economic, political and religious life of democratic America; a soldier of merit; a legislator of note; a leader by nature; elevated to high privilege by Providence; and marked for destiny in the councils of eternity.

Since assuming the great responsibilities of the presidency in this critical period, his every public utterance has been marked by sanity, sound judgment and devout faith in Almighty God. America is proud to be led in such a time as this by such a man.

This is a proud, high moment in the life of Elon College. We take great pleasure in conferring this honor upon our nation's most worthy son.

By the authority of the State of North Carolina, vested in the Board of Trustees of Elon College, I confer upon him, President Harry S. Truman, in absentia, the Honorary Degree of Doctor of Laws which entitles him to all the rights and privileges of the societies of the learned.

Citation by President L. E. Smith.

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JUNE 7, 1945. NUMBER 23.

Mrs B F Frank 2-1-46
Star Rt

REV. PETER YOUNG

Recently Elected Minister of The Christian Temple
Norfolk, Virginia

NEWS AND VIEWS

Dr. Thomas Anderson, of Atlanta, gave the commencement address at Oglethorpe University last Saturday.

Summer preachers at the Plymouth Church of the Pilgrims, Brooklyn, include Ernest Halliday, Geoffry Stafford, Carl Kopf and Robert M. Bartlett.

The Virginia State Christian Endeavor Convention will be held at Massanetta Springs, August 20-23. Registrar: Mrs. Curtis Garner, 106 Madison Street, Lynchburg, Va.

The article entitled "Your Share in America's Tomorrow," which appeared on the Missions Page of the April 19 issue is now available for church distribution from the Missions Council office.

Trinity Church, East Orange, New Jersey, announces the following visiting ministers: Rev. Joseph H. Stein, Rev. Frank J. Scribner, Rev. Andrew Vance McCracken, D. D., Rev. John Paterson, D. D., Mr. Albion Hart, Rev. Albert D. Stauffacher, D. D., Rev. Dascomb E. Forbush.

The June News Bulletin of the American Board with its pictorial supplement is packed full of exciting news concerning the Christian Movement in many lands. It will help you understand how a portion of our gifts for missionaries is used and how much your help has accomplished. Ask your pastor for a copy.

Dr. Elbert Russell, dean emeritus of Duke Divinity School and professor of Biblical interpretation at Duke, has been appointed professor of Religion at Guilford College for the coming year, it was announced by President Clyde A. Milner, of Guilford. Dr. Russell will assume his duties with the beginning of the six-weeks' course for teachers of Bible in public schools on June 19.

Union Summer Vespers will be held in Winchester, Virginia, as follows: June 10—Braddock Street Methodist, Rev. L. G. Bridgers; June 17—Congregational Christian, Rev. R. W. Vanderberry; June 24—Grace Lutheran Church, Rev. T. J. Hawkins; July 1—Market Street Methodist, Rev. Wm. E. Eisenberg; July 8—Presbyterian Church, Rev. Robert A. Whitten; July 15—United Brethren, Rev. Ronald S. Wilson.

TRUMAN ACCEPTS DEGREE OF ELON.

The honorary degree of Doctor of Laws conferred on President Harry S. Truman by Elon College in absentia, was presented to the President by Representative Carl Durham.

Representative Durham, who accepted the degree at the college's commencement ceremonies on behalf of the President, went to the White House at 9:15 A. M., May 29, to turn over credentials of the degree, the first ever accepted by the President.

The presentation was witnessed by members of the White House staff. It took place in the President's office.

Durham, during a 15-minute visit at the White House, told the President that the college was honored at his acceptance of the degree.

Durham said that when Truman took the credentials he turned to members of his staff and smilingly declared that he was a doctor now and he wanted to be treated with respect.

Following the presentation, Durham left with members of the House Military Affairs Committee, to investigate disposal of surplus American war materials in Europe. He expects to return in about a month.

THE CHILD'S APPEAL.

I am the Child.
All the world waits for my coming,
And the earth watches with interest to see what I shall become.
Civilization hangs in the balance.
For what I am, the world of tomorrow will be.

I am the Child.
I have come into your world, about which I knew nothing.
Why I came I know not.
How I came I know not.
I am curious: I am interested.

I am the Child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world.

—*Mamie Gene Cole.*

BEGINNING MY WORK AT CHRISTIAN TEMPLE.

I am happy for the privilege of writing a few words for The Christian Sun, with regard to my initial efforts as the new minister of The Christian Temple, Norfolk.

First, I want to say how good it is to be associated with the Southern Convention, and with the Eastern Virginia Conference. I have already met with the ministers of the Conference and find them, as I had expected, a friendly and earnest group of pastors and preachers of the Word. My ministerial standing was placed with the Conference at once.

I am still, of course, in the "honeymoon" stage of my ministry with the Temple. Just at present I mean to build on the solid foundations laid by my worthy predecessors. I have come from a church (First Congregational, Mansfield, Ohio) which carries on the Congregational traditions of our denomination to one which has long been prominently associated with the Christian branch. I have, therefore, much to learn. In all humility, I mean to keep my heart and mind open while I am learning the procedures and the spirit of the Christian churches.

The Temple has undergone an overall change in leadership in recent months. Not only has Dr. Hardcastle left after a splendid pastorate, but also the organist will be leaving in a few weeks (after a ministry of twenty years), and there is a new janitor. It seems that the slate has been wiped clean for the writing of a new record, and with the evident cooperation of the fine people of the Temple, we shall seek to write it.

Our immediate aims may be put as follows:

1. To make our Sunday morning service of worship the outstanding church service of the week for all the members.

2. To develop a Sunday evening fellowship with the young people of the church which will lend itself to the free and friendly discussion of religion and its related topics between them and the minister. This should lead to the growth of an active Pilgrim Fellowship in the church.

3. To carry on a steady and thorough program of pastoral calling.

Such aims, indeed, shall always be uppermost in our ministry here, as they are in all churches, but just now I find it appropriate to give them special emphasis.

Peter Young.

We Teach Our Childten to Pray

By Orland K. Armstrong.

A small phonograph and a Bible rest on the buffet of our dining room. They are our "props" for family prayers. They help make possible what the children call "God's minutes."

Those minutes are not long—two or three—seldom more than five. They are important. They stand for daily recognition that there is a Power greater than we, a Heavenly Father who is kind and good to His children.

My wife and I both were reared in homes where prayers were said. From our first night together we had our short, private prayers. When the children came along we thought prayers would be a good thing for them, too, but we couldn't find the right routine. My work was teaching and writing. Then it shifted to writing and holding public office. There was always something to do at night—meetings to attend, work to finish, or an occasional engagement while the children got in their early sleep. We taught them the "Now I lay me" prayer and let it go at that.

The first two boys shot up into husky lads. The little girl, Sister, was progressing in school. The last two boys were ready for kindergarten. All were dutifully enrolled in Sunday School. Still we weren't getting anywhere with the spiritual training of our children. Church worship supplied only part of that need. There was too little of the personal and helpful in the God mentioned in a sermon on Sunday and used as a cuss word by kids on the street next day. Half-heartedly we experimented with prayers at various times of the day. We tried before school and found that period trampled in the rush of brushing teeth and gathering up books. After-school time became lost in the uncertainty of music lessons, games, and what not. We gave it up.

Then a bolt of lightning brought us suddenly to an intense appreciation of our children. The two older boys were doing summer work on a farm. They had gathered blackberries and were in a small community cannery, helping prepare the berries for packing. A storm came up. Lightning struck the building, sizzled down the pipes to the canning room, and stunned everyone. Our oldest boy's skin was burned where he leaned against a kettle.

While no one was seriously injured, the realization of how close all had come to death brought to my wife and me an overwhelming sense of thanksgiving. Perhaps it was just the workings of chance. We found it easier to believe Providence had a hand in it. We said some extra thanks at our evening meal. Next day we talked it over and decided to add a bit of Scripture reading. We dusted off a little-used Bible. I read a few verses. Then the brief prayer. Thus we discovered that the evening meal was the best time for our devotions.

"We sing at church. Why not sing before our prayers?" Sister asked. Good idea. But who can sing without music? I dug into the stores and found some old Homer Rodeheaver records. They proved a real help. We added other transcriptions —quartets, duets, and organ pieces to which we could sing the words. "I Need Thee Every Hour," "Blest Be the Tie That Binds," and "In the Garden" are favorites.

Any one of the children puts on a record and takes his place at the table. Then the Scriptures. Maybe it's only a verse. Perhaps a short chapter. And then the prayer. Sometimes it's the Lord's Prayer, all together. Sometimes an older boy will lead. Or the tiny treble of one of the little boys will startle us into hidden smiles as he thanks God for "the wienies and taters we got for supper." Whatever the prayer, it's spontaneous, and it makes God a sort of partner for the household. It breaks down embarrassment and other barriers that so often keep a father or mother even from mentioning the most natural, the most fundamental fact in any child's life: the existence of a Creator.

God's minutes take only a tiny fraction of the busy day, so filled with work and planning and anxieties, but they have brought us a new sense of family closeness. The troubles of the day seem easier to forget. Anger cannot outlive a verse of song. Worry fades when we come upon the lines "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Children's quarrels are forgotten in a common expression of thankfulness for what we have.

We've passed on the idea to numerous friends. They tell us of having the same difficulties we had, reflecting the distressing conditions of hurry and separation in modern home life. "There's simply no time when our family can all be together!" so many tell us. But if they really want to find two minutes for prayers, they find them. Professor and Mrs. Blank at the college, with two girls in high school, find breakfast time the best. Mike, widower night watchman with six children, has a good-night prayer with them before he goes to work at nine.

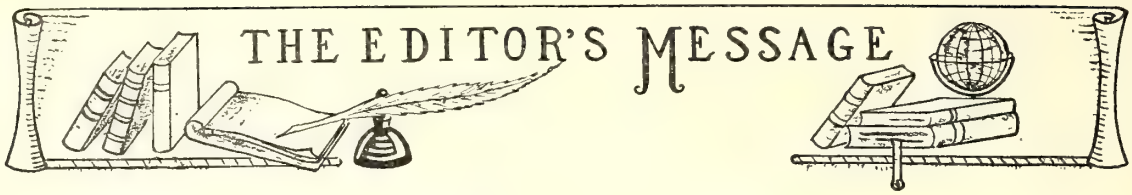
We'll never know how many other parents have copied our plan. A minister, assigned to stay with us during a conference, was so impressed that he went back to his home parish and started a crusade for family devotions. We prize several letters like this one from a mother: "You've shown us the easy way to teach our children to pray."

At first we felt some embarrassment while holding prayers with guests present. Now it seems like an added note of hospitality. Politicians, businessmen, visiting missionaries — all pause with us while someone recognizes the presence of the constant Guest. As the phonograph began the hymn "Beulah Land" one evening, our dinner guest, a noted manufacturer, burst into a roaring baritone. "Sing it again!" he shouted on the last note, "I haven't heard that since I was a boy." A prominent judge of a criminal court seriously told us: "If all families had prayers, I wouldn't have much to do."

The brief Scripture reading, we've found, adds up to a lot of Bible knowledge as the days merge into months and years. We've learned many favorite passages "by heart." Our children, we have discovered, are just as interested in Bible stories, with their deep spiritual meanings, as in any others. David and Goliath, Joseph and his brothers, feeding the five thousand, the lame man at the beautiful gate—all have new significance for us. Once when I began reading the tale of the good Samaritan, one of the boys with adolescent frankness, said: "Aw, we know how that guy came out. Find a new story." There are plenty of new ones.

Prayer time has taught us that religion is not an artificial coating, but a growth from within a young life, if given encouragement. Comments of our children bring us constant proof of this. "If God be for us, who can be against us?" we were reading. "How do we know God's for us? Maybe we're just bullies,"

(Continued on page 10.)



"WHAT MANNER OF CHILD SHALL THIS BE?"

The answer to this Biblical, and perennially recurring question should not rest lightly with any of us. The answer need not send us on an excursion into prophecy not into a detour of responsibility shifting. The answer is a multiple one. Responsibility rests obviously and heavily upon parents, schools, colleges and churches. Civilization must give the answer in terms of recreation, sanitation, religious education, social service, economic stability, international equilibrium, Christian heredity and environment.

What can we do on Childrens Day? Give the children opportunity for wholesome development and expression. Cultivate socially acceptable aptitudes and create opportunity for leadership. Offer inducement for meretorious service. Store up a wealth of knowledge and experience, a happy emotional content, to withstand the trial of difficult days. Establish a reasoned faith in God, the habits of devotion, and the Christian graces.

Moreover, pray for the children: in your church, at the Christian Orphanage, in devastated areas and on the mission field. Pray that God will enrich our churches and our world with growing leadership. Finally, combine Childrens Day and Decision Day for the strengthening of the Church and the Glory of God.

RELIGION IS NEWS.

The Christian World applauds the announcement that in the Eighth Army alone eight hundred men have decided to enter the ministry, to go from the "service of State to the service of God." This decision, or these decisions, should register powerfully in the minds of young people who have the privilege of electing their own vocations. The Christian ministry should experience a great influx of power by accommodating these men who as soldiers, learned the hard meaning of sacrifice.

A host of ministers are indebted to G. Campbell Morgan for his Biblical expositions and were grieved to learn of his death in London on May 16. Dr. Morgan was the author of many volumes, served as pastor of the Tabernacle Presbyterian Church in Philadelphia, and lectured widely in Bible conferences throughout America. He returned to England in 1932 and resumed his pastorate at the Westminster Congregational Chapel in London.

A deputation of American Congregationalists will leave soon to visit the Congregational Churches of Great Britain to help them rebuild morale and to indicate our definite interest in the difficult period of re-adjustment which they must face in the coming months and years. Among those going from our country will be Dr. Truman Douglass.

There have been several thousand Congregational Churches in Great Britain totally or partially destroyed. When our Committee for War Victims asked the Congregational Union of London, recently, if they would accept help from the American Congregationalists to rebuild their destroyed churches they declined the offer with thanks and said that it was their desire to rebuild their own churches, but in addition they would wish to join with Congregationalists in America in helping the churches on the continent to rebuild!

The 157th General Assembly of the Presbyterian Church in the United States of America has voted a special fund to help Presbyterian conscientious objectors. Alfred Schmalz, chairman of our own Committee on Conscientious Objectors, has issued this urgent appeal:

> "This is the simple fact in which our appeal to you to help us raise $44,000 for our Congregational Christian CO's rests: The Friends, the Mennonites and the Brethren have been paying out of their own pockets $30 a month for the food and the physical maintenance of these members of our churches, nurtured in our historic belief in freedom of conscience. Shall we let these other churches continue to carry the load which is rightfully ours?"

The Rev. Charles L. King, D. D., retiring moderator of the General Assembly in session at Mon treat, N. C., urged the Presbyterian Church in the United States to undertake what he called "greater Christian social action," with regard to current world problems. Discussing "creative writing and thinking," the moderator challenged Presbyterian theologians, college professors, ministers, and thinking laymen to write books to be used in the seminaries and throughout the church to guide the thinking of its members. "One reason," he said, "for the small number of books by our own people has been the fact that the theological atmosphere of our church has not been conducive to creative effort." Here is courageous and timely advise which is applicable to Protestant bodies other than the Presbyterians.

R. L. H.

CHRIST OF THE FIELDS AND FLOWERS.

Christ of the fields and flowers,
Lover of fields and flowers,
Christ of the hills and stars,
Lover of hills and stars,
Lover of little children,
Christ of the open air.

Christ, lover of fields and flowers,
Christ, lover of all mankind,
Christ, who was spat upon, crucified,
Christ, who is alien,
Christ, who is outcast, saw God's light aflame;
Saw God's child to be won to the Father's house.

O Christ, O Captain, take our lives,
And live them for Thy cause.

—Rev. J. S. Hoyland.

Children's Day--1945

THE CHILD AND THE KINGDOM.

Just what did Jesus mean when he spoke of a little child being a symbol of the Kingdom of God? Well, to look into the mind of another, and to know its absolute meaning, is an impossibility. Words, when they come to us out of traditions, through translations, across centuries, are signs of emotions and thoughts that may vary from the translations we employ today to convey truths spoken nineteen hundred years ago. Then, when we are dealing with the mind of Jesus, we discover depth and beauty that far surpass what we find in our own minds and hearts. Is it impossible, then, to know anything about what Jesus meant when he told his disciples that the Kingdom was like a lad in their midst? Far from it! There are two reasons for this assurance. One is the nature of the human heart, which basically has not changed, and the other is the everlasting nature of childhood.

The human heart is full of strange contradictions. It is the sink of all iniquities and the home of all loveliness. There they are, in eternal tension. Love is a fact beyond dispute. It rises and falls in the human breast like Fundy tides. The capacity for it never departs. It colors life with the beauty of high romance and deeps life with the willingness to sacrifice for the beloved. It is the ground of all hope; to the Christian the heart of all Being. Its highest expression is Jesus.

Childhood is dependent, truustful, lovable. Like a kernel of corn, a child has the ever mysterious capacity for growth. The woman is in the girl, and the man is in the boy; but they must emerge under the influence of environment, the drive of time and the pressure of an inner something that beggars description. We all love children. Only the man angry beyond control or a maniac would harm a sleeping child. Children go their dependent way, and countless homes are dominated by their needs more than earthly kingdoms are swayed by the scepters of monarchs. The face loses its tenseness when a baby smiles and the heart drops its frost for June when a child is seen playing upon a lawn. This war is being fought for children unborn. Neither the human heart nor childhood have changed basically since Jesus taught by the roadside in Palestine.

So! Bring love and children together, and what have you? Devotion that leads to protection, growth that blossoms like a flower, dedication that will act until the child is happy and safe. Love for children is an undying fact and an irresistible drive. Jesus was dealing with these realities. He must have meant that when love like one's devotoion for children controlled the heart, and life was humble, teachable, trusting the Father, then the Kingdom of God was at hand. It is the great good, the transcendant gift, of life and God. Is it in my heart, or is selfishness barring the door? It is a nice question to ponder, on Children's Day.

WALTER AMOS MORGAN.

'TIS THIS TO TEACH.

To take a child in gentle hands
And lead him into mystic lands,
Where veils no longer shroud the past
And each new hope o'erglows the past—
'Tis this to teach.

To light new fires where old have burned,
With brave good hearts, as roads are turned,
To find new stars where darkness sways,
Whose light one day shall mark the ways—
'Tis this to teach.

To fill the child world full of joy,
To charm and hold some errant boy
With stern ambition, or some song
Of right triumphant over wrong—
'Tis this to teach.

To move dread mountains dark with fear,
By faith of young hearts drawing near
The paths the fathers long have trod,
The narrow paths that lead to God—
'Tis this to teach.

A PRAYER.

O Thou who has declared Thy love for little children by the love of the Lord Jesus who didst take them into his arms and bless them, and who hast promised that those who early seek Thy heavenly wisdom shall early find it and shall find it more precious than all the treasures of this world, send down upon our children the grace and blessing of Thy Holy Spirit that they, being led into the knowledge of Try nurture and love, may choose and love Thy way. Make them, we pray Thee, children of the light and of the day. When the time shall come for them to go forth, do Thou go with them. Teach them to love the things which Thou commandest. May they ever hear and harken to Thy voice. Through Jesus Christ our Lord. Amen.

PRAYER WITH CHILDREN.

A mother told of an unusual experience with a six-months-old baby. Each night she bowed her head and closed her eyes and said aloud a brief prayer. She bowed her head as usual one evening and just happened to get a glimpse of this little one tucking his head down. Her heart was filled with gratitude.

A number of the popular women's magazines have recently carried articles on prayer for children and have stressed its value. These articles have as their basis the well-known stock prayers such as "Now I Lay Me" and "Matthew, Mark, Luke and John." Many parents have found that best results come from their saying an informal type of prayer and having the child repeat it or allowing the child to make his own petition.

Just as school children learn that a letter has an introduction or salutation, a body, and a conclusion, so does a prayer. There is the addressing of the deity, the prayer itself and the conclusion. Such training should be of great value in later years.

The warning of "Santa Claus God" has often been sounded, but is obviously worthy of repetition. Children must not be taught that God grants gifts freely. All of us know the stories of ponies, wagons, baby brothers and sisters prayed for, never received, and a broken faith. Instead, help your children to see that God helps those who help themselves. Never permit physical desires to enter the prayer life.

Nearly all bookstores and dime stores carry the well known and dearly loved "Book of Prayers," by Mary Alice Jones. These are splendid and may serve as models for childhood prayers. "Prayer for Boys" and "Prayers for Girls" are popular and are very fine for older children.

Have you prayed with your family lately? Do so tonight. It is an ideal way to begin and to end the day. Children are taught to say thank you to their elders, why not thank you to their God?

JUNE JOY HOUSE.

IT SEEMS TO ME . . .

Whenever I see a small child sitting between his parents in church, I am glad. Oftentimes a youngster absorbs more than we adults think he does.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The piano tuner came to our home a few weeks ago to ply his trade. While he worked we listened and observed his technique and skill. He started with what is known as "middle C." That set of three strings must be tuned to a standard pitch. All the middle and higher keys are represented by three wires, which must be tuned in harmony with that tone or pitch. It is a tedious task and the ear of the tuner is trained to detect the slightest discord. His fingers test every key and every wire to see that the work is done properly. He frequently plays up and down the keyboard to test the efficiency of his work, stopping often, at some point, to correct a defect. The final test reveals the value of the instrument and the skill of the player. The piano may be accurately tuned but it may not be effective under the touch of some one who does not know how to play it with skill.

Here are some additional observations we made while the piano was being tuned. Some strings have the same pitch. But they are not all tuned to the same pitch or tone. However, they should be tuned to be in harmony with each other. There should be no discord in the tuning, and there should be no discords in the playing. A perfectly tuned instrument, in the hands, or under the touch of a careless or untrained person, may produce terrible discords to the discomfort of the household. Every household, with a piano available, knows something of the "banging" by a little child before she learns how to play correctly.

A church represents many varieties of skill, temperament, taste, culture and talent. The larger the church the greater is the variety of these differences. No two people are alike in every respect. We are different, and some people make it their major business to display their differences in the belief that this will reveal a more prominent personality. A piano with all keys tuned to the same pitch would be useless in that condition. The church would suffer by any attempt to reduce all people to one form or type of personality. Christianity has the power to unite many people of different types into one harmonious body. The test of efficiency is harmony in character and conduct. It is possible for people of opposite types to live together and work together in harmony and with great efficiency. The fundamentalists and the modernists have a proper place in the Kingdom of God. One is an important as the other. The churches whose ministers wear ordinary citizens clothes and whose choirs wear similar or the ordinary type of garments, may be just as sure of the Divine approval of sincere worship, as the robed ministers and the vested choirs of their neighbors. If they have the good sense to be harmonious and Christlike towards each other, their differences of formal worship are unimportant in the sight of God.

The spirit is essential but the form is often a matter of taste and should not be made a point of departure. There are many differences in our church fellowship. These differences become potential dangers if there is a lack of harmony. And they may be more dangerous if ministers or layment, who do not know how to work in harmony, with people who are different, are not skilled in playing the piano—which to them—is the church. My nervous system is very sensitive to discords in a piano, an organ or a choir. These things jar my musical sensitiveness. But instrumental or vocal music, correctly renderd, is a joy to the human soul. He is a wise minister, or layman, who knows how to touch different types of people, and bring forth harmony, without making discords out of the differences in people.

I. W. Johnson.

THE MIDDLE ATLANTIC CONFERENCE OF CONGREGATIONAL CHRISTIAN CHURCHES.

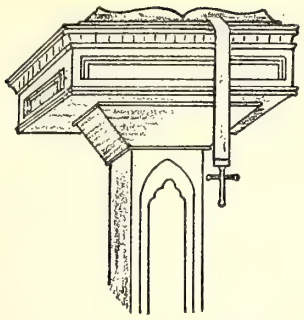
This Conference is made up of churches in New Jersey and District of Columbia, together with a few churches in Maryland and People's Church, of Dover, Delaware, which, one time, belonged to the Southern Convention. Its fifteenth Annual Session was held on May 8-9 in the First Congregational Church of Montclair, New Jersey. Rev. Archibald Black, D. D., has been minister of this church until very recently, having served in that capacity for about twenty-three years. His resignation was due to ill health. Dr. Black is the youngest member of the well known Black family of Scotland. Rev. Stephen Bachelder is assistant minister and directed the splendid entertainment of the Conference.

It was fifteen years ago in Union Congregational Church, of Montclair, when the Middle Atlantic Conference of Congregational Churches and the New Jersey Christian Conference came together to form the present organization. They have been fifteen years of harmonious service. There have been many changes since that time. Dr. William H. Hainer, President of the New Jersey Christian Conference, who had much to do with working out the plans of union, has passed on to his reward. Many other ministers have gone to other fields. There are now three active ministers in the Conference who formerly belonged to the Christian Church. They are Rev. Alfred Hurst, of Cleveland Park Church, in Washington, Rev. Robert Kimball, of the Church in Grantwood, New Jersey, and Rev. Calvin J. Felton, of Second Church in Irvington, New Jersey. The writer of this article is the only minister now in the active pastorate of the Conference who was actively engaged in the work of the New Jersey Christian Conference at the time of the merger.

On May 8, beginning at 10 A. M. the Women's Association of the Conference, held its Annnual Session in First Church, of Montclair. Mrs. Howard Stone Anderson, wife of the minister of First Church, Washington, D. C., presided at this meeting of the women. More than two hundred women were in attendance. The program was interesting and inspiring. Miss Helen Kenyon, of New York City, chairman of the Missions Council, Mrs. Everett C. Blake, missionary to Turkey, under the American Board, and daughter of Dr. Fred Field Goodsell, Executive Vice-President of the American Board of Foreign Missions, and Rev. James Flint, director of our Committee for War Victims and Services, were among the speakers.

The Conference Sessions began with a fellowship dinner at 6:30 P. M. on May 8. Rev. George Ogden Kirk, minister of the Church in Passaic, New Jersey, Moderator of the Conference, acted as toastmaster. At the dinner, Rev. James Flint spoke on "The Church and Returning Service Men," and Mrs. Everett C. Blake gave an address on "Turkey's Dilemma." Many of the active pastors, including the writer, had to leave before this program to conduct V-E Day services in their own churches.

(Continued on page 14.)



"IN THE BEGINNING—GOD."

By Rev. Peter Young.

[Excerpts from the sermon as he began his ministry with the Congregational Christian Temple, Norfolk, Va., May 6, 1945.]

Coming before you for the first time as your minister, I confess to feeling very much as Paul says he felt when he came to the church at Corinth—"I came among you with no elaborate words or any great wisdom; I came with fear and aware of my many shortcomings; I came hoping only to establish your faith in the power of God." I come with the same fears and the same hope.

I want, first of all, to acknowledge your wonderful friendliness and confidence which has already marked your side of our relationship, and I hope it will not be too grievously tested in the months and years ahead. I give you my hand. I ask for yours. I pledge you my best.

There are right and wrong ways of beginning everything I suppose. I have a suspicion, too, that when a thing is rightly begun it is on a fair road toward being a joy forever. I shall never cease to be grateful for the good people who taught me to pray in my early childhood. Often that little family fellowship committed itself, individually and collectively, to our Heavenly Father's keeping. It is a good way to begin.

Yes, there are right ways to begin and I suppose there are wrong ways; but to save my life, I can think of no better, indeed I can think of no right way for us to begin our spiritual fellowship and pilgrimage together, other than in the deliberate and eager recognition of the realty, the nearness, and the goodness of God. "In the beginning—God."

"This is a time for greatness," as Walter Lippman put it in one of his recent articles. He stated that our peace effort is languishing now just when it ought to be flourishing, because of the great amount of bickering among the nations involved. It tends to make our spirits languish, also. "The air is foul," declares Mr. Lippman, "and as we come to the climax of the war, it must be cleared and cleansed."

And then he goes on to stress the truth which I wish to bring home to you. The springs of greatness lie finally in the conviction that we must serve the truth and not opinion, and that we must do what is right whether or not we are sure to succeed. This is the way of greatness. In the supreme moments of history terms like duty, truth, justice and mercy become the measure of a nation's vision.

Just so is it here with us. We cannot afford to spend our time discussing the pros and cons of man's conflicting opinions, when what we need is the wisdom of God. If the air about us is stale, we need a gale of wind out of heaven to blow away the dust and the cobwebs; we need the moral quality and spiritual power of God to draw us out of our meaner selves and to fascinate us with greatness; we need a brave sense of the majestic moral order, as we find it in the word of God. I have no heart for anything else. Time is too precious. It is too fleeting. The world's need of God is too great, too pressing, and its sickness, which can be cured only by the mind and love of Christ, is too grievous for any of us to be side-tracked from our chief business.

I shall not conceal from you that my chief concern as a minister of the Church of Christ is for the inner man; for the heart and the soul and the mind. It is for strength and steadiness of the human spirit. We must, however, remember that our spirits are clothed in flesh. We are of the earth, earthy. And we are seeking to save our souls alive in one of the saddest and most tragic centuries of all recorded history.

I was reading recently how the magazine, *The Christian Century*, got its name. The magazine started its distinguished career in the early months of the year 1900. The editor at the time suggested the name because of the optimistic sentiments which filled the air of that high moment when the nineteenth century was passing into the twentieth. It was a symbol of the faith and hope of its editor that the new century was to be a more *Christian* century than any of its predecessors. So he named the magazine, *The Christian Century*. But neither the editor, nor any of his contemporaries, could foresee the tragic events in store for the world which, before the century was half over, was to be engulfed in the two bloodiest wars of history. It is a sad and tragic century in which we must live out our lives.

But after all, it has always been so. Life has never been easy. If it isn't war, it's something else. Men have always been stumbling along blindly in their quest for the good life. . . . The twentieth century has seen a lot of slipping.

Happily, however, under God, it may also see a lot of climbing. It all depends upon the quality of men and women like us. If we follow the promptings of God as they come to us through Christ, we shall be instrumental in making our spiritual journey a real journey that shall lead us in the way of salvation for ourselves and for our world. The Kingdom of God may yet come, but it depends upon us!

We are united in the Christian fellowship and service of the Temple. This fellowship, of course, is not dependent upon the four walls of this beautiful church building of which you are all so proud, and justly. It is something more than stone and glass, vaulted arches and music; it is something more even than ministers and members. When you come to think about it, you find that this church is all the dear and wordless, all the sad and beautiful, all the brave and sacrificial, all the glad and hopeful things which have been woven into the fabric of it in the years past, and which are yet to be woven into the pattern of our experience of one another and of God.

"In the beginning—God." God is a spirit; we are spirit; spirit with spirit can meet. It must be that way. Either we go out on our journey alone, or we go out on it with Him. We must make up our minds before we take another step together. If we start at all, we are going to start right. We are not going to miss the way at the very outset. We are going to walk humbly with Him.

A SHOCKING WASTE.

The radio rather shocked us the other morning with the statement that American housewives waste 4,000,000 tons of food a year.

This, we were informed by the unseen speaker, would maintain an army of 15,000,000 men. He didn't say how long it would maintain them.

"Strange," we said to ourselves, "that is just the estimated amount of railway transportation wasted each year by shuttling beer, wine and whiskey back and forth across the country while our boys at the front so greatly need the supplies which these railway cars might be moving to ports of departure."—*The Voice.*

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

MISSIONARIES FOR SPECIAL DUTY.

MISS ALICE WATSON.

This year one of the missionaries we chose for special study was a home missionary—a worker among the American Indians—Miss Alice M. Watson, of the Fort Berthold Indian Mission, Elbowoods, North Dakota. Mrs. Mattie Parker, Corresponding Secretary of the Woman's Board, has heard from Miss Watson recently and we are sure many of the women in our societies will be interested in her letter:

"I was glad to hear from you and to know of the interest of the Southern Convention in the work here among the American Indians. I do not know just how much the women know about the work here. Ours is a community church and social service work. We have eight Congregational Christian churches scattered over the reservation. There are two Indian pastors, a third having died recently.

"We have Religious Education classes an hour a week in each of the eight Reservation Day Schools, reaching about three hundred boys and girls. Then there is the Sunday School work in these churches and our Pilgrim Fellowship group at Elbowoods. At the Government School at Elbowoods is the dormitory for high school students and all the Protestant young people are members of our Pilgrim Fellowship Group. Right now they are giving up some sweets, etc., and saving money to give to the United War Victims Fund. One Wednesday they turned their meting over to a letter writing meeting and each one wrote to someone in the Service. They found that fun.

"These past few months we have had a young Indian girl living with us here at the Mission House. She has been away the past five years at school and working, and has come back to visit while her husband is on the seas. She is a real leader and such a help to us as we have been working among the young people. She shows the results of the influence of the mission and we are very proud of her. She has returned East now to work there again. She has fallen in love with the East and wants to make her home there some day.

"Now, as to what will help most. Would your groups like to make baby clothes or patchwork quilts? These are very useful to us. Dresser scarfs and table covers are also things we like to receive. Then if the groups want to send things they can buy, we can use sheets, pillow cases, towels of all kinds, pencils, crayons, sewing and embroidery materials. Then, too, second-hand clothing in good condition, is always needed. The Indian women are very capable at making over garments.

"Thank you again for your inquiry and if there are further questions do write again."

AN OPEN LETTER TO EASTERN VIRGINIA SOCIETIES.

Dear Friends:

We are living in days that test our character, that endanger our ideals and that challenge the best we have and are in ministering to the many causes about us. But one of our primary interests is the missionary work within our Conference. The cancelling of our Convention and Rallies was a loss, not only in inspiration and planning our work, but also in fellowship and contact that keeps us united. However, that loss can be more than balanced if every one of us will pledge ourselves to renewed loyalty and effort.

At our board meeting in Holland we planned a second way to balance this loss, and that is by a "Stay-at-Home Convention." This will be a meeting some time in June (preferably the 26th), the program for which meeting has been sent to each local president. *Please* give emphasis and publicity to this June meeting. Let our goal be "Every Society in Eastern Virginia cooperating with every other society in our Convention." Let's everybody have a fine "Stay-at-Home Convention."

MRS. J. F. MORGAN,
President.

YOUR "CONVENTION" PROGRAM.

Last week a copy of the suggested program for the "Stay-at-Home Convention" was sent to each local society president, district and conference officer. There are extra copies of this program available from the Southern Convention Office, Elon College, N. C., should your society desire additional ones.

Two practical ideas for making the Convention more meaningful to your society have been suggested. The society of the First Congregational Christian Church in Greensboro, is preparing a mimeographed program to give each member on that day. They are ordering copies of the picture "Praying Hands" to paste on each program.

Another suggestion is to bring the reports "home" to your members in a forceful way by adding the report of your local group to each superintendent's report. For instance, tell how much money *your* society gave in connection with the treasurer's report, what Friendly Service gifts *your* society gave, the names of those for whom Life Memberships or Memorials were given, how much study *your* society did, how work is carried on by *your* women among the cradle roll, children, and young people of your church. This will make your group conscious of the part they play in the whole picture, and will encourage them to cooperate to a greater extent in the biennium which lies ahead.

MRS. SMITH DELIGHTS VIRGILINA.

The fifth Sunday in April will be remembered with pleasure and profit by the women of our church and visitors from other churches in our little town of Virgilina, Virginia. Mrs. L. E. Smith, of Elon College, was with us at the time and reviewed our mis-

(Continued on page 12.)

MISSIONARY OFFERINGS.

WEEK ENDING MAY 31, 1945.

Sunday Schools.

Newport, Shenandoah, V.a.....	$	6.74
Pleasant Ridge, Ramseur, N. C...		9.18
Ether, N. C.		1.00
Bethlehem (Nans.), Suffolk, Va.		2.95
First, Portsmouth, Va.		12.18
Mt. Carmel, Walters, Va.....		4.33
First, Norfolk, Va.		32.50
Turner's Chapel, Sanford, N. C..		3.54
Liberty (Va.), Nathalie, Va...		9.50
Total	$	81.92

Individuals and Churches.

Spoon's Chapel, Asheboro, N. C.	$	2.76
Newport News, Va.		700.00
Total	$	702.76
Total for week	$	784.68
Previously acknowledged		22,248.76
Total since Sept. 1, 1944....		$23,033.44

Gratefully,
MATTIE COX PARKER,
Secretary.

News of Elon College

By President L. E. Smith.

PRESIDENT'S REPORT TO THE BOARD OF TRUSTEES.

May 28, 1945.

Education is the stimulus of human thinking. It is a means of mental development and a criterion of moral standards. In its processes information is communicated to individuals and to groups of individuals. Interruption of intelligent communication is a barrier to personal development and to human progress. Political ideologies, such as Nazism and Facism, purpose to restrict education and to stop the flow of information to the masses. These influences have interrupted the processes of true education in the sujugated countries of Europe and Asia and have dimmed the light of learning for millions of people who live today.

Through armed force and military might, these barriers to progress are being broken down. Again opportunities for personal development through free education may be available for all who desire.

If civilization is to be salvaged from the wreckage by war, and if fear and want are to be banished from human experience, two things are essential: inclusive education in its broadest sense and a redemptive religion in a vicarious and dynamic sense, both of which must be offered and available to all. Education is enlightening and cultural, but that is not enough. Germany was an educated nation. Japan was one of the most literate nations on earth. They stand today as terrible examples of the fruit of an education that is material and pagan.

Education that is thorough and inclusive and that is saturated with the principles of a dynamic Christianity is the antidote for a distracted, discouraged, disillusioned and war-torn world. Education is not enough; Christian education is required. It is not enough to change minds; hearts must be changed as well. Christ must be in the teacher and Christian principles in the content taught.

At the beginning of our country and the inception of our democratic government, Christianity conceived the principles of free education and made them operative in society. It behooves us to watch with care and diligence lest the temple of free education founded and erected by religion employ the instruments of materialism and unbelief and slay its founder and builder.

The true mission and purpose of the church college is to keep Christ on the campus and Christian principles in the curriculum. This will not make less effective its teaching or lower its standards but will broaden its base and make the whole structure dynamic.

The dream of the world today is peace. The hope of mankind is peace. Our prayers are for peace. The world is weary of war. We are sick and tired of war. We want no more war forever, but we shall have it again unless we change men's hearts. Victory on the battle fields, international understandings, treaties, world courts, world police, leagues of nations, and the associations of nations will never bring peace—lasting peace. They will bring an armistice, peace for a time, but not for all time. If we are to have lasting peace, it will be the result of Christian education. We must keep the church college and must keep its doors open to young men and young women who are to be world citizens of tomorrow.

POST COMMENCEMENT DAYS.

Commencement at Elon is over. We had a very excellent program. Unfortunately Dr. Truman B. Douglass was ill and could not deliver the Literary Address on Monday as scheduled. Dr. Ronald Bridges was present for the Baccalaureate Sermon on Sunday and was gracious enough to speak for us the second time on Monday. The graduating class and all present enjoyed him greatly. The college conferred honorary degrees as follows: Dr. Ronald Bridges, of Sanford, Maine, Doctor of Literature; Charles Edward Jordan, Durham, North Carolina, Doctor of Laws. Elon College had the unusual honor and privilege of conferring the Honorary Degree of Doctor of Laws to the Honorable Harry S. Truman, President of the United States. This was for the college a significant occasion.

Now that Commencement is over, we are planning and working for summer school and the regular college session which opens September 2nd. Our first concern is students. The enrollment for the September session at this date is in advance of the enrollment of any previous session during the past ten eyars. Captain Plybon, a veteran of Warld War II, and a student at Elon College, is undertaking to do and direct field work for the College. He is doing a very good job. Mr. Earl Daniely, a member of next year's senior class, has been employed to work with Captain Plybon during the summer months. Pastors and members of our churches may render the college and their own their own young people a very great service by cooperating with these two workers for the college by forwarding names of prospective students and giving cooperation when it is possible for either Captain Plybon or Mr. Danieley to visit their church or community. The college will greatly appreciate any assistance that our griends may find it possible to give.

FIFTH SUNDAY OFFERINGS.

Since its founding, Elon College has been accustomed to look to the churches of the Southern Convention for support. At the beginning the churches took keen interest in their college, which they had founded for themselves and for all who desired the advantages of a college education under Christian direction and environment. The majority of the churches have been loyal through the years and the college has done its best to discharge its obligation to the church as a whole.

The churches have the opportunity of supporting the college in two vital fields, students and money. It takes both to run a college. We need most of all our young people as students and our churches need to give more generous material support to the college.

The college is grateful for the support through the years and particularly for the support in these critical days.

Previously reported		$3,548.01
Church.		
Western N. C. Conference:		
Spoon's Chapel .....$	1.00	
Sunday Schools.		
Eastern N. C. Conference:		
Mt. Auburn	4.15	
Eastern Va. Conference:		
Norfolk First Church....	5.00	
Portsmouth First Church.	6.04	
Va. Valley Conference:		
Newport	8.18	
		24.37
Grand total		$3,572.38

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PILGRIM FELLOWSHIP AT ELK SPUR.

On Easter Sunday evening the young people of Elk Spur met at the church for a time of fellowship and discussion. The boys and girls decided that they would like to organize a young people's group which would meet each Sunday from six to eight o'clock. It was agreed that the program would include play, study, worship and service. Officers were elected and the matter of choosing a name was delayed until more thought could be given to it.

For two months the group has been active. Attendance has been good and all young people within reasonable distance from the church are enrolled. Increasingly, the young people are accepting responsibilities connected with the program.

Recently the group chose for its name "Pilgrim Fellowship" after discussing it and a number of others. It was the feeling that by using the name "Pilgrim Fellowship," they were linking themselves with other young people of our denomination, not only in purpose but also in name. As the work progresses, the Elk Spur Pilgrim Fellowship hopes to learn more about the national program and participate in it.

Each evening meeting consists of recreation; outdoor or indoor group games, tables, games, singing of fun songs; a business session, a period of learning new hymns and worship materials, a study period and a closing worship service. The young people have learned a musical version of the Lord's Prayer which they rendered unaccompanied at two services during the recent revival meeting. The study has been led by Mr. Gleason who has talked with the group about how the church came to be, beginning with the apostolic roots and going through the years up to our own denomination in the present. Just now the study is on the meaning of church membership and the responsibilities of church members. It will lead into the study of ways in which our church is seeking to be of service in the world and thus afford an oppodtunity for mission study.

It is hoped that the Pilgrim Fellowship will be able to make a real contribution to the life of the Elk Spur Church and also to the larger work of our denomination.

WE TEACH OUR CHILDREN TO PRAY.

(Continued from page 3.)

challenged an older boy. It took quite a discussion to settle that one.

Various publishers have brought out helps for family prayers. As Protestants we were interested to learn from a priest that the Catholic Church has also provided helps for private devotions. A rabbi assured us that Jewish families could secure similar guiding pamphlets.

It seems only natural to adjust our prayers to the needs and conditions of each day. Christmas, Easter, the Fourth of July, and other special occasions are always brought to Divine attention. Many times our children have shamed us by expressing thanks for things that we, their parents, had long taken for granted. And when a friend or neighbor passes on, the words "I am the resurrection and the life" are read with sincere feeling. News of the death of the old fellow who had done repair work for us brought this childish entreaty: "O Lord, help him to fix up one of those many mansions."

When our first boy left for the Navy, a new note entered our prayers. We had to pray for his safety. Soon one of the little fellows asked: "What about Jim Smith? The Smiths want him safe, too, don't they?" This led to a long list of relatives and friends to be prayed for. Since that would take too long, we boil it down to "and bless all the boys and girls in the service."

Good friends of ours, a father and mother of three boys in uniform, phoned late one afternoon from their home in a nearby town. "Just happened to be driving over," they said. We asked them to dinner. Before we went to the table the three-service-star father drew me aside. He was flustered and hesitant.

"We've not heard from Bill for a long time. He's the one in Sicily, you know. Would it be asking too much for you to include our boys by name in your prayers tonight? It would do her a lot of good."

Of course the prayers included those three boys. Their mother burst into tears—of joy. "Now I can live through another week," she said. "And when the boys come back, we'll teach them to do this."

With a group of fellow state legislators, visiting a boys' reformatory, I was startled at the recent sharp increase in juvenile delinquency and crime. To get at the reasons, I wrote to 48 judges who handle juvenile cases in the courts of my state. Their replies were filled with such expressions as these: "Home life has practically disappeared." "Discipline and character-training have been neglected." And one wrote: "To produce good citizens, religion must again become both a restraining and helpful influence in the lives of our children."

Young people of the present face a future sure to be hard and trying. Problems will rest upon their shoulders greater than those of any generation since our nation won its first freedom. Not employment alone, nor liberty or opportunity alone, will see that generation through. Character and moral strength will be the essentials for the supreme test.

As our second boy makes plans to rush off to an army camp, we are glad that he and his brother have learned to pray. We know that they will carry with them the ideal that some day they and thousands more of their buddies who fight the good fight can return and help build a brotherhood of man so strong and just that wars will be no more. And whatever dangers they face, we know there will be with them a Presence, and a voice will be saying, "Be of good courage! . . . If God be for us, who can be against us?"

—Permission for reprinting granted by *Better Homes and Gardens.*

VIRGINIA VALLEY CENTRAL CONFERENCE.

Sunday School and Pilgrim Fellowship Convention will be held on Wednesday, June 13, with the Mt. Olivet (G) Church. Woman's Missionary Conference of the Valley Conference will be held Thursday. July 26, with the New Hope Church. Ninety-seventh annual session of the Valley Conference meets with the Bethel Church, Wednesday and Thursday, August 8th and 9th.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

The month of June brings Vacation Church School to many of our children. During the summer vacation from school you will go to these schools at your church to learn more about God's children; His way of life for you; your church and its place of service in your community.

Mrs. House, our Convention Superintendent of Children's Missions, gives the following suggestion in her report: "As the prospects of peace appear, let us rededicate ourselves to the task of teaching tomorrow's Christian citizens of their duty towards the field of missions. It is easier to captivate a ten-year-old boy than to stir a fifty-year-old business man. Let us also renew our common beliefs in Protestantism and teach our children the freedom of our church."

You who have a place in the vacation church school teaching staff for this summer, will you please keep the above suggestion in mind and give the teaching of Missions the place it deserves in your program? You and and the children will enjoy this phase of your study, I'm sure. The American Indian and the peoples of Southeast Asia are tremendously interesting to children and grown-ups alike.

With best wishes for a good time together,

DOROTHY TODD.

A KNOWLEDGE OF MONEY.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Here are the groceries, Mother. Do you like these apricots?" Twelve-year-old Nancy Marvin placed an armful of packages on the kitchen table and turned to her mother with the eager question.

As a visitor in their home, I watched Louise Marvin examine the bright yellow fruit and smile at her daughter.

"Yes, Nancy," Louise replied, "I think you have made a good selection. We'll have an apricot cobbler for dinner. Don't you think it would be nice, Lucia?" she inquired turning to me.

"Yes, indeed," I answered, "I should like that very much."

"There were some good peaches at the store, too," Nancy continued, "but they cost so much I didn't buy them. Mr. Stark told me that peaches would be cheaper later in the season. I bought a big box of crackers, Mother. Mr. Stark said that was the most economical way to buy them."

Louise smiled, "Crackers are cheaper when one buys a large quantity," she explained, "and we use many of them. You have done well with your shopping today, Nancy."

After the little girl has gone into the living room for an hour's practicing at the piano, Louise took out her bread board and mixing bowl.

"Isn't there something I may do to help you?" I asked.

"You may prepare the fruit for the cobbler if you wish," my friend answered. "We're having a simple meal, and there isn't much to do. Nancy has done all the marketing for the day."

"Nancy does wonderfully well at that sort of thing for a twelve-year-old girl," I commented.

"We've been having Nancy do most of the marketing this summer because we want her to acquire a knowledge of money," Louise told me. "She has learned that dollars are not elastic and that it takes a great many of them to purchase our food. We've explained to her and to her brother, Keith, that it takes other dollars to provide us with a house to live in, to keep us warm, and to cook our food. We let the children help in the selection of their clothes after we have shown them how all of our clothing needs must be fitted into the family budget.

"Fourteen-year-old Keith has gained some knowledge of money while he has been making a playpen for Baby Dick. His father let him buy all of the materials, but first he was required to look up prices and make an estimate of the amount of lumber he would need."

"When our children grow up," Louise went on, soberly, "we do not want them to be like a young neighbor of ours who is always perplexed about money. That charming young woman, Grace Denton, came over one day to ask me if I'd give her my magic formula for managing a household on a moderate salary."

"I told her there wasn't any magic formula, but that making and keeping to a budget would help. As we worked out a budget for her, I was appalled at how little she knew about money! She told me that never in her life had she given any thought to the prices of the food that appeared on the table in her old home. When she had wanted new clothes, she had gone downtown and charged them to her father's account at one of the stores; yet her father had not been

(Continued on page 15.)

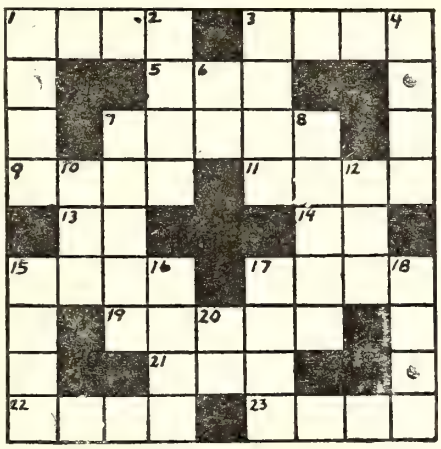
CROSSWORD PUZZLE.

ACROSS:

1. This month.
3. A flower that blooms profusely this month.
5. Viscount. (Abbr.)
7. To work for; to worship. (Luke 1-74.)
9. Next; at that or another time.
11. A diagram of a building; a project.
13. Symbol for tin.
14. Bromine. (Abbr.)
15. A type of fish.
17. Army beds.
19. To bestow a fund or income upon.
21. The atmosphere.
22. Implement for getting water from a well.
23. An authoritative rule.

DOWN:

1. Upright; impartial; faithful.
2. Smooth; level.
3. Reply if you please. (French abbreviation for.)
4. The first garden.
6. Iridium. (Abbr.)
7. Good mental capacity; correct judgment.
8. The joint or bend of the arm.
10. High School Annual. (Abbr.)
12. A knowledge and application in a special field of study.
15. A shock from a blow.
16. To break shortly or suddenly.



17. "Roasting ears."
18. The dregs of the population.
20. Dark Ink. (Abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Wend; 3. Walk; 5. Am. H.; 7. Train; 9. Part; 11. Ring; 13. La; 14. E. U.; 15. Tame; 17. Acts; 19. Plane; 21. Moo; 22. Toss; 23. Note.

DOWN: 1. Weep; 2. Dart; 3. Whir; 4. King; 6. Ma; 7. Tramp; 8. Niece; 10. Ala; 12. Nut; 15. Trot; 16. Elms; 17. Anon; 18. Same; 20. A. O.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHURCH BEGINS ITS WORK.

Lesson XII—June 17, 1945.

Memory Verse: *"Ye shall be witnesses unto me, both in Jerusalem, and in Judea and Samaria, and unto the uttermost part of the earth."* Acts 1:8.

Lesson: Luke 24:44-48; Acts 4:1-4; 5:29-42.

Devotional Reading: Ephesians 4:1-7.

According to Scripture.

"That all things must needs be fulfilled, which are written in the law of Moses and the prophets, and the Psalms, concerning me." Thus does does Christ pay tribute to the integrity and the trustworthiness of the Old Testament Scriptures, the law and the prophets and the Psalms. He had reminded His disciples of them time and again while He was with them in the flesh. And on this first Easter Sunday evening when He returned to them in the spirit, He reminded them again that it was all done according to the Scripture. And He opened their minds that they might understand the Scripture. His suffering and sacrificial death, and his resurrection was all done "according to plan." It was the unfolding of the divine purpose which was in the heart of God from the beginning, and on every page of the Old Testament, generally speaking.

Repentance and Remission.

"And that repentance . . . should be preached in His name . . ." Jesus himself began his public ministry with a clear and challenging call to repentance. "Repent ye, and believe the Gospel," He said. The word involves more than merely being sorry. It means "change your mind," it involves a thorough-going, deep-seated, permanent change of thinking and of living. It is a prerequisite for the forgiveness of sins and of entrance into the Kingdom of God here and hereafter. Our thoughts are not God's thoughts. At the entrance to the road to the Kingdom and the more abundant life, there is the sign, "Repent."

Genuine repentance insures remission of sins. If we confess our sins He is faithful and just or righteous to forgive us our sins, and to cleanse us from all unrighteousness. It may seem strange and startling, to sinners saved by grace it seems almost unbelievable, that mere repentance and confession, insures the forgiveness and the remission of sin. But we have the word of the Master himself at this point. When a man by faith acts on this word, he has an experience of forgiveness even though he cannot explain it.

Unto All Nations.

The Gospel is for all nations. Global strategy was in the mind and heart of God even from the beginning. He never thought in terms of one class or race of men—He loved the whole world, and His redemptive plan is for all nations for all time.

Beginning at Jerusalem.

"Beginning from Jerusalem." Christ was an idealist in that He thought of the redemption of a whole world. He was a very practical realist in that He told His disciples to begin at Jerusalem, to begin right where they were. Jerusalem is not not a certain city; it is the place where we are. And usually it is a rather difficult place. It is sometimes so much easier to talk about evangelizing the people of China or Africa or India or Japan, than it is to speak to a member of one's own family about Christ. Or to win one's classmate or one's fellow-workman, or one's business associate. We are not to stop at Jerusalem, but we must start at Jerusalem. We should start with the follow next to us.

Stone Walls Do Not a Prison Make.

"Being sore troubled because they taught the people, they laid hands on them, and put them in ward unto the morrow; for it was eventide." They could bind the preachers of truth, but they could not bind the truth. They could imprison the bodies of men but they could not imprison the minds of the spirits of these men. This was not the first time, or the last time, that the enemies of Christ have tried to silence his heralds of truth. Even Hitler with all his vaunted power could not silence or stifle the preaching of the Gospel.

Obeying God Rather the Men.

"We must obey God rather than men." The men who spoke these words were on the spot and they knew they were on the spot. Those who held them had the power of life and death over them. But they boldly said that they ought to obey God rather than men. It took more than physical courage to say that; it took moral and spiritual courage of the highest order to say that. It still takes courage for Christians under many circumstances to obey God rather than men, even in so-called free America.

A Crucified Savior and a Risen Lord.

"The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour. . . ." There seems to have been a few central, basic emphases in the preaching of the Apostles—Jesus as dying for our sins, Jesus rising from the dead, Jesus as Christ exalted as Lord. These themes recur again and again in apostolic preaching. Our modern world needs a revival of just such preaching for such a time as this.

Witnesses.

"And we are witnesses of these things; and so is the Holy Spirit whom God hath given to them that obey Him." A witness is supposed to tell the truth, the whole truth and nothing but the truth. We are to be witnesses, not speculators. We are to tell what we know. Can it be that one reason why we do so little witnessing for Christ is because we have such little first-hand knowledge of Christ?

CHURCH WOMEN AT WORK.

(Continued from page 8.)

sion study book on the American Indians. To say that she did it well does not express it at all. Our pastor, Dr. C. E. Newman, said as he left the church, "That was the best, the most interesting book review I have ever heard." He has heard many at Bible Conferences.

The consensus of opinion seems to be that Mrs. Smith has a special talent for such work, and the societies that can get her to review a book are indeed fortunate.

Our work is moving along satisfactorily so far as finances are concerned. The attendance has fallen off some this winter and spring, due partly to sickness. It is also due to these very busy days and the many claims on our time.

We confidently expect to reach the Standard of Excellence and hope to do something in the way of Life Memberships or Memorials.

Mrs. C. E. Newman, *President.*
Mrs. M. E. King, *Secretary.*

The Workshop

RELIGIOUS EDUCATION.

Since the children of today are the citizens of tomorrow, it is obvious that the hope for a more Christian way of life in the post-war world, depends to a great extent upon the training of American youth in the fundamentals of Christianity. Progress in this vital matter has for too long lagged far behind developments in other aspects of Child Welfare. It is heartening, therefore, to discover that some attempts are being made to remedy the situation.

As the result of pressure by church leaders, both clerical and lay, the General Assembly at Harrisburg, Pa., recently passed a bill permitting release of pupils from public schools for religious education for one hour weekly throughout Pennsylvania, with the consent of their parents or guardians, and on May 17, Governor Martin affixed his signature to this bill. This is a step in the right direction and it is now up to church leaders to see that this addition to the teaching of the Sunday Church Schools is utilized to the best advantage, and that as many children as possible are enrolled.

In the Manchester Congregational Church of Pittsburgh, Pa., a new experiment is being tried with the object of familiarizing the young people with the church's worship. Every Sunday morning instead of assembling in the schoolroom, the children assemble in the church and participate in a replica of the morning service. This Young People's service is conducted by the pastor, Dr. H. E. Mather, with the assistance of two junior deacons who are robed, and who read the lessons and conduct the prayers. The pastor gives a short instruction on the general teaching of the day, and at the close of the service, the children proceed to their regular class periods. On Missionary Sunday, once a month, a young deaconess reads a missionary story or gives a talk. This has resulted in increased interest in the church and is fostering a vocation for church leadership—competition being keen to comply with the stringent requirements demanded of junior deacons and of deaconesses! Other youth activities are in charge of a Junior Church Board which functions along similar lines to the official Church Board. Incidentally, this arrangement provides two regular morning services with classes in between, and has provided an additional opportunity for worship which is being utilized by some who find it inconvenient to attend the 11 A. M. service!

A. T. B. Haines.

CHECK ON SUNDAY SCHOOL TEACHING PROVIDED.

Dr. George D. Heaton, pastor of the Myers Park Baptist Church, Charlotte, N. C., has inaugurated a project for the improvement of teaching in his Sunday School which, he declares, is proving highly successful. After studying the lesson materials for the new quarter, the minister works up a series of questions. On the first Sunday of the quarter, these questions, usually 15 to 30 of them, are given as a test to the pupils. An analysis is then made of the results, and this along with the papers is sent to the teachers. On the last Sunday of the quarter, the same test is again given to the pupils. "In this way," says Dr. Heaton, "the teachers are able to determine the effectiveness of their teaching and the significance of absenteeism." Dr. Heaton believes that the plan has definitely improved the quality of teaching in his own school and declares that under this plan all of the teachers are more alert and more anxious to carry through a worthwhile program because they have a more definite objective.

Council News Service.

THE PROJECT METHOD.

After a study of the American Indian in our Primary Department the set of Kodachrome Slides—"Our Indian Friends" from The Missions Council—was shown in the Third Grade. These boys and girls were so interested that each wrote a letter to Mr. Case at the Fort Berthold Mission, expressing their appreciation for the work that is being done. They also gave toys and pictures, which were sent to Mr. Case with the accompanying letter:

Dear Mr. Case:

Last week we saw Slides on the Indian Reservation. We brought toys and pictures to send to your Indian Reservation. We hope the children enjoy them.

There are pictures of flowers and children of our state. There are pictures of the Bible, too.

The Third Grade Children
at Bushnell Church School.

Carl R. Key.

CHILDREN'S DAY—1945.

(Continued from page 5.)

As a child, I did. One morning I heard our minister read Isaiah's words about Christ being like "the shadow of a great rock in a weary land." I pondered this bewildering idea, wondering how Christ could be like a shadow. Though I said nothing to my parents, the words became surely lodged in the fibre of my being.

Years later as a teen-age boy I was tramping in a treeless stretch of sand dune country under a noonday sun. I came upon a strangely shaped dune, blown by the lake winds to such a shape that there in the noonday it threw a shadow on the ground. As I sat in the protecting shade, from my childhood years came the phrase, "the shadow of a great rock in a weary land." In a flash I understood what Isaiah was saying. I saw that Christ's coming was like a cooling place of rest to a spiritually parched and weary people. And I think my understanding was richer for having harbored the phrase in my mind all through the years of childhood.

Or take another example. A boy who was brought up in a fine Christian home drifted away from the church during college years. He often said that religion was all right for some people, but that he did not need it. One evening when his college work was several years behind him, he chanced to be riding in a truck high in the Rocky Mountains. The truck crashed over the side of the mountain and the young man was seriously injured. The nearest hospital was miles away—long, painful miles that took all night to accomplish. Do you know how that man kept his sanity during those hours of darkness and torture? He sang hymns—the hymns of the church that came to him across long years from his childhood—"I Need Thee Every Hour," "My Faith Looks Up To Thee," "Jesus Saviour Pilot Me." They had been unconsciously built into his life in those half-forgotten years when as a child he sat between his mother and father at church.

Because of instances like these repeated day in and day out through the years, I heartily approve of a little child sitting with his parents at church . . . even though he looks a little puzzled when the minister reads the Scripture . . . even though he wiggles a little during the sermon . . . even though he has not lived long enough to come to understand the hymns.

David C. Cook, III.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Let us talk finances just a little in this letter. On the first day of June, the churches in the Southern Convention have sent to the Christian Orphanage for the first five months of the year the sum of $4,972.56, to run the Orphanage. We had hoped to reach at least five thousand dollars but did not quite reach it.

The spring months are always expensive months as we must buy fertilizer, spring shoes and even groceries. All of these are high in price at the present time. The weather has been so cool through April and May that vegetables have grown so slowly that it has made them late. Our garden beans, planted on Good Friday, are just beginning to bloom. It has forced us to buy in the market, the foods that we have used thus far. In making your offerings on the Sunday of the Orphanage offering, please make it a little larger. *Don't forget.* The year is nearly half gone and we are far from our goal for the year.

Our public school closed June first. The little children are like birds just out of a cage. They hardly know what to do with themselves.

Vacation is here. In a few weeks the children will be going two or three at a time. We try to work out a vacation for them through the summer months whereby all of them might get ten days vacation, provided they have people to visit, or friends who will take them for ten days.

Harvest season is almost here. Within the next few days our combine will be reaping in the golden grain. Our oat crop is very good and nearly ready for harvest. The Orphanage has thirty acres of wheat in one field that is said to be the best in this entire section. People who have seen it say it is the finest they have seen anywhere this year. The heads are just beginning to turn golden. We are expecting a splendid yield. We are hoping and praying that nothing will happen to it.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 7, 1945.

Amount brought forward $4,913.01

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Turner's Chapel	$ 2.76	
		2.76
Eastern Va. Conference:		
Mt. Carmel	$ 13.64	
Norfolk, First	12.88	
Portsmouth, First	7.50	
		34.02
Western N. C. Conference:		
Smithwood	$ 3.35	
Spoon's Chapel	4.00	
		7.35
Va. Valley Conference:		
Newport	$ 6.43	
Winchester	8.99	
		15.42
Total for the week		$ 59.55
Total for the year		$4,972.56

THE MIDDLE ATLANTIC CONFERENCE.

(Continued from page 6.)

The evening session was preceded by a V-E Day service conducted by Rev. Stephen Bachelder. This service was followed by an address by Dr. Douglas Horton, minister of the General Council of Congregational Christian Churches on, "The Way Ahead." His emphasis was upon our work through the Committee for War Victims and Services. A Fellowship Hour, presided over by Rev. Fred S. Bushmeyer, minister of Mount Pleasant Church, in Washington, closed this session.

The Wednesday morning session was taken up with routine business and a discussion of the proposed union with the Evangelical and Reformed Church, led by Dr. Douglas Horton and Dr. George C. Vincent, minister of Union Church, in Montclair.

At the luncheon on Wednesday, Dr. Walter G. Daniel, assistant moderator, acted as toastmaster. Mrs. Andrew Vance McCraken, wife of the editor of *The Missionary Herald*, gave a fine talk.

After an afternoon session of business and a discussion of our new work in Silver Springs, an area of Washington, the newly elected officers were installed by the retiring Moderator and Mr. Stacey, one of the secretaries of the World Council of Churches, substituting for Rev. Michael Clarke, D. D., of London, England, gave an address on "The Task of Christians in Tomorrow's World." This address made a fitting close to a very fine Conference.

One of the innovations in future plans was the election of a member of the Conference to deliver a Conference sermon at the next session. Rev. George C. Vincent, D. D., was elected to do this honor.

CALVIN J. FELTON.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

GAY

Our Heavenly Father, who doeth all things well, has recently seen fit to remove from our midst, one who has gone in and out among us for a number of years, our friend and sister, Mrs. Eudora Gay; be it therefore resolved,

1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

2. That we extend our warmest sympathy and earnest prayers that God's promises may fall soothingly upon their sad hearts, and when life's work is done, they may form an unbroken circle around His throne.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun, and one to be placed on our Church Record.

MRS. MATTIE COX,
MRS. JULIAN CARR,
MRS. OTIS V. JOYNER,
Committee.

WAR AND THE CURE OF SOULS.

It was William James who spoke of the civilized world's necessity for finding the moral equivalent for war. If at the same time we should discover the economic equivalent for war's stimulus to industry, a wholesale cure of souls would follow. War brings increased pressure all along the line of civilian occupations also, but the facts suggest that this sort of stress is easier to bear than the tensions which come from within the individual who simply has nothing to do, or who feels that he is at a disadvantage. There was a decline of nearly 800 in the number of admissions to State hospitals for the mentally ill during the last fiscal year, as compared to the number admitted in the prewar year 1937. In Virginia also, there has been an extraordinary decrease in the number of alcoholics admitted to mental hospitals for treatment.

When we were just getting up from the trough of the depression in 1936, no fewer than 662 alcoholics were admitted to State hospitals. That year offers a striking contrast to the fiscal year which ended June 30, 1944, when 165 alcoholics without psychosis, were admitted for treatment, and 38 with psychosis, to make a total of 203. The situation here reflected for Virginia is general for the United States. The mental health of the population is better in war than in peace.

What is the explanation? In large part, at least, it is that misfits and unemployables who are most likely to crack under the strain of peace, now find employers actually competing for their services. Work is the best tonic they could have, although sometimes it must be supplemented. Mental Hygiene is being introduced into industry. Counsellors work with individuals who find it difficult to get along and to meet others with a feeling of confidence. Some of the lessons in group psychotherapy which have been learned in the armed forces, are being applied on the industrial front. It has been found that those who are able to talk freely about their problems to an understanding listener, often receive decided benefits from this form of catharsis, if the treatment is in skilled hands.

The outlook is improving even for those who must go to mental hospitals. Electric shock treatment, for one thing, is now more often used than the insulin or metrazol shock methods. What is produced in the patient is a convulsion similar to that seen in grand mal epilepsy. Release from tension is given the sufferer, perhaps old association pathways in the brain are destroyed, or a beneficial lapse of memory occurs. Perhaps it is not too much to hope that out of the social convulsion that is this war, we shall destroy old pathways which kept the human mind in thrall.—Editorial *Richmond Times-Dispatch*, May 15, 1945.

FOR THE CHILDREN.

(Continued from page 11.)

wealthy—he had simply been indulgent. In her own new home she found herself unable to account for the way her husband's salary would vanish before each month was over."

"It hasn't been easy for Grace to follow her budget," Louise concluded, "but she has stopped making foolish purchases, and she is learning how much money can be spent for each of their needs. A little practice in handling money when she was Nancy's age would have spared her much distress later. Money enters into so many transactions of life, that we want our children to begin early to gain some familiarity with its use."

SUPERANNUATION.

Previously acknowledged April 30, 1945	$2,254.69
Randleman, N. C.	10.00
Monticello, Brown Summit, N. C.	3.10
Palmyra, Edinburg, Va.	.50
Total in bank May 31, 1945	$2,268.29

Yours faithfully,
MATTIE COX PARKER,
Secretary.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

A Litany for Parents

By GLADYS HUNINGTON BEVANS.

To respect my children and in return
To be worthy of their respect—
May love and understanding help me.

To praise much and blame little,
To emphasize their successes
And minimize their failures—
May love and understanding teach me.

To make no promises to my children
That I cannot keep—
May love and understanding help me.

To care well for my children's bodies
But not at the expense of their minds and spirit—
May love and understanding help me.

To be cheerful and ready to laugh
Because children love laughter as they love sunshine—
May love and understanding help me.

To have infinite patience with my children,
And to make allowances for them,
Because they have so much to learn
And I myself am not so very wise—
May love and understanding help me.

To protect my children from my own nerves,
Ill temper, personal prejudice, pessimism, and fears—
May love and understanding lead me.

To help them to choose
The life work they are best fitted for,
Instead of gratifying through them
My personal ambition—
May love and understanding help me.

To fit my children to meet life and people
Bravely, honestly and independently—
May love and understanding guide me.

To give my children freedom, but
To teach them how to use that freedom,
So they will not confuse liberty with license—
May love and understanding guide me.

—The Church Woman.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JUNE 14, 1945. NUMBER 24.

MISSIONARY, PRISONER, INTERPRETER.

REV. FRANK CARY.

The man who carried to the Japanese officers caught in Santo Tomas prison camp, Manila, Philippine Islands, by the unexpected arrival of American relief troops, the terms under which they would be allowed to leave, has reached Boston. He is Rev. Frank Cary, Congregationalist missionary under the American Board of Foreign Missions, and son of 89-year-old Mrs. Otis Cary, Bradford, Massachusetts.

The American rescue came so suddenly the Japanese had no time to withdraw. To go in after them would greatly endanger the lives of the internees. A message had to go to the Japanese and Mr. Cary was asked to take it. He passes lightly over this incident, but fellow prisoners say it was an extremely dangerous mission calmly carried out.

NEWS AND VIEWS

The Virginia Valley Sunday School and Pilgrim Fellowship Convention met this week with Mt. Olivet (G).

Revival services were conducted at Ingram Christian Church last week with Dr. J. H. Dollar, assisting Rev. J. E. McCauley.

Supt. Fred L. Hall, of Ohio, reports a total of 1,600 new members received by 52 churches during the Lenten-Easter season.

Dr. Norman Vincent Peale has resumed his "Art of Living" broadcast during the summer, and may be heard each Saturday, NBC, 4:45 p. M., EWT.

Rev. and Mrs. Melvin Dollar and Sandra were recent visitors in and about Burlington. While in this section he preached for Rev. W. W. Snyder at Bethel Church on the first Sunday in June.

Elk Spur Church held a memorial day service on Sunday June 3. Mr. Esau Ayers, a Baptist preacher, and Mr. Alfred Dawson, a Moravian preacher took part in the service. About a hundred persons were present.

Dr. Frederick K. Stamm, pastor of the First Congregational Church, Chicago, is the speaker on NBC's "Highlights of the Bible" program each Sunday, 10:00 A. M., EWT., which replaces "The National Radio Pulpit" for the summer.

DEDICATION AT SOUTH NORFOLK.

The South Norfolk Christian Church will be dedicated Sunday, June 17 at 3 P. M. Dr. I. W. Johnson will deliver the sermon. Governor Darden will deliver an address. Greetings will be given by Supt. F. C. Lester, Rev. T. Fred Wright, president of the Eastern Virginia Conference, Dr. H. S. Hardcastle, president of the Mission Board of the Southern Convention, and Col. J. E. West, ex-president of the Mission Board. Rev. Olive Daniel Poythress, long and faithful pastor of the church, "shall see of the travail of his soul, and shall be satisfied." The church has 661 members and the property which is now free of debt is valued at $120,000.

CHURCH DEBT SUCCUMBS.

The following obituary notice was written and read by the pastor of the Congregational Christian Church of Winchester, Va., Rev. Robert A. Whitten, before the Sunday School, Sunday morning, June 3, 1945:

Old Man Debt, a familiar figure and one of the worst annoyances this church has had since its organization, died yesterday morning, June 2nd, at ten o'clock, at the Commercial and Savings Bank of Winchester. There were present at the time he expired, E. W. Cather, Roy A. Larrick and Loy H. Hook, trustees of the church, who had stood faithfully by to render what assistance they could during his protracted illness.

His funeral service will be conducted from this church next Tuesday evening at eight o'clock, when the members of the church meet for worship, thanksgiving and praise in celebration of his passing.

He will long be remembered, especially by the older members of the congregation as one who cast his baneful influence over the work of the church for many, many years, and always overshadowed the church in every laudible undertaking by the burdens he imposed upon the members. His end came about through the sacrificial gifts of members and friends of the church and the faithful work done by the ladies aid society in helping bring it to pass. Everyone rejoices in the victory.

Immediately after the worship hour on Tuesday evening the remains will be taken to the lawn of the church and there cremated in a bonfire built for the purpose. After the cremation, a social hour will ensue and refreshments will be served by the ladies of the church.

MISSIONARY, PRISONER, INTERPRETER.

Rev. Frank Cary, whose picture is carried on our first page is the brother of Rev. George E. Cary, Bradford, Massachusetts, and the father of Miss Mary Alice Cary, student at Wellesley College; Lieutenant jg. Otis Cary, USNR, on duty in the Pacific; Mrs. W. A. May, of Rivers, Arizona; and Miss Martha Cary, New York City. Mrs. Cary (Rosamond Bates) returned to the United States from Japan in 1941.

Born in Foxboro, Massachusetts, of missionary parents, Mr. Cary spent much of his early childhood in Japan. Following graduation from Amherst College (class of 1911) he went to Japan as a teacher in a government school. In 1916 he graduated from Oberlin Seminary and returned to Japan as a missionary of the American Board, doing church, student and general religious work.

In September, 1941, he went to the Philippines to help out temporarily in the mission there, and was located at Davao, Mindanao. Here he was first interned, but at the end of December, 1943, he was transferred to Santo Tomas in Manila, after a nerve-racking eight-day voyage through waters where U. S. submarines were active.

Because of his ability to speak Japanese, Mr. Cary has carried throughout his internment a heavy job as interpreter. In spite of the fact that he suffered from an attack of influenza, from tropical ulcers, and was hospitalized for a time because of a condition similar to beriberi, brought on by the lack of enough protein in the diet, he also carried his share of the heavy work. He had the additional strain of constant contact with the Japanese military in charge of the camp and the effort to interpret one group to the other in order to secure the best treatment he could for his fellow prisoners.

Questioned as to the results of internment life on the thousands in these two camps, Mr. Cary said that the long strain slowed down mental processes. At the same time, it made each one fully aware of both good and evil in his neighbors. "It made patience a virtue to be coveted and broke religion down to its essentials as a daily meeting of one's duty and privilege in a world with a God who cares and understands.

"I have seen and worked with both Protestant missionaries and Roman Catholic priests who made me proud that I too served the same Master. I have seen hard-headed business men as keen for the rights of the humblest as one could ask, and I have seen plenty of grafters. But such is the stuff of life when put to the test!"

Mr. Cary, who is a tall large-framed man, lost a great deal of weight, but gained it back rapidly after release, "thanks to Uncle Sam and Auntie Red Cross," he says.. The last few days at Santo Tomas were the most gruelling ones because of the lack of food. American GI's, says Mr. Cary, "are as grand a bunch of boys in khaki as you could ever hope to meet."

Protestant Emissaries Represent American Churches Abroad

By Ralph Stoody, *Director of Methodist Information, Cairo, Egypt.*

The Protestant churches of America have been officially represented during the past six weeks in the European, the Mediterranean and the Africa-Middle East theaters of operations by two notable emissaries, Bishop G. Bromley Oxnam, of New York, the president of the Federal Council of the Churches of Christ in America, and Bishop Henry Knox Sherrill, of Boston, chairman of the General Commission on Army and Navy Chaplains. Bishop Oxnam supervises the New York area of the Methodist Church. Bishop Sherrill is the Protestant Episcopal Bishop of Massachusetts.

The two bishops have visited Army and Navy chaplains, talked with military, political and church leaders of a dozen lands, attended significant functions of church and state, made pilgrimages to battlefields and prison camps where men have died, and to cemeteries where they have been buried, but probably the most important of all, these men have spent hour upon hour conversing with the men and women in our armed forces over here. In the hospitals they found men taking their wounds, their amputations, even their blindness, in a spirit that lifted the heartsick mood in which these spiritual leaders entered the wards.

The churchmen, as guests of the British government, were flown to England to represent American churches in the stately enthronements ceremonies of the Archbishop of Canterbury, April 19. They arrived in England in time to attend the memorial service for President Roosevelt, held in St. Paul's Cathedral, London, where they were given an honored place among the kings and queens, prime ministers and high officials of the several governments that, along with England, have recently been making London their capital.

Bishop Sherrill's assignment has been to visit the chaplains and men of the European theater; Bishop Oxnam, of the Mediterranean. Bishop Sherrill's story, we regret this writer cannot tell, since our paths have not crossed. But today we met Bishop Oxnam, Colonel Milton O. Beebe and Major A. Stanley Trickett, whose headquarters are in Naples, Chief and Deputy Chief of Chaplains, respectively, of the Mediterranean Theater. With them was also Chaplain Philip H. Oxnam (Captain) the Bishop's son, who has been over here in North Africa, then Italy nearly three years. The rest of this story is a little of what they have just been telling me, of their mission.

In a dinner meeting of the chaplains in this vicinity which I attended last night, held in an officers' club overlooking the Nile, I saw something of the procedure that Bishop Oxnam has been following in his contacts with a total of about 500 chaplains. The Bishop shared the experiences of his present mission, then brought assurances to the chaplains of the pride and concern felt by the home churches in their work. Few branches of service, the Bishop said, show a higher percentage of casualties than the Chaplains Corps. He wanted the chaplains to know the churches' gratitude and told them that after their discharge that so far as possible the churches at home, particularly those with the pastoral appointment system, are determined not to let the chaplain suffer professionally for having taken the risks and made the sacrifices involved in following our fighting men.

Bishop Oxnam reported on church life in America, drew out the chaplains as to whether they wanted refresher divinity courses before resuming their work after the war, sought to learn from them how the home churches can best cooperate in their work and inquired into the spiritual status of the men they serve. There seemed to be no consensus concerning whether war is or is not a religious stimulant. Both points of view were expressed. All the chaplains were sure that their pastoral contacts are more intimate and probably more helpful than during their civilian ministry. They were unanimous, too, that their future preaching will be more direct, that their sermons will be probably shorter and more to the point.

There was another point upon which feeling was high: The chaplains to a man are impatient with those well-intentioned people back home who are anticipating that the average serviceman returning home is going to need some special handling, that he is likely to be a psychiatric problem. One high-ranking chaplain said: "I think it would be well if they would burn all these manuals on how to treat the veterans before the boys get back."

Bishop Oxnam spent the week end of May 20 as guest of the Greek government, his host being Archbishop Damaskinos, who was called to the regency of his country during the critical period a few months ago. Bishop Oxnam described him as a towering man, several inches over six feet, and looking even more gigantic with the high headdress worn by Greek prelates. Though but 55 and in vigorous health, his full black beard, his unusual stature, his staff and elaborate robes of office give him a patriarchal and venerable dignity.

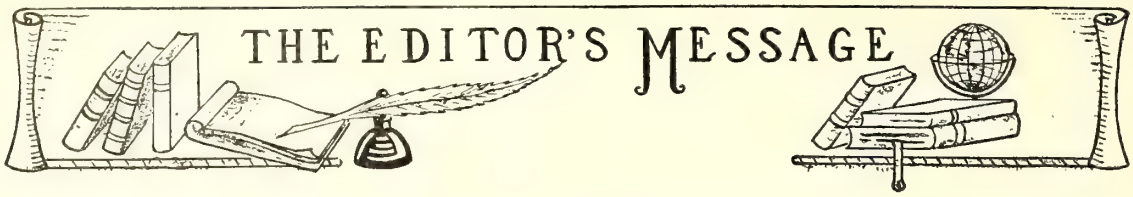
An attitude of the most cordial and complete cooperation between the Eastern Church and the other bodies comprising the World Council of Churches was expressed to Bishop Oxnam by the Greek churchman. He seemed to take deep satisfaction in the participationa of his communion in the various ecumenical conferences in which they had been represented.

Politically, the fundamental issue in Greece, the Archbishop told his visitor, is democracy under a king or democracy under a republic. He has no fear of socialist proposals, so long as they are within the framework of a democratic constitution. He does fear communism, which to him means tyranny. The support for the monarchy seems just about to equal that for the republic, possibly being a little stronger at the moment, with the epectation that republican sentiment will increase. Communist strength was estimated by none with whom Bishop Onam talked as being more than 20 per cent.

Prospects for a fair and free election, when it comes, seem favorable, Bishop Onam was told. The economic system, however, continues desperate, although there is slow improvement. Raw material for the restoration of the handicraft industries is urgently needed and transportation continues to be entirely paralyzed. It is uncertain whether the trend toward inflation can be checked.

An interview with Pastor Martin Niemoeller, the long-imprisoned former submarine commander, who defied the Nazis, was Bishop Oxnam's privilege in Naples. He appeared in good health, the Bishop said, and made no reference to any physical discomforts. He did, however, acknowledge intense mental suffering. While doubting the possibility of any

(Continued on page 13.)



RELIGION IS NEWS.

Roger Babson, ex-moderator of the General Council, recently issued this pertinent advice: "Don't forget that you are going to die some time. Not only take care in making your will, but keep it up-to-date through the use of codicils. Too many people sacrifice their lives by hard work and thrift to accumulate some money; but give almost no thought to how the money is to be used after they go. This means give more thought to the use of forming trusts for your heirs and others." Apropos to this sound advice from a financial expert is the reminder that the church should receive due consideration in the making of a Christian will.

One way of overcoming the present ministerial shortage is reflected in the story of a three-church Congregational parish at Jericho, Vermont. Ruth Beach, wife of the pastor, is a helpmate in the complete sense. Mrs. Beach preaches the sermons in one of the churches while her husband, the Rev. George E. Beach, is addressing a second congregation. Mrs. Beach also teaches religion in the public schools. This Vermont solution should be duplicated with equal success in other states.

According to Dr. Robbins W. Barstow, Director of the Commission for World Council Service, a rough estimate of needed building repairs and reconstruction based on partial reports of damaged and destroyed Protestant churches in continental Europe comes to a total of $1,700,000,000. Of this estimated total, he said, a goal of $1,450,000, or less than one-tenth, has been suggested for American churches to underwrite.

Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, Washington, D. C., on June 13, delivered the commencement address at Northwestern University, Evanston, Illinois. His subject was, "Toward World Understanding." On the same occasion, the degree of Doctor of Sacred Theology was conferred upon the Bishop, who is an alumnus of the University. During the war period, Bishop Lee is carrying the responsibility of director of the General Commission on Army and Navy Chaplains in Washington, which agency represents most of the Protestant churches and their 8,000 Protestant chaplains. This position requires wide contacts with the churches of America, and also direct responsibility with the War, Navy, and State Departments of the United States Government.

CONGREGATIONAL CHRISTIAN CHURCH POST-WAR EMERGENCY PROGRAM.

The General Council announces a denominational program to raise $4,500,000 to meet urgent post-war needs, both at home and abroad. Prolonged and intensive study of this "post-war program for action" has been made by the Survey Committee of the General Council and by the national boards, which include the American Board of Foreign Missions, the Board of Home Missions, and the Council for Social Action.

The fund will be raised under the auspices of the existing agencies with Dr. Albert D. Stauffacher, Minister of the Missions Council, as director, assisted by Mrs. William H. Medlicott, (of Boston, and Mrs. E. T. Willson, of New York City, as associate directors.

It is planned to raise this fund within three years, and it will be used for non-recurring needs which have developed as a result of the war, such as: the rehabilitation of uprooted peoples; the rebuilding and re-equipping of devastated churches, schools, hospitals and mission homes overseas; aid to chaplains and other service men returning to civilian life; and efforts to build understanding and good will in areas of racial and industrial tension aggravated by the readjustments following the war.

Between now and the first of October, at which time the formal raising of funds will begin, there will be many important planning conferences with State Superintendents, Women State Presidents, and groups of ministers and laymen in hundreds of local church associations from the Atlantic to the Pacific.

Full details of the promotional plans for this "program for action" are being mailed to every Congregational Christian pastor in the country, and to a layman and a key woman in each of the more than 5,800 churches. Printed materials, posters, moving and still pictures and teams of distinguished churchmen and missionaries will be used in raising this fund.

Heaven is cheap at any price.

A good conscience is a soft pillow.

Every generation needs regeneration.

He is the richest that has fewest wants.

Habits are at first cobwebs, at last cables.

Friendship that flames goes out in a flash.

"Praise is deeper than the lips."—Robert Browning.

"One today is worth two tomorrows."—Benjamin Franklin.

A wound never heals so well but that the scar can be seen.

"A wise man will make more opportunities than he finds."—Lord Bacon.

"Philosophy makes us wiser, but Christianity makes us better men."—Fielding.

"One leak will sink a ship; and one sin will destroy a sinner."—John Bunyan.

Everybody can be used for something even if it should be for a horrible example.

"Experience keeps a dear school, but fools will learn in no other."—Benjamin Franklin.

—Selected.

Reinforcements Are Coming

By Jacob Simpson Payton.

Where shall ministers be found? That is a question asked not without concern by congregations and by denominational officials charged with the responsibility of providing them. Although about 8,000 Protestant clergymen have left their pulpits to serve as chaplains, both the Army and the Navy remain in urgent need of many more. The normal supply furnished by the theological seminaries has gradually diminished ever since young Americans began entraining for camps and naval stations.

Church leaders have not been very sanguine about the availability of a sufficient number of ministers even after the cessation of hostilities. The fact is that no effort had been made by any organization sponsored by united Protestantism to ascertain how many young men now in unform contemplate becoming ministers. In the field of postwar economics much has been heard about providing 60,000,000 jobs for Americans, but such an undertaking as canvassing the armed forces to discover how many ministerial recruits for each denomination they would provide, had gone neglected.

Several months ago the General Commission on Army and Navy Chaplains, Washington, D. C., Bishop Edwin F. Lee, director, tackled the gigantic job. Of all organizations other than those supervised by the Government, it alone had the facilities to make an inventory of what may be described as the latent stock that could be convertible into Protestant preaching power when the war ends. And so a questionnaire was sent to every Protestant chaplain for information about every man in his unit who possessed the gifts, the graces and the high resolve to engage in some branch of the Christian ministry. Its scope has become a veritable muster-roll to which are constantly being added the names of reinforcements.

In the office of the General Commission these names are tabulated and the original record of each recruit is forwarded to the denominational committee responsible for obtaining ministerial candidates. Already these young reserves are receiving from their church leaders letters expressing pride and joy over news of their decisions.

This enrollment of prospective ministers reveals the survival of faith. Again has it been demonstrated that the Christian religion can live wherever men can live. From the inferno of bombings, the red lines of spearheads and break-throughs, the withering fire along beachheads, the Esdraelons sown with booby traps, the flak infested skies, and the seas where for many death was the last port of call, there have emerged youngsters who not only have kept the faith but have dedicated their lives to its proclamation. Perhaps first of all they will be obliged to deal with their memories, for on their minds have been etched those vignettes of haunting battle scenes and experiences.

News of this roster of prospective preachers now being formed has brought cheer to weary chaplains and hope to denominational leaders and waiting congregations. It bears the names of those who in an age when the world is clamorous with voices calling for them to enter lucrative and promising professions, have heard and heeded the arresting call of Christ bidding them to become good ministers of His. While for many there yet remain perils and severe testings, they have reached the decision which has filled their souls with the rapture of the forward view. They are envisioning the prospects of a world at peace, of some college and theological seminary where they may obtain the required training, and always the challenge of some parish, missionary field or chaplaincy.

The General Commission is not unaware that names of a few men may have been received who at present must apply themselves to years of study before they will be eligible for ordination. There is no inclination to urge such to run before they can walk. To ignore their spiritual longings, however, would be similar to that Vermont academy which in 1810 entered this restriction in its catalogue: "No person shall be admitted to learn to write who cannot write a legible hand."

This revelation of men in uniform desiring to enter the ministry brings its assurance of the hardihood of our Christian faith. Amid the demolition of cities and other scenes testifying to wastage along the trail of war, there has survived this indestructible quality as if to bear testimony "that those things which cannot be shaken may remain." A score of years ago during a period characterized as that of "Flaming Youth," the oldsters were wringing their hands over what appeared to them as the lost generation. At the time a wise onlooker, Principal L. P. Jacks, observed that "the wonder is not that so many fall, but that so many stand."

These young men advancing towards the Christian ministry have remained accoutred in the spiritual equipment described by St. Paul, and have obeyed the orders "to withstand in the evil day, and having done all, to stand." They have withstood the temptations of the camp; they have not diluted their Christian convictions and they will come forth more than conquerors. This discovery by the General Commission of such a large band of men intent on proclaiming publicly through their remaining years the faith that sustained them through an ordeal such as no other generation has ever passed, should provide a restorative for the deepest shade of the blues known to pessimists.

Not only has this inventory of available pulpit material in the armed forces brought its hopeful revelation as touching the supply, but it has produced other grounds of optimism. Not the least has been the cooperation of chaplains in furnishing the names not only of embryonic ministerial candidates of denominations other than their own, but even those of other faiths. A careful analysis of reports received shows that chaplains have followed the generous policy, "Each for the good of all, and all for the good of each."

Protestants have furnished the names of service men who desire to become priests of the Roman Catholic Church, and rabbis in the faith of Israel, and while the questionnaire was quite properly sent only to Protestant chaplains, a few have fallen into the hands of non-Protestant parsons in uniform and they have been punctilious in returning lists of Protestant aspirants for the ministry.

Perhaps the most encouraging feature of this search for recruits to help man the pulpits of American Protestantism is that replacements are actually being found. The casualties among the 8,000 Protestant chaplains have been amazingly high. Wherever white crosses in sizeable numbers mark the final resting places of our soldiers and sailors, there may also be found the graves of chaplains who are their companions in death as they were once their helpers in life. Others have suffered wounds and battle fatigue, and not a few are being detained by the enemy, or

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The union of the Congregational and Christian Churches was consummated in the face of many difficulties. Some of the problems were frankly faced in an honest effort to overcome them; others were studiously avoided; and still others were pushed into the background to await later compromise, while many were condoned in the hope that time would be the deciding factor. After the passing of many years there are some evidences, now and then, of an undercurrent of impatience and dissatisfaction. On the whole the general movement, during these years, has been in the direction of working harmony.

One factor in church life cannot easily be ignored. The majority of people in any church naturally become tied to their own church or denominational fellowship and methods of work. These things are not easily disposed of and they cannot be too quickly discarded. Such things as a church name, local church customs, Conference methods of doing business, forms of worship and ministerial courtesies become more or less fixed in certain sections of the country and in local organizations. A change in a denominational name does not usually meet with unanimous approval. Many people, in our fellowship, still cling to the former names, "Congregational" or "Christian" in speaking of their local churches. This will be done until all the present generation of people, who were in middle life, at the time of the union, pass on to their regard. For such people there should be no criticism or censure. Religious habits are not as easily discarded as last winter's suit of clothes, on a hot day, in June. Impatience in such matters can become as disastrous, in a united church, as it often does in newly married life.

When two family traditions meet at a marriage altar neither will give entire place to the other. Something of both lines of families will be carried into the new family relationships. If either party insists upon full and final predominance over the other, and sets up a standard on that basis, it may be assured that the day is not far distant when they will be heading for the divorce court, unless they agree to give and take in a sensible way. Something like this has been going on quietly in our church fellowship. The insistence that the Southern Convention, for example, be reorganized, on a "Congregational" basis, with the ultimate objective of eliminating and discarding the traditions and the historical background of the "Christian" customs and practices, by the substitution of "Congregational" forms and ceremonies, has had some unfavorable reactions among laymen more than among ministers. The majority of ministers understand the situation well enough to know that these changes on paper are not as effective as they appear to be in print. As a rule many of the motions passed in Conferences and Conventions never get far beyond the final adjournment of the body in session.

The writer has made a number of references to harmony and unity during the past ten or twelve years. All life undergoes constant changes. No church can remain static if it is alive and progressive. An unheeded plea was made, in the last session of the Southern Convention, for strict adherence to church law and accepted parliamentary law, in the plan of Convention reorganization. A majority voted to proceed in the face of those technical barriers. Such things are not harmonized by any vote. Religious conviction are deeper than that. We need unity in our Convention. The cultivation of good fellowship and goodwill among our constituency is the pressing need of this year 1945. To neglect that is dangerous.

I. W. JOHNSON.

WAKEFIELD LETTER.

It is sometimes interesting and helpful to review the past, as we are so vitally related to it. The business man finds it that way when he turns back the pages of his ledger to note gains or losses in a given period. I have before me the Minutes of a session of the Eastern Virginia Conference, held at Berea, Nansemond County, October 29, 1873. That was seventy-two years ago, and during the "Days of Reconstruction" when the Civil War had left the South in Poverty and disorganized. There were five ministers present at the opening of the Conference, with ten churches reporting. Twenty-one churches were listed as members of the Conference. They reported a gross membership of 2,803, and a gain that year of 153. It is interesting to note that Antioch reported a membership of 543, Holy Neck 404, and Cypress Chapel 348. The Sunday Schools reported an enrollment of 1,598. Total paid on pastor's salaries $3,165. Paid for Ministerial Education, $266. Value of church property, $26,500. Raised for all other purposes $2,354.95. Reports on Temperance and Sunday Schools filled a large place in the Minutes. The ministers of those days were, in most instances, without educational advantages, but were men of fine character, some of unusual gifts and abilities, dedicated to the Ministry and consecrated in their service. The lay-leadership was made up of some of the foremost men and women of that day. One of the most interesting Reports of the Conference was the one of Education. It stated that the buildings of the Suffolk Collegiate Institute had been completed at a cost of $4,338.75, with a deficit of $448, which it seems had been provided for by the Conference. For some years that was our only school of such grade and many of our ministers received their academic education there, some going to Richmond College after leaving the Institute. The late Dr. J. P. Barrett and Rev. J. T. Kitchen, were students there at the time of the Conference session referred to and both were licensed to preach at that session. The Institute was presided over during some of its best years by the late Dr. P. J. Kernodle, who had students from North Carolina. The interest of the "Institute" was finally transferred to Elon College, in the building and maintenance of which this Conference has had a generous part.

COMPARISON: At the session of the Conference held at Waverly, Va., Nov. 3-4, 1945, there were twenty-five ministers present, and forty-six churches reporting. The churches reported a gross membership of 10,640, and a gain in membership for the year of 241, which was a little more than five per church. Amount paid on pastor's salaries $44,380. Raised for all purposes $192,685. Value of church property $1,138,500. We have made splendid progress in raising funds, building some splendid church edifices, including the Norfolk Christian Temple, Rosemont, South Norfolk, Portsmouth, Hollands, Franklin, Waverly, Newport News, Wakefield, and possibly some smaller churches which I do not here recall. The above churches were organized within

(Continued on page 7.)

WE DEDICATE OURSELVES TO THEE.

By Carl R. Key.

From An Address on V-E Day.

The lights are coming on over *most* of the world. We must say most of the world for fighting still continues in the East and will do so for some time. The unconditional surrender of Germany brought about by the blood, sweat, and tears of our men and women in the armed services and ourselves is only the first step toward permanent peace.

Prof. Preston Slosson, of the University of Michigan, says "the fighting does one thing and one thing only, it gives the victors a new opportunity to build a just and durable peace, it opens a door through which we must walk, and once through it, we must begin to erect the framework for peace." The Dumbarton Oaks gathering gave up the blueprint. The San Francisco Conference will bring forth the framework—a definite Charter for ratification, not a mere set of proposals. Such a document, like our own Constitution, should be amended from time to time. It is easy to see, therefore, that peace shall of necessity come in installments. The San Francisco Conference might be called the second installment. It is something that must grow like a great oak tree—always withstanding the sun, wind, rain and storm in all seasons—yet it continues to grow year by year from strength to strength. To this end we dedicate ourselves as servants of the Prince of Peace.

How can we do less? The men and women of the armed services have made their sacrifice. Many of them have given the last full measure of devotion to God and country, to each of us and to mankind. It is our turn now. God help us if we throw away this opportunity. We cannot deny ourselves and them the chance to share together in fixing things so it won't happen again and so "it will stay fixed this time" as the GI's quoted by Ernie Pyle put it.

Ernie Pyle closes his book—"This Is Your War"—with these words about those left behind on the beaches and in the fields in one battle after another. "I don't know whether it was their good fortune or their misfortune to get out of it so early in the game. I guess it doesn't make any difference, once a man has gone. They died and others lived and nobody knows why it is so. They died and thereby the rest of us can go on and on. When we leave here for the next shore, there is nothing we can do for the ones beneath the wooden crosses, except perhaps to pause and murmur, 'thanks pal'."

Now that that has been done we can go on and on and make our own sacrifice in whatever form it may take—

"And make the nations one;

"Once in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity."

To this end we dedicate ourselves, again, lest we forget.

By the might of our arms and by the grace of Almighty God we have been given *a second chance.* As we have been Allies at arms, so must we be comrades in peace. We are our brother's keeper at home and throughout the whole wide earth. There is no way to escape that fact now. To the victor lies the task of reconciliation and reconstruction. Having won the war, the manner in which we win the peace will be determined by the way in which we deal, not only with the vanquished, but also with the pressure groups and hate mongers running loose on the main streets of America. Let us be aware of such groups and deal with them in such a way that we shall not lose this second chance which has cost so much in human life alone. The blood of these men, and a hurt God who sorrows for them, cries out to us to make good this time.

Without elaboration, there are two things we must do. First we must make a peace that is as sure and solid as the Rock of Gibraltar and we must work as hard to keep it as we have to win the right to make it. Second, we must see to it, at all cost in time and energy, in personal and national pride, and sacrifice of national sovereignty, to maintain order and decency in the world community. It is the easier, cheaper, and happier way. To this end we dedicate ourselves, again, lest we forget.

UNITED NATIONS CONFERENCE.

By Stanley I. Stuber,

Acting Director, United Church Canvass.

I have just come from the snack bar, in the Veterans Building, where free lunches are served the working press. This brief note is being written in a large press conference room where heads of committees give daily reports. It is equipped with special flood lights, tables, everything a reporter might desire.

This much covered United Nations Conference is certainly making every effort to create good public relations. Announcements on the press board are kept up-to-date; delegates give off-the-record interviews (and, once in a while, they are on-the-record); mimeographed reports of conference action are issued daily; and a large staff of State Department officials are at hand to answer questions and to give interpretations.

Priorities are granted for necessary air travel. Boat trips, all kinds of sight-seeing trips, are arranged. Special hotels are provided. In short, everything possible is being done to give the conference a good press.

Now I wonder if our various church bodies cannot learn something from all this? Denominations, on the whole, have been very short-sighted as far as public relations are concerned. They, for some reason, have not been willing to invest much money, or effort, in press and public relations. While business and government are developing vast information programs, the denominations

(Continued on page 14.)

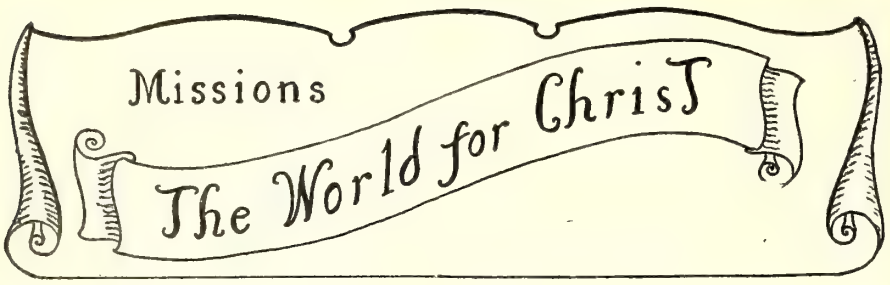
WAKEFIELD LETTER.

(Continued from page 6.)

the recollection of the writer. Then, the Suffolk Church, at the beginning of the above period of 1873, was valued at $3,000, but at present its value is placed at $167,000.

Along the lines of raising money, building of creditable church plants, outside of liberal gifts to the College, Orphanage, and other enterprises of the Convention, we have made splendid progress. I believe in attractive church buildings. But I am concerned, and disturbed, in the little progress made along some very vital and fundamental lines. Our gain in converts and church membership is not at all commensurate with progress along material lines or commensurate with our greatly multiplied means for the end of increasing our memberships. With greatly increased wealth, means of communication, a better educated and trained ministry, a better educated and trained laiety, vastly more religious teachers, publications, helps in Bible study, etc. What can be done to get the Message of Christ to the masses? Compare the advantage of the ministry of 1873 with today, and make a similar comparison with the churches. Let us not lose the primary purpose of the founder of the Church.

Murdock W. Butler.



A NOBLE EXAMPLE.

In the summer of 1886 one family in Spring Hill Christian Church (near Waverly, Virginia) contributed thirty dollars for foreign missions. The next January the first foreign missionaries of the Christian Church set sail for Japan.

In the summer of 1945 the pastor of Spring Hill and his wife will leave to make specific preparation to go as missionaries to China. The same family has made a contribution of thirty dollars to send the new missionaries.

Rev. and Mrs. D. F. Jones went to Japan in 1887. Rev. and Mrs. R. L. Jackson will go to China. Sixty years or so will intervene between the going of the Jones from North Carolina and the Jacksons from Virginia.

The contributors fifty-nine years ago were Mrs. Anna West, widow of H. T. West, and her children Robert T., Jesse F., Junius E., John W., and Mary Sue. They gave five dollars each. Cadeb D. was too small to share in this project.

In 1945 Junius E. and Caleb D., the only surviving members of this illustrious West family, have contributed fifteen dollars each to send the Jacksons to China. When our Christian Church was sending its first foreign missionaries the Spring Hill Wests made a liberal contribution. Now that the Southern Convention is preparing to send their first missionaries to China, Spring Hill offers its pastor and the same West family sets a good example by making personal contributions. Today two of them give as much as six did sixty years ago. And during that long interval they have been at the head of the list of those who showed by their actions their belief in the missionary program of the Church.

It is hoped and expected that this excellent example will be followed by many others until there will be ample support of the Jacksons and others who shall carry forward Christian activities at Shaowu, China.

Thank you Col. Junius E. and Caleb D. West for your treasured memories of more than half a century that stimulate to noble endeavor, for your continued interest in the world-wide program of the Church, and for your gifts to make it possible for Dorothy and Dick Jackson to preach the love of Christ in China through many years to come!

PLANNING FOR SHAOWU.

American marines, sailors and soldiers today join with the armed forces of other nations in clearing the way so missionaries can go to China as they did before the war. It is hoped that the time will be short, and the way will soon be open.

The (George) Shepherds, the Rudds, the Storrs and others have left the schools, hospital, and churches. War conditions and retirement age have brought them back to America.

But our Church cannot forget the Chinese colleagues who are there. We must not forget the two million people of that area who must depend on us for the message of Christ. That is why plans are under way now to send the Jacksons, a doctor, a nurse, and others as rapidly as possible to Shaowu, China. They will preach, teach, and practice the Christian religion.

The happy part of this for us who live in the Southern Convention is that we can pay the expenses of those who go, and can thereby share in the work they do over there. We are to be partners with them—and with God.

At Easter our church in Winston-Salem made a contribution of fifty dollars to start the Shaowu Fund. Now Col. J. E. West and his brother Caleb D. West are making personal contributions. These funds are to be kept intact until the missionaries are ready to go. By that time we should have plenty of money to send them forth with assurance that salary and expense account will be paid promptly. When the Mission is well under way the cost will be about $10,000 per year, which is about thirty cents per member for our church members. It will be easy for us to render this important service to our friends in China. It is hoped that every church will have a share, and that many individuals will think it wise to contribute both through their church and as individuals.

The Southern Convention and the Mission Board have approved the Shaowu Mission as a project for the Convention. It is now time for us to begin planning in each church to take as many shares at one dollar each as may be done without interfering with the present program. Here is our chance to increase our contributions to the work of the Church where it is important and definite. Every Sunday School class can take shares. It may be only one share (dollar) per month. When letters begin to come back from our missionaries, those who have "stock" in the work will be happy that they are partners.

F. C. Lester.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 7, 1945.

Sunday Schools.

First, Greensboro, N. C.	$	25.50
Wake Chapel, Fuquay Springs, N. C.		8.16
Hank's Chapel, Pittsboro, N. C.		5.00
Ingram, Va.		9.86
Durham, N. C.		14.96
Linville, Va.		9.42
Chapel Hill, N. C.		4.42
Newport News, Va.		14.70
Total	$	92.02

Individuals and Churches.

Miss Vera E. Gilliam, R-6, Reidsville, N. C.	$	5.00
Morrisville, N. C.		.90
Colonel J. E. West, Suffolk, Va.; C. D. West, Newport News, Va. (Special for Rev. and Mrs. R. L. Jackson, in memory of the H. T. West family.)		30.00
Salem Chapel, Walnut Cove, N. C.		24.00
Shady Grove, Troy, N. C.		3.00
Total	$	62.90
Total for the week	$	154.92
Previously acknowledged	$	23,033.44
Total since Sept. 1, 1944	$	23,188.36

Gratefully,

Mattie Cox Parker,
Secretary.

"STEP OUT" TO THE CONVENTION.

It was a happy thought our Convention President had when she conceived the idea of the Stay-at-Home Conventions. We came away from the Board meeting all pepped up about it, and we just hope the women of the Convention are going to catch a bit of our enthusiasm. Think

(Continued on pagge 13.)

News of Elon College

By PRESIDENT L. E. SMITH.

CHRISTIAN ENDEAVOR CONVENTION.

The annual Convention of the North Carolina Christian Endeavor Union will be held at Elon College, June 15, 16 and 17. The Convention was scheduled to meet at the College last year but because of government restrictions on travel, it was not held. The officials started in time this year, conferred with the Government, and secured permission to hold the Convention.

Miss Marguerite Helms, of Charlotte, is the president, and Miss Violet Hoffman, of Elon College, is vice-president and educational director. Miss Maxine Burge, of High Point, is secretary, and Miss Hazel Fioramanti, of Thomasville, is treasurer. Mr. Roy P. Barber is the executive secretary.

A very complete program, consisting of addresses, recreation, worship and business sessions has been planned. For the first time in its history credit courses are to be offered at the annual convention. The Convention school is to be set up in accordance with the rules and regulations of an accredited school as authorized by the International Society of Christian Endeavor, and the International Council of Religious Education. Courses are to be offered in Bible and world order from a Christian point of view. Miss Janet Robinson, of Charlotte, is to lead the course in Bible study, and Dr. Stanley B. Vandersall is to lead the Convention in courses that have to do with world order based on Christian principles. Dr. Vandersall is well known in Christian Endeavor work and has traveled and lectured extensively. Miss Edna Love, field secretary for the Tennessee Christian Endeavor Union, Erwin, Tennessee, has been secured as one of the Christian Endeavor speakers.

The banquet will be held Saturday evening. This is one of the more enjoyable occasions of the Convention. Staff Sgt. William S. Wall, a former state officer, recently returned to the United States after being liberated from a German prison camp, will relate his experiences as a soldier and a prisoner.

Sunday will be the closing day of the Convention. The program begins at 8:15 with an hour of witnessing and prayer, and will continue with other convention items in keeping with the day. At eleven o'clock all will assemble in the chapel for a service of worship and the Convention sermon. The President of the College has been requested to preach the Convention sermon.

The Convention will close with a fellowship tea at four o'clock and the closing service is at five o'clock.

Christian Endeavor has stood for Christian activities among young people and the training of young people in Christian service for many years. Its influence has been world-wide and its benefits have been extended to many in all countries of the earth.

Elon College is very happy to welcome the North Carolina Christian Endeavor Union to its campus for its annual meeting. The public in general is invited to all public services.

ELON SUMMER SCHOOL.

The summer session at Elon College opened today, Friday, June 8. Thursday, June 7, was registration day. Students may register as late as Monday. The registration to date is 82. Enrollment for the first six weeks will probably reach 90. This is about our average enrollment for summer school.

Registration for the second six weeks will be on Friday, July 13—classes beginning on Monday, July 16.

The fall term opens September 4.

FIFTH SUNDAY OFFERINGS.

To have a number of our churches and Sunday Schools not only to think of the College monthly, but to express their interest in financial support, either small or large, is of great help to the College. The fifth Sunday offerings are not only a material value but an informational value. By the plan of the Convention to have the cause of the College presented to our Sunday Schools and churches monthly is of great informational assistance. It helps to keep the College intelligently before the constituency, which is a means of bringing the opportunities of our own college to the attention of our own young people. It is hoped that our ministers and Sunday School officials will call to the attention of their constituency opportunities offered at their own college. In this way we can help to solidify the interest of the churches constituting the Convention. The College is grateful for any effort on the part of church officials in its behalf.

Previously reported		$3,572.38
Church.		
Eastern N. C. Conference:		
Shallow Well	$ 20.00	
Sunday Schools.		
Eastern Va. Conference:		
Windsor	9.26	
N. C. and Va. Conference:		
Greensboro, First	18.52	
Church and Sunday School.		
Western N. C. Conference:		
Mt. Pleasant	17.58	
Individual Offering.		
Mrs. M. C. Faucette.....	1.00	
		$ 66.36
Grand total		$3,638.74

WHY HITLER FAILED

History is full of proof that, either because of their mistakes or because there is an overruling Providence that will not permit autocrats to ride roughtshod over mankind, the Nazi and Fascist rules failed of their towering ambition.

W. D. Jameson, in *The Window Seat,* discusses the awful wreckage of Germany, and gives this answer:

Because they have trampled on the Ten Commandments, every one. Let's see, by number:

1st—They made Hitler and the state a god.

2nd—Worshipped "Heil Hitler" and swastika.

3rd—Blasphemed the name of our God.

4th—Started their foulest work on Sunday.

5th—Taught desertion of parents for state.

6th—Killed human beings by the millions.

7th—Ordered illegitimate children.

8th—Stole from everybody, even themselves.

9th—Lied by the wholesale.

10th—Coveted everything, even the world.

Had you ever thought before how they tore every Commandment to shreds, every one?

All pay the penalty of this eternal law:

Galatians 6:7: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

—*News and Observer.*

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

MISSIONARY RECRUITS' CONFERENCE.

Some 20 young people who are going to Africa, India, China and the Near East for Christian service under the American Board of Foreign Missions, are attending the American Board Annual Recruit Conference, which is being held this week in Boston. Some of their sessions are being held at American Board headquarters, 14 Beacon Street, and some at Andover Newton Theological Seminary, Newton Centre. The Conference is under the direction of Rev. Robert E. Chandler, formerly of China, now Candidate Secretary of the American Board.

Some in this group of young people will sail before the summer is over for their posts abroad where they will represent the Congregational Christian Churches of America. Others will go as soon as travel conditions permit. They are part of the 229 new young missionaries whom the American Board hopes to secure and send out by August, 1949.

This group of specially trained young men and women were born in 12 different states and two foreign countries, and represent 29 different colleges and universities. They include teachers of various standards ranging from kindergarten and kindergarten teacher training to college professors.

In the group will be Miss Eilene M. Donner, of Stillwater, Minnesota, going to Pierce College, Athens, Greece; Miss Harriet M. Summerville, of Cincinnati, Ohio, going to Means School, Dondi, West Central Africa; Rev. and Mrs. Howard F. Schomer, of Spring City, Pennsylvania, probably scheduled for relief work in Western Europe; Miss Winifred Hemingway, of Hartford, Connecticut, who has already seen service in China, going back to China; Rev. and Mrs. Harold W. Heckman, of Hartford, Connecticut, going to the madura Mission, India; Miss Ellen L. Moulton, R. N., of Auburndale, Massachusetts, going to Wai Hospital in the Marathi area of India; Miss Julie C. Hodges, of New York City, going to Pierce College, Athens, Greece; Rev. and Mrs. Richard L. Jackson, of Waverly, Virginia, going to Shaowu, China, for rural parish work; Miss Ruth E. Shinn, of Toledo, Ohio, going to the American Academy for Girls, Istanbul, Turkey; Rev. and Mrs. William R. Booth, of Vernon, Connecticut, going to South Africa (Mr. Booth will spend a year under a William Thompson Fellowship in Oxford or Cambridge before going on to Africa); Miss Mae Kieliszek, of Easthampton, Massachusetts, going to the American Academy for Girls, Istanbul, Turkey; and Miss Hazel E. Barnes, of Wilkesbarre, Pennsylvania, going to Pierce College, Athens, Greece.

During the seven days of the Recruits' Conference, the young missionary recruits will be given thorough instruction in the policies and methods of the American Board under which they are to serve; will hear several distinguished church leaders; and will enjoy recreational parties arranged with a special eye to the historic resources of Boston. It is expected that there will be a final service of dedication on Saturday night, June 16.

WAVERLY DEDICATES WEST MEMORIAL CROSS.

A Service of Dedication for a Brass Cross for the Communion Table and matching flower vases was held at the Waverly Church on June 3, 1945 at 3:30 P. M. The cross was given by remaining members of the West family, in memory of the late Jesse F. West, John W. West and Robert T. West. Dr. John G. Truitt, the guest preacher for the occasion, gave an appropriate and inspirational sermon on "A Great Layman of the Bible." The flower vases were presented to the church by Mr. and Mrs. C. B. Harrell and their three sons (all in the service in the Philippines). The two remaining brothers of this outstanding family, Col. J. E. West and Mr. Caleb West, were in attendance. Mr. Alton West, Mr. Jesse West, and Mr. Rosser West represented the second generation.

The following words of remembranc and appreciation were read as a part of the service by the minister, Rev. Richard L. Jackson:

Shortly after coming to Waverly, I came upon a book entitled, "The Centennial of Religious Journalism," by Dr. J. P. Barrett. In this volume there is a picture of Deacon H. T. West, of Sussex County, with the inscription, "A Noted Sunday School Superintendent in his day." Deacon West and his wife, formerly Miss Susan Cox, not only were good church members, but they must have been good Christian parents to have given to the world such outstanding children, three of whom we honor today.

When I was talking to a young private the other day who had lived all his life in Waverly, I asked him if he remembered Judge West. He thought a while and shook his head. After figuring a minute, I discovered that of course he didn't remember—he was just two years old when Judge West died. So, for those who do not remember these three brothers, I have gone back into the church records and invite you to listen to these few words about them.

"Judge Jesse Felix West was born on July 16, 1862. He joined the Spring Hill Church when eleven years of age, and later when he located at Waverly, he joined this church; being elected one of its deacons and serving as superintendent of the Sunday School for forty years."

Let me read to you what the church records says of him:

"Few men attain the honor and distinction which was the portion of Judge West, and few men have honestly deserved and merited such confidence and approbation at the hands of his fellow men.

"Yet we feel that in an even larger and broader sense he deserves to be honored and remembered by this church. For it was in the field of Christian activity we saw him most and learned to love him best. His loyalty and devotion, his unfeigned piety, his courage in the hour of testing, his untiring energy and his everabiding faith, have been the stay and guide of this church over a long period of years." He died on October 24, 1929.

John W. West was born on August 12, 1864 and died on June 25, 1933. He served as a deacon and treasurer of the Waverly Christian Church for forty-seven years. For a number of years, he was Sunday School teacher. The church record states:

"He was a Christian gentleman and citizen, a devoted and loyal member of his church and Sunday School, a

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

FEAR IS CATCHING.

By MABEL RUTH JACKSON.

Issued by the National Kindergarten Association.

Grandma had come to make her married daughter, Mrs. North, a visit. The children hung about her, delighted with the presents she had brought them. Now they were all in the kitchen where Mrs. North was preparing the evening meal.

"What are you packing that lunch box for, Anne?" asked Grandma.

"For Daddy," both children told her.

"George starts on the night shift this evening," added Mrs North, filling the thermos bottle with steaming coffee.

"You mean you and the children have to stay alone at night?" asked Grandma, her voice rising in dismay. "Why, that's nothing, Mother," answered her daughter, calmly. "We've done it plenty of times."

"But aren't you afraid? Think of what might happen! Think of the tramps, Peeping Toms, burglars! And what if a big storm should come, or the house get on fire?" sputtered Grandma.

"All very unlikely," said Mrs. North, glancing at the children who were listening wide-eyed. "Tommy, take Barbsie in the bathroom and wash her face and hands for supper, that's a good boy."

Tommy went, but very reluctantly. He had been fascinated by Grandma's recital of dangers. It was dusk now and, for the first time in his young life, he felt timid about venturing away from the kitchen where there were lights and people. Pulling his protesting sister along, he hurried to the bathroom to turn on the light.

In the kitchen, Mrs. North was trying to make her mother understand without hurting her feelings. "It's this way, Mother," she said carefully. "I was always such a fraidy-cat and it spoiled so many things for me. Now, thanks to George, who has reasoned with me and laughed good-naturedly at me, I've outgrown a lot of that senseless fear. I confess, though, there are times still when I am afraid, but I've never let the children see that I'm afraid of anything. We want them, as much as possible, to grow up without that handicap."

"I suppose you think it was my fault that you were afraid," answered her mother in an offended voice.

"Mother, dear," said her daughter putting her arms around her, "please don't be hurt. You know how much I love you and how glad we all are to have you here. I just want you to understand. Mother, tell me—don't you wish you weren't afraid of things?"

Her mother was silent a moment, but she was looking thoughtful instead of offended. "Well, Anne," she said slowly, "I believe I've always just taken it for granted that most people are afraid. It's spoiled things for me, too, but I didn't think there was anything that could be done about it."

"George said everybody is afraid of something," Anne answered, "and that ninety-nine times out of a hundred our fears are groundless. He says we can learn to control our fears and that we must be particularly careful not to show fear before children, because they copy us."

"Well," said Grandma, "I guess I've had mine too many years now to hope to get rid of them, but I see what you mean about the children, Anne, and I'll do my very best not to give them any of my fears to copy. If I can't help being afraid, I'll go to my room and be afraid all by myself."

This made them both laugh, and Anne said, "A doctor I once met told me to keep a supply of my favorite candy on hand to munch when I was afraid. He said it helps a lot. I know what your favorite is, Mother—chocolate peppermints. I'm going to run over to the store, after supper, and get you some."

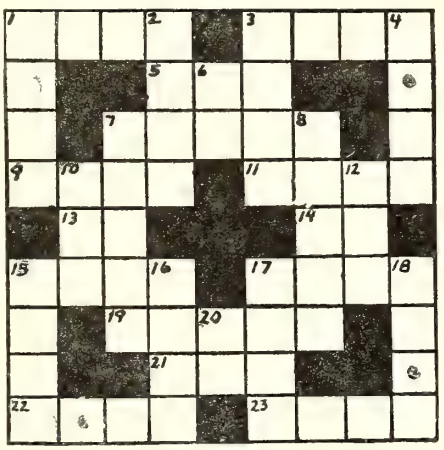
CROSSWORD PUZZLE.

ACROSS:

1. A smooth, kidney-shaped seed.
3. Plant from which sugar is made.
5. Illinois. (Abbr.)
7. Vegetable plant of the lily family.
9. Plural for mouse.
11. To cause or make to go round.
13. Selenium. (Abbr.)
14. Rear Admiral. (Abbr.)
15. A short-tailed, stalk-eyed, ten-footed crustacean.
17. Island.
19. High in excellence or worth.
21. The whole quantity of.
22. To stay in expectation.
23. Nimble; sharp.

DOWN:

1. Ray of light.
2. Number between 8 and 10.
3. To dry ink.
4. A small mountain lake; a marsh.
6. Long Island. (Abbr.)
7. The sea.
8. To take care of an ill person.
10. Island River. (Abbr.)
12. Royal Academy Law. (Abbr.)
15. Make a shrill sound like a cock.
16. A ship.
17. Diseases.
18. To grudge; to covet.
20. Bill of Lading. (Abbr.)



Answers to Last Week's Puzzle.

ACROSS: 1. June; 3. Rose; 5. Vis; 7. Serve; 9. Then; 11. Plan; 13. Sn; 14. Br; 15. Bass; 17. Cots; 19. Endow; 21. Air; 22. Pump; 23. Norm.

DOWN: 1. Just; 2. Even; 3. R. S. V. P.; 4. Eden; 6. Ir; 7. Sense; 8 Elbow; 10 H. S. A.; 12. Art; 15. Bump; 16. Snap; 17. Corn; 18. Scum; 20. D. I

FLASHES FROM CHILDREN.

Four-year-old Larry was visiting friends with his parents. When they arrived they found Mr. Franks cutting the grass in the back lawn. Mrs. Franks suggested that her husband take Larry to see the baby frogs in the little pond.

After a few moment of surveying the contents of the pond, Larry came rushing back to his Daddy with: "Daddy! Daddy! I saw some frogs getting tails down in the pond!"

A CHILD'S PRAYER.

A mother stood at the bedside of her small son who now insisted upon praying his own prayers. The clothing drive for people in Europe had been in full swing that day. This is the prayer that her son prayed: "Our Father in Heaven help the people to wrap up a lot of clothes to send to the little children in Europe who have nothing to wear. And, help those little children to be happy because they have birthdays! Amen."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE NEW CHURCH IN A PAGAN WORLD.

Lesson XIII—June 24. 1945.

Memory Verse: *"Seek ye first his kingdom and his righteousness."*—Matthew 6:33.

Lesson: Acts 11:19126; 13:1-4; I Timothy 6:1-20; I Peter 4:7-5-4.

Devotional Reading: I John 5:1-12.

Speaking About Miracles.

Speaking about miracles, what about this thing called the Christian Church? Have you ever thought about this, one of the greatest of all miracles. Here was a little group of men, unlettered and untutored in formal schools or educational procedure, without any wealth or prestige, without political organization or military might, without any powerful backing from any organization, drawn from the common people, starting out to take the world for their Master. It is breath-taking when one thinks about it.

And what a world it was! Cold, cruel, callous, cynical, and in many quarters contemptuous. It was a world of extremes, great wealth flourished among a few, but millions lived in cruel poverty. The majority in the cities were slaves. Rome dominated the world politically and militarily. Human life was cheap. Religion was degraded and debased, morals were in decay, licentiousness and immorality were rampant. There was a spirit of fatalism and despair abroad. The world seemed without hope because it was without God.

And then these humble followers of the Galilean Teacher came. In essence their message was simple—they simply bore their witness as to what Christ had done for them, of how they had found new life in Him, of what He meant to them. They did not try to explain things, they simply shared their experiences. They did not argue, they simply testified. And there was a sense of reality and a spirit of urgency in their witness that captured the minds and hearts of many who heard them.

For the heart of the world was hungry. Beneath its cynicism and its callousness, there was a deep yearning for something that would give relief to the sense of guilt, that would bring healing to hurt hearts, that would give meaning to life, that would deliver from the bondage of evil habits and the tyranny of sin. It was because there was this hunger for deliverance that so many people had turned to the mystery religions of the East. But these religions did not satisfy them.

But they found in this thing called Christianity that which satisfied the hunger of their hearts. Here was relief and peace and power and hope and life and love. As the followers of Jesus went everywhere preaching the word and bearing their witness, the hearts of people burned within them and they knew that they had found the answer to their questions and the satisfaction of their heart hunger.

The Secret of This Miracle.

Yes, this was, and is, one of the greatest wonders of human history, as Dr. T. R. Glover puts it. That this little group of men and women should establish churches far and wide, and that this religion should affect and change the world of its day, is the continuing miracle indeed. How did the Church do it? How do you explain it? As Dr. Glover says again, three words can be used to account in a general way for it. He says it was because the Christian "out-lived, out-thought and out-died" the pagan.

First of all he came into the pagan world and "out-lived" pagan believers. He beat him all hollow in living. Life for him had a new meaning, a new dignity, a new beauty, a new quality. Life for the Christian was changed, not because conditions or circumstances were changed, but because he was changed, because he had new inner resources for living. To be sure there were limitations to the lives of some of these Christians—there are today. But a fair appraisal of the life of a Christian, as compared with the life of a pagan, in the early days of Christianity, shows that the Christian lived a great deal better than the pagan, that he beat him at the crucial game of living.

The Christian also "out-thought" the pagan. He had the only ultimate and therefore the only adequate philosophy of life. These Christians moved in a new world—it was their Father's world. They read the best books, and lived the freest intellectual lives. They had a reason for the faith that was in them, it was a sound philosophy of life. They had a religion that was grounded in reality. God had revealed himself in Jesus, the Word had become flesh. The Christian literature produced by the early writers centered in Jesus Christ, the wisdom of God and the power of God.

And these Christians "out-died" the pagans. It is well to keep in mind that many of them did die for their faith. The Christian Church has in it a deep red hue, the blood of the martyrs. And these martyrs faced death with a new fortitude. It was not a grim stoicism; it was with a quiet confidence. They knew that they had eternity written in their hearts. They knew whom they had believed and they knew that He was able to keep that which they had committed unto him against that day. There was something about the way they died that made a deep impression on the pagan world. Tertullian himself was deeply impressed by it. "Every man," he said, "who sees it, is moved with some misgivings, is set on fire to learn the reason; he inquires and he is taught; and when he learns the truth, he instantly follows it himself as well. No one would have wished to be killed unless he was in possession of the truth."

Thus it was that the old religion crumbled and fell, beaten in thought, in morals, in life, in death. And by and by the only name for it was paganism, the religion of the back-country village, of the out-of-the-way places Christ had conquered.

LICENTIATE.

A service of licensure for John Sunburn was held at Salem Chapel on Sunday evening, May 6. Rev. W. J. Andes, president of the North Carolina and Virginia Conference, presided at the service. Dr. D. J. Bowden preached on the text, Ephesians 6:10. Mr. Sunburn has been serving as the pastor of Salem Chapel for a number of months. During the past two years he has supplied the following churches: Asheboro, Ether and Shady Grove. Mr. Sunburn is vice-president-elect of the Elon Ministerial Association and president-elect of the Student Christian Association.

Frankye Marshall.

Water seeks its level, and a man cannot rise to and maintain a position beyond his actual ability.

—*John Allen Hudson.*

REINFORCEMENTS COMING.

(Continued from page 5.)

having been liberated, are returning to fight the long, slow way back to health after months or years in enemy internment camps. The decimation in the ranks of these faithful and once active ministers who donned the chaplain's uniform will demand replacements for civilian pulpits. It will bring cheer to chaplains incapacitated in their country's service to learn that from among the lads they served will come a host of volunteers to receive their priestly mantles and carry forward their work.

By May 15 the General Commission had already received 1,000 names of servicemen who have expressed their intention of preparing for some form of Christian ministry following demobilization. These responses to a questionnaire mailed early in the year are only the early returns of what promises to be a continuous process with steadily mounting numbers.

Who are these young recruits for Christian service now hidden in the vast anonymity of war? What denominational households of faith do they represent? What are their qualifications to speak in the name of the Lord to their generation? No other person is quite so well prepared to report as are these chaplains who have shared with them long experience in home camps and in hazardous campaigns on land and sea. Some they recommend with reservations, not because of lack of Christian character, but because of deficiencies in personality or education. The majority, however, they pronounce as men of promise. Among them are a major, three captains, numerous first and second lieutenants, ensigns, with the wearers of the chevrons of sergeants and corporals being in the majority. They range in age from 19 to 26, and of the 1,000 reported, 700 are serving overseas. They hail from 67 denominations and sects with representation following quite closely the numerical strength of the religious body. The possession by each denomination of a register of its young servicemen living in anticipation of the day when peace will release them for ministerial training, is an acquisition of incalculable value.

"STEP OUT" TO CONVENTION.

(Continued from page 8.)

of the women, who, for years, perhaps, have wanted to attend the Woman's Convention and never had the opportunity. Now they stay right at home and have the Convention come to them.

I believe you will like the program plans—all worked out to the smallest detail. They can and should go over in a big way, but of course for anything to be a success there must be some forethought and planning by the leader. For instance, the program calls for several participants. These should be selected and given their parts far enough in advance for them to become entirely familiar with their assignment. Each department of the Convention will be represented on the program. If your society has officers corresponding to the Convention officers, then each one should be given that part of the program which fits her office—local spiritual life superintendent giving the Spiritual Life Report, and so on.

No doubt you have already been planning and thinking about it, but the day the program material arrives is the time to really get down to work. Make June 26 a red-letter day in your society.

While we are being patriotic by staying at home, let's be loyal to our responsibility and "step out" to the Stay-at-Home Convention!

MRS. O. H. PARIS,
Member of Program Committee.

A WORTH WHILE SUBSTITUTE.

I think the idea of the "Stay-at-Home" Conventions is a splendid one. In these days of war we are fast learning the use of substitutes. The women of the church always look forward to their Convention as the time of delightful fellowship, when reports are heard, ideas exchanged, business transacted, and inspiration gained for a larger service at home.

Now, because of circumstances over which we have no control, we are not to enjoy these privileges for a while, it is up to us as true Christians and loyal Americans to make the best of the situation.

These "Stay-at-Home" Conventions are the best substitutes I know for the real thing. In fact, they have the advantage of reaching a larger group than the real Convention. Many women could not leave their homes to attend a Convention in a distant city, but surely we can all arrange to enjoy a "Stay-at-Home" Convention.

This may be the first Convention for some of us. Let's see to it that it shall be the success which we can make it by the whole-hearted support we are willing to give.

MRS. R. A. WHITTEN,
President Valley Women.

PROTESTANT EMISSARIES.

(Continued from page 3.)

successful collaboration between the United States and Germany on national basis for a long time to come, Pastor Niemoeller saw hope in the possibilities of a restoration of relations through the approach of German Christians by American Christians on the basis of their common faith.

Pastor Niemoeller regards the generation of German youth from 22 to 30 as so completely permeated with Nazi teachings that it is hopeless. There is, however, hope for those from 16 to 22, in his opinion, provided they are taught only the demonstrable truth about what has happened. Their critical faculties are still alert and they are receptive. Bishop Oxnam was able to relieve the mind of Pastor Niemoeller concerning his status. He feared that he would be held as a prisoner of the United States. He also secured the cooperation of military facilities to get a message through to Frau Niemoeller, assuring her of her husband's safety. Pastor Niemoeller believed that his two youngest children are with their mother. One son was killed, but he has no knowledge where the others of his eight children are.

Bishop Oxnam said that he approached the atrocities in the prison camps with considerable doubt. He found the realities entirely convincing. In conversation with Pastor Niemoeller, the German preacher said that he believed that what had been published had not been overdrawn, and that there was still more that could be told. Except for Pastor Niemoeller, Bishop Oxnam said that he did not find among the officers he talked with any who had discovered that the Germans accept any share in responsibility for what had happened or who approached the situation from the standpoint of ethics. Their regret was simply that they have failed. The Bishop, however, feels that the policy of non-fraternization with the former enemy should not and cannot be carried out beyond the transition period. "Peace must be curative and creative," he said.

There is some good in hero worship. Paul wrote: "For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; . . . not because we have not the right, but to make ourselves an ensample unto you, that ye imitate us."—II Thes. 3:7-9.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The sick child always gets the attention of all the members in the family if other things in the home have to go undone. In rearing the children in my own family I know that was what happened.

It is the same way in the Orphanage family. From time to time we have had some very sick children. We well remember twenty-two years ago we had a scourge of pneumonia in one of our buildings. We had five cases at one time. They were in a dormitory room where we cared for the sick children. The doctor came in one morning and called the writer to one side and said: "You have a little boy that will not live but a few hours and he should not die in this room. It will be so depressing to the others." We said to him, "We have a vacant room down the hall, why not carry him to that room?" He said, "That will be fine."

We called four of the larger boys and they picked up the bed and moved the child to the other room without disturbing it at all. We gave stimulants to keep the heart going. We put hot water bottles around to keep him warm. We sat by his bedside for twenty-four hours, expecting every breath to be the last one.

With the instructions of the doctor and the help of the nurse we gave the child every attention possible. At the end of twenty-four hours he opened his eyes and looked about to see where he was. From that moment he slowly began to improve and after several weeks of close attention he finally recovered.

It makes no difference how sick a child may get we have hope as long as it breathes.

Just recently we had a real sick little child. She is the youngest child we have in our orphanage family. She is one of the sweetest little children we have. She was so patient and humble it was a real pleasure to do something for her. She suffered a lot with her side and when a keen pain would strike her, she could not help but shed tears. The matrons were just as tender toward her and gave her just as much care and attention as her own mother could have, had she been living. We are happy to say that she is now much improved and we hope that soon she will be well.

After several weeks of dry weather we had a good rain on June 8th. It certainly was a blessing as our garden was much in need of rain.

Our income from our churches in the Southern Convention Conference apportionments up to June 14th has reached the sum of $5,206.52, and the year is nearly half gone. Our goal for the year is "Twenty-nine Years of Service as Superintendent and Twenty-Nine Thousand Dollars." The Master said "Suffer little children to come unto me and forbid them not." Will our Church turn a cold shoulder to them—orphans and dependent?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 14, 1945.

Amount brought forward		$4,972.56
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 1.76	
Moore Union	13.40	
Morrisville	1.52	
New Hope	4.50	
Wake Chapel	9.40	
		30.58
Eastern Va. Conference:		
Liberty Spring	$ 5.00	
Old Zion	10.00	
Rosemont, Church	46.70	
Men's Class	25.00	
Windsor	18.52	
		105.22
N. C. and Va. Conference:		
Bethlehem	$ 20.83	
Greensboro, First	38.28	
Ingram	4.53	
Lynchburg	6.00	
		69.64
Western N. C. Conference:		
Flint Hill (M)	$ 4.15	
Pleasant Union	5.52	
Raneleman	3.00	
Shady Grove	4.00	
		16.67
Va. Valley Conference:		
Linville	$ 11.85	
		11.85
Total for the week		$ 233.96
Total for the year		$5,206.52

UNITED NATIONS.

(Continued from page 7.)

have not been willing to invest much cold cash in creating public relations departments. I, for one, believe this to be a tremendous mistake. For one of the great needs of the present time is for the churches to "sell" their program to the people. Here is something which should not be postponed.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

AYSCUE.

On April 2, 1945, at the close of a busy day with household duties and visiting sick neighbors, the curtain was drawn on the life of Mrs. Cassie Eaves Ayscue, wife of W. Sollie Ayscue.

She had spent 63 busy, useful years, and in her passing her husband has lost a true helpmate, her two daughters and son a real mother, the church a faithful worker, the community an upright citizen and a good neighbor.

Mrs. Ayscue had been a member of Liberty Christian Church at Epsom, since childhood; she, with her husband were faithful attendants at all services, and liberal contributors to all branches of church work. She was a Charter Member of the Missionary Society. She was also an active and interested member of Wellons Chapel, Eastern Star and a member of Epsom Woman's Club.

We had known for some time that her strength was failing, but she was so full of energy—kept up her usual duties, prepared the evening meal and while sitting at the table eating was stricken with a heart attack and in a short while crossed "The Great Divide to enter the land of Eternal Sunshine and Blessedness," to meet the One whom she unceasingly served. Her funeral was held at Liberty Christian Church, conducted by the pastor, Rev. J. E. McCauley, assisted by Rev. E. M. Carter, of Youngsville, and Rev. John McCrimmon, pastor of Bethel Baptist Church. She was laid to rest in the churchyard she loved so well. The burial rites were conducted by the Eastern Star Order, given by members of the Wellons Chapel. The large crowd present and the quantity of lovely flowers bore testimony of the love and esteem in which this good woman was held.

The words of Solomon in Prov. 31:27-28, seem applicable to her: "She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her."

She was true to her convictions and loyal to her friends who always found a warm welcome in her hospitable home, where she will be greatly missed.

She leaves her husband, W. Sollie Ayscue, two daughters, Mrs. J. R. Collins and Mrs. Douglass Stokes; three grandchildren, Dorothy and Billie Collins, and Glenn Ayscue.

May her life of usefulness inspire them to carry on the ideals for which she stood.

MRS. R. L. BELL.

ALEN

Rev. J. H. Alen, aged 87, passed away on April 26, 1945, at the home of his son, Bernice, Shaw Street, Durham, N. C. His funeral service was conducted at the Mt. Calvary Christian Church. Rev. N. E. Higgs, pastor, officiated, and was assisted by Revs. S. W. Albright, of Raleigh, J. W. Meadows, of Cary, P. J. Manghum, of Franklinton, J. T. McPhatta, of Haystown, C. E. McLester, pastor of the Second Baptist Church of this city, J. M. Burwell, and Matthews Burwell, of Henderson. Rev. J. H. Alen was the oldest minister of the Colored Christian Conference of North Carolina, and a very honorable man. He served as president of the Lincoln Conference in Western North Carolina, and has served several of our leading churches as a faithful pastor. Many souls have been turned to God through his faithful preaching.

"Servant of God, well done,
Rest from thy loved employ;
And while eternal ages roll
Rest in thy Master's joy."

DEDICATES WEST CROSS.

(Continued from page 10.)

kindly and affectionate husband and a friend to man."

Robert Thomas West, the oldest member of the family, was born on December 7, 1858. He united with the Spring Hill Church on August 13, 1871 at the age of 12. He was elected secretary of that church on February 7, 1880. He later removed to Waverly and was elected secretary of this church in December, 1895, and served until his death, March 24, 1942, a continuous record of 62 years. He taught at least two classes in the Sunday School from 1894 until his death, a total of 48 years. We read of him in the church record:

"Mr. R. T. West's services have been an inspiration to all of those who have been privileged to know and serve with him in his untiring efforts to build a better church and a better community."

When I first came to Waverly, I spent many an hour conversing with "Uncle Bobbie," and his keen memory, his clever wit, his understanding of people, and his love for the church were an inspiration and help to me in my early ministry here.

It seems to us to be very appropriate to have this cross here in our sanctuary given in memory of these three brothers who gave themselves so generously for the church they loved. We wish to express our appreciation to the remaining members of the West family, brothers and sons, for making this gift possible, and for their prayers and continued interest in our church.

About a year ago, Mrs. C. B. Harrell, one of our most loyal members, remarked that she would like to make some gift to the church. When it was found that the cross would be given, Mrs. Harrell suggested giving these lovely flower vases to match. Let me read the inscription to you:

"Gift of C. B. and Eula Harrell, June 3, 1945, and Gift of C. B., Jr., Preston and Ernest Lee Harrell."

These three boys, now in the service of our country, were last reported in the Philippine Islands. Our prayers go out for them. We wish to express our sincere thanks to the Harrell family for their loyalty and their generosity in the presentation of these fine gifts.

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Missionaries Reach Southern Rhodesia

By DOROTHY P. CUSHING.

After a 30-day, 4,000 mile crossing of the South Atlantic in a three-masted, 78-year-old Argentine bark, loaded with flour, Mr. and Mrs. William Darland Webb, Congregational educationalists from Lima, New York, have reached Mt. Silinda, Southern Rhodesia, Africa, where Mr. Webb is to be principal of Mt. Silinda Institute, a high grade vocational training school for Ndau boys and girls, conducted by the American Board.

Leaving Buenos Aires on the night of Washington's Birthday, in the 160-foot sailing vessel, the Webbs, with their two children, Dorothy, 8, and David, 5, arrived in Capetown, South Africa. They continued on by train to Mt. Silinda and first glimpsed the famous Chikore fig tree against an African sunset.

The entire student body of Mt. Silinda Institute turned out on the edge of beautiful Mt. Silinda forest to sing their welcome to the new principal and his wife. This school trains Ndau students in industry, agriculture, home economics and teaching, as well as in Christian character.

The Webbs have both been in Christian foreign service before, having taught in the American University at Beirut, Syria, and in Shanghai, China, where their daughter, Dorothy, was born. Theirs was a Near East romance for the Webbs met in Syria and their honeymoon trip was from the Near East to China, where they worked for five years.

Mr. Webb, the son of Mrs. Margaret D. Webb, of West Lafayette, Indiana, was born in Rockwood, Ontario, and educated at Earlham College, Western Teachers College and Cornell University.

Mrs. Webb was born in Southington, Connecticut, and educated at Northfield Seminary, Hartford (Connecticut), Hospital Training School (R. N.) and the Midwood Hospital, Brooklyn, New York, where she specialized in X-ray and laboratory technique.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JUNE 21, 1945. NUMBER 25.

Mrs W C Wicker 1-1-46

CHAPLAIN IN THE U. S. NAVY.

Captain William Wytch Elder.

NEWS AND VIEWS

Supt. F. C. Lester preached at the First Christian Church, Portsmouth, last Sunday morning.

The Eastern Virginia Ministers will hold their annual picnic at the Franklin Country Club next Monday.

Rev. D. D. Nash, pastor of the Hopewell, Virginia, Church was a visitor at the office of publication last week.

Dr. Albert W. Palmer, who retires this year as President of the Chicago Theological Seminary, will become the Minister of Radio in First Church, Los Angeles, in January.

This optimistic note comes from Dr. Alfred W. Hurst of Washington: "I began my second year at the Cleveland Park Congregational Church last Sunday. During the past year we have received 52 new members, the attendance at Sunday worship services has increased 50 per cent, a $1,000 deficit in the operating budget has been cleared, and many other intangible achievements inspire us as we begin our second year of service in this parish."

MR. NEVILLE HONORED.

When our church at Chapel Hill, N. C., celebrated its thirty-fifth anniversary recently, it gave to Mr. E. W. Neville a scroll inscribed as follows:

"This scroll is presented to Mr. Everett W. Neville by the Congregational Christian Church of Chapel Hill, in grateful appreciation for thirty-five years of faithful and efficient service. Mr. Neville was the first secretary and for many years the treasurer. In 1910 he was ordained a deacon and has served in that capacity ever since. He has held nearly every office in the church, and has missed six services during this time."

During the thirty-five years Mr. Neville has never missed a committee meeting, a meeting of the deacons, or a business session of the church. He has been absent from church six times. Three of those dates he was in the hospital, and the other three times he missed because of having been run over by a car. This is an unusually fine church attendance record. It is the kind that young people may aspire towards.

HIGH POINT, N. C.

We began our series of special services, in the first Christian Church, High Point, N. C., June 27. On Monday following Rev. O. D. Poythress came to our aid and did the preaching in his usual and characteristic way, through Friday night of the same week. It is needless for anyone to make any attempt to describe or define Brother Poythress' preaching, for scarcely is there a church anywhere in the Southern Convention that he has not already preached. His work here was most gratifying. As visible returns go, there were nine confessions of faith, mostly children, one at present has united with the church, with a dozen more to follow later. There were many who reconsecrated their lives to the Lord. The church as a whole was greatly revived.

Since I went to High Point late in the summer of last year I have for various reasons refrained from giving any account of my work there. Not that there was nothing to write about, for there is more to be said about the work here than any place I have ever seen.

Our Sunday School has an enrollment of more than one hundred and fifty, with an average attendance of more than one hundred and twenty-five. The congregations for preaching services remain good, and the spirit of the people is most excellent and inspiring.

The church has had little encouragement from without, but has had a rather disappointing record from the standpoint of ministerial leadership, having to content itself with whomsoever it might by accident pick up. And the worst part of it is this: Men who were not apostolized in the spirit of our church tried to lead them astray, but there were enough men and women solid in their faith and loyal to our church to finally master this situation.

I firmly believe that here is one of the greatest fields of opportunity to be found in the Southern Convention. The church is well located on one of the main streets through town, with people all around, and with only two other churches that offer any competition and our church outnumbers one of these at present. It seems to the writer that if the Mission Board would come to the aid of these folk and give them some shepherding, and help them find a young, energetic minister and wife, place them on the field, it would not be long until such an investment would pay great dividends. There is a nice six-room house next to the church, and it is understood that it can be bought. The church is discussing the advisability of such a move, but is a bit hesitant to move for fear they cannot succeed alone. The challenging thing about this situation is that 80 per cent of our Sunday School attendants are youngsters under twenty years of age. This demands a young minister and wife who are trained and who can organize these youngsters into a working power.

Here is a field that is white unto harvest. Pray ye, therefore, that the Lord of the harvest will send laborers this way.

G. C. Crutchfield.

OUR TREATMENT OF PRISONERS OF WAR.

(This is the first of three articles prepared by the Office of the Provost Marshal General and the Office of the Chief of Chaplains, United States Army, describing the Geneva Convention; its application to prisoners of war held by the United States; the War Department policy of working prisoners of war and the religion of prisoners of war.)

An Eye for An Eye; a Tooth for a Tooth.

Fifteen years ago, while the world was at peace, the leading nations, including Germany and the United States, met at Geneva, Switzerland, and entered into a treaty governing the treatment of prisoners of war.

The United States, faithful to its pledged word, has abided by terms of the convention.

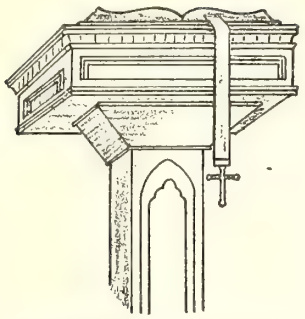
Germany, too, followed its terms during the first years of the war, at least as far as American and British prisoners were concerned. Now, however, a desperate nation on the point of disintegration has heard the cry of Goebbels to ignore the rules of land warfare.

Should the United States follow suit?

"Recent reports of atrocities have given rise to some demand that the Geneva Convention be abandoned and that we seek revenge in retaliation," says Major General Archer L. Lerch, The Provost Marshal General, who exercises staff supervision over prisoners of war interned in this country.

Chaplain (Brig. Gen.) Luther D. Miller, Acting Chief of Chaplains, discussing prisoners of war, stated:

(Continued on page 15.)



OVERCOMING PHYSICAL HANDICAPS.

By Rev. Elisha A. King, D. D.

"When he calls upon me, I will answer him; I will be with him in trouble."—Psalm XCI. 15.

The key to what I wish to say is found in the above words. The reader of the 91st Psalm gets the impression that all trouble and pain can be eliminated by the favor of God, but at the last it is recognized that the favored of God may have, in all probability will have, trouble. "Distress" is the Hebrew word used. There is no promise that we shall be free from trouble; but the Lord is represented as saying, *"I will be with him in trouble."* That is comforting and reassuring and helps one to overcome.

There are a great many people who do not seem to be able to recover from illness of one sort and another in spite of prayer, medicine or any other curative measure. They must manage somehow to face life as it is and master it. I have known people who were constantly in pain who seemed to be, in fact were, cheerful, and helpful to other people. When I asked them how they did it they replied that they had schooled themselves to endure the pain and while it was constantly present they determined to live above it—to become absorbed in doing things for other people—or in thinking thoughts different and more dominating than the pain. This is what is meant by "The School of Brave Endurance."

Some of you will recall a remark made by our late President upon his return from Yalta. When he gave his report to Congress he requested the privilege of sitting down. He made the excuse for doing so in words like these: "These sixteen pounds of iron on my legs are heavy to carry." Very few people ever realized that the President did all his work under the handicap of physical distress. There are many more pupils in this "School of Brave Endurance" and in the main they have contributed much to the happiness of others.

I cannot forget Helen Keller and her terrible handicap of blindness, deafness and inability to speak. You remember she wrote a book (since she learned to read with her fingers) on "Optimism," and I have a letter from her on my desk asking for a contribution to a fund to assist in the purchase of books for the blind. She is living beyond her limitations. A less known young woman is Miss Betsy Barton, who has just written a book entitled, "And Now to Live Again" that is proving of great help in this period of rehabilitation and re-education of handicapped service men—as well as others. At the age of 16 this young woman had her back broken in an automobile accident and remained paralyzed for ten years; but by the help of teachers and self-help she has made a complete re-adjustment of her life and has developed a positive faith and philosophy which helps the disabled to face life again with hope and determination.

The list of achievements of physically handicapped people is almost without end. No one should give up to despair, but with the aid of families and friends and self-help find a place of usefulness in society.

We will now turn to a passage of New Testament Scripture, Mark 11:25: "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart; but shall believe that what he saith cometh to pass; he shall have it." This appears to be an absolute and final statement about what perfect faith can do. There are those who hold that if we have faith *enough* we need not be sick, or fail in anything. But we have to face life as it is and all about us there is sickness and pain and failure even on the part of those who do sincerely believe. Suppose then we seek an interpretation of the text that is in keeping with life as we find it. I know of no better explanation than that given by Professor Herrmann, who, following Martin Luther, says, "God gives you the faith and the power to go over the mountain and makes it as if it did not exist." This statement itself is also figurative. It means that a strong enough faith can surmount any obstacle or adjust itself to any difficulty.

It is all summed up in I John 5:4 where it is written, "This is the victory that overcomes the world, even our faith." It was Jesus who said, "In the world ye shall have tribulation, but be of good heart, I have overcome the world." (John 16:33.) If there is any helpful meaning to be gotten from these words it surely is this: faith will not save us from the Cross, but it may enable us to wear the crown of victory. *To the person of faith there is no final defeat.*

In our rapid way of living, and on account of the way life is organized we forget the fact that in this beautiful world these are a great many blind, lame and crippled human beings. Asylums are filled with the abnormal. These are hidden away from our sight and many of us do not seem to know they exist. Some of these ailing cases suffer from the sins of parents or of grandparents through an iron law of heredity. And the fact of innocence makes the victims a tragic object lesson. And there are many who are ill because of their own sins—sins of youth and early manhood and womanhood. The hardest of all to bear is the pain that seems to be unjustly suffered. This is the theme of the world's greatest drama—"The Drama of Job" in which the author struggles with the problem, "Why do the Righteous Suffer?"

When Jesus came into the world he found the matter of physical suffering greatly intensified in Palestine (and it was the same in all that Oriental world). It is no wonder that He was moved with compassion for the sick! He lovingly reached out His hands and healed as many as He could. But *He did not heal them all.* He came for the greater spiritual and social mission with which His church has been engaged more or less successfully for 2,000 years. Although the Gospels record *less than twenty-five specific healings,* the inference is that Jesus healed a great many more. But it cannot be said that Jesus devoted more than a fraction of His time and effort to the healing of the body. Jesus' great work was *the healing of the soul,* and setting in motion *principles and forces that are even now working out for the welfare of humanity.* Nevertheless Jesus did heal bodily sickness and taught men how to overcome obstacles and physical handicaps. His Disciples should have faith in Him, practice His principles and use every possible method for the healing of disease. There is no one type of healing that is universally successful. There are failures on every hand. In spite of our best science and com-

(Continued on page 13.)

CHAPLAIN W. W. ELDER.

W. W. Elder, the first minister of the Christian Church to enter the chaplaincy, has been in the Navy for twenty-nine years, and is senior chaplain at the United States Training Center, Bainbridge, Maryland. He has served on every type of ship in the Navy, has had four tours of foreign duty, and was the Navy's first submarine chaplain.

Chaplain Elder offers this comment: "From published reports and the letters which I receive from parents, relatives and friends, it is evident that the folks back home are deeply concerned about the moral and spiritual welfare of their sons and daughters now in the service. It is interesting to note how this concern has led them to discover the place of the chaplain in safeguarding the welfare of their young people while they are away from home and home influence. The chaplain has always had an important mission to perform and a definite responsibility, not only to men and women in the service, but to the folks at home."

PEACETIME CONSCRIPTION: YES OR NO?

Secretary of the Navy James Forrestal advocates peacetime military conscription in order to fight "any frustrated paper-hanger anywhere who may be dreaming of world dominion." It appears that the Secretary of the Navy is a bit frustrated in advocating universal conscription to fight hyperthetical paper-hangers. "If there is any possible way of avoiding a repetition of what we have been through for the last four years," emphasized Secretary Forrestal, "that way should be found." True, but it does not necessarily follow that universal conscription is "that way." Such reasoning is a gross over-simplification of the matter. Moreover, we are told that the War Department allows only supporting statements to come from its personnel.

Fleet Admiral Chester W. Nimitz recommends enactment of the training program on the following grounds: "Unless the American people are willing to risk witnessing the devastation of our coastal cities as Warsaw, Berlin, Manila and Tokyo have been devastated, enactment of this legislation is necessary." If it is neither treason nor sacrilege, one would like to say "Baloney!" To recognize a danger and to make sane preparation to meet it is one thing, but to jump to the jittery conclusion that universal conscription is the only solution to quite another. It would be just as logical to conclude that in the face of widespread hunger and starvation, we must therefore conscript every young man for one year's service on the farm.

Admiral William F. Halsey asserted, "It is only common sense to be strong enough to protect our precious heritages against depredation. If we don't, we will lose those heritages and deserve to lose them." As a mtatter of fact, the enactment of this proposed legislation would obviously infringe upon our "precious heritages."

It is difficult to reconcile the testimony of Dr. Douglas Southall Freeman, "Compulsory military training service, properly administered, has proved to be the surest, most democratic and most economical system of essential national defense," with contemporary experience. How and when has it been proven? The Axis nations all had conscription prior to this war while the Allies did not, and the complete defeat of the Axis is becoming more certain day by day. Why, then, be deluded by the widespread insistence that universal military training is a panacea for all ills?

Josephus Daniels, Secretary of the Navy during World War I, testified before the Committee on Postwar Military Policy of the House of Representatives. He opposed military conscription on the grounds of reason and experience. He pointed to the experience of France: "By 1918 they were war-weary and could not have carried on without the help of British and American soldiers, who, lacking the nightmare of compulsory service, fought with at least as high efficiency as their Alllies whose sons had been conscripted to serve in the army since 1872." Pointing to our experience with Germany, he said: "The citizen soldiers, quickly mastering the lessons of war in combat, came off victors over those who believed no soldier could fight unless from boyhood he had been compelled to make militarism the grind of his daily life." Mr. Daniels concluded by saying: "Certainly an examination of the results of compulsory service in France and Germany give no sufficient reason why the United States should abandon its century-old Americanism and adopt European imperialism, which now in its route finds none so poor to render it obeisance. Weighed in the balance —in the acid test of war—that much-vaunted system was found wanting. Its epitaph—this is true of Italy too, and will be of Japan: **Mene, mene, tekel upharsin."**

RELIGION IS NEWS.

The citation awarded to Ralph McGill by Central Church, of Atlanta, is an example of high and vigilant churchmanship. Action of this kind is needed to establish the impression that the church is interested in the totality of life, that it specializes is commendation as well as denunciation, that the historic faith is not an end within itself but a means of redemptive ends in contemporary life. Dr. Anderson and the members of Central Church have set an example which should stimulate other churches to comparable action.

Margurite H. Bro, Congregational author and lecturer, who appeared last week at the North Carolina State College, emphasized the need of prayer in the solution of current problems. Few current lecturers stress that point. It is left to the pulpit. We need preachers on the lecture platform as well as in the pulpit. Mrs. Bro concluded, "Insight comes when you wait upon the Lord. The task of collecting one's mind is an overwhelming problem in discipline, but, when you gain that goal, you begin to have whatever is meant of insight."

CITATION FOR MERITORIOUS ACHIEVEMENT
HONORING

Ralph Emerson McGill

PREAMBLE:

It is with heartfelt joy that the members and friends of Central Congregational Church of Atlanta, Georgia, assemble on this morning of Sunday, May twenty-seventh, nineteen hundred and forty-five, to pay tribute to the editor in chief of the Atlanta Constitution and to present this citation to him as a token of appreciation of him as

A WORLD FIGURE

With a high vision of the achievements and needs of mankind; a resolute purpose to strengthen the designs of good will; a quality of understanding far beyond the average; a willingness to share with all in the building of a better world, he has moved among the great of the earth with power and dignity to the honoring of his own city and state, and the whole of America.

AN AMBASSADOR OF FREEDOM

Believing in the rights of the common man; holding with great earnestness to the sacred principles of freedom of speech and freedom of religion; striving for the liberation of all from the bondage of misunderstandings; sacrificing himself willingly that "government of the people, for the people and by the people shall not perish from the earth," he stands among the leaders of our own nation and of the world as a true apostle of liberty.

A FRIEND OF MANKIND

Sensing the dignity and wonder of human personality; measuring man, not in terms of what he is, but in terms of what he can become; continuing to believe in men even in the hours when their actions have been evil; understanding that the depths to which men can fall reveal the heights to which they can rise, he has consistently sought to use the power of his great office to inspire and encourage his fellow men that they press on to the fulfillment of their destinies as individuals and nations.

A GREAT SOUL

Faithful in the tasks of the common day; considerate of those in places of lesser power; kind to the weak and patient with the erring; helpful to the sorrowing; honest with all people; humble and generous; he typifies in splendid manner the highest traditions of manhood to the honoring of God and the joy and comfort of all who know him.

IT IS WITH GRATITUDE

That we salute him on this day as one who is truly a first citizen; that we thank God for his safe return from his recent journey around the world, and we pray that his powers shall not wane until the high desires of his heart shall be fully realized in all the areas of his concern.

By order of

CENTRAL CONGREGATIONAL CHURCH
A House of Inspiration
Atlanta, Georgia

The signatures of the minister and the following officers of the church, affixed hereto, were authorized by vote of the church in Congregational meeting held in the Church Sanctuary on Sunday, May Thirteenth, Nineteen Hundred Forty-five.

Thomas Anderson, *Minister.*
Milton J. Bentley, *For the Board of Trustees.*
Jay E. Rice, *For the Board of Deacons.*
Mrs. M. J. Bentley, *For the Board of Deaconesses.*
Thomas H. Roberts, *For the Church Cabinet.*
Harold B. Fuller, *The Clerk of the Church.*

CONTRIBUTIONS

SUFFOLK LETTER.

One of the major problems of America is the restoration of the Sabbath or Christian Sunday. In many respects Sunday is not different from other week days. Under Government direction and control the great industrial plants engaged in war production have required their employees to work seven days to the week—including Sunday, of course, with additional overtime pay as an inducement. As a consequence, employees have gladly accepted the opportunity to work on Sunday in order to get the additional wage. Many now prefer to continue this overtime work because of the additional income received. This practice has also been carried into private industry, not associated with war production. There has been some easing of this situation and at the present time all men are not exepected to work on Sunday. This is not written to pass judgment upon this situation, or to criticize those in authority in Government or private industry. That is not the point of this observation. It may be the only means of winning the war. It is not the purpose of the writer to judge the merits of such an important matter.

But the effect of any kind of continued manual labor performed on Sunday should be measured in terms of its final influence upon the worker who is employed, or the person who does the work in some other field. God set apart the Sabbath as a day of rest and worship. It is embodied in the law commonly called the Ten Commandments. No person can violate a moral law without injury to himself. The individual suffers and must endure a penalty. Society suffers because it cannot rise above the standard of individuals. It is to that point that special attention should be directed. It might be well to consider the following questions: What effect does unnecessary Sunday work have upon the worker? Does it endanger health to work seven days in every week? Does it deaden the sense of religious obligation to regard Sunday as a time for general manual labor? Does it adversely affect one's conscience? Will it be easy in the future to secure universal observance of Sunday as a day of rest and worship? If it is right for some people to perform unnecessary or non-essential work on Sunday should the same privilege be given to every person in the United States? Should all efforts to observe the Sabbath be discontinued? Why should not farmers, carpenters, and other rural workers be expected to work every day in the week and give no recognition to Sunday?

The Board of Supervisors of Nansemond County passed an order recently forbidding the sale of beer and other intoxicating liquors on Sunday. The local daily paper, in an editorial criticized this action. The Board should be congratulated and commended. Employees in a store should not be expected to sell beer on Sunday. Beer is not essential to human health or happiness in normal living. Selling beer on Sunday is not essential labor. This is not a fanatical opinion or a Puritanical attitude.

Our country must face the issue of observing Sunday as a day of rest. The issue has been forced upon us by the emergencies of war. After the war is over there should be an effort to return to a normal way of living. God's way of life provides six days of labor and one day of rest in each week. The trend in recent years has been to disregard the law of God when profits are involved. Right must be more important that profits if our country is to survive. The Christian forces of America should insist upon a general observance of Sunday as a day of rest. Shops, stores, industrial plants should be closed on Sunday wherever it is possible to do so. There are exceptions to any general rule. We should move in the direction of universal rest on Sunday.

I. W. JOHNSON.

WAKEFIELD LETTER.

The Eastern Virginia Conference again! I have before me a list of forty-two ministers who were reared in this Conference, and took their ordination vows at her altars, and whose activities, except four of them, come within the recollections of this writer, with exceptions noted. As the list is made from memory it is doubtless incomplete, since my parish for thirty-two years was so far removed from this area. Some of these men were students at the old Suffolk Collegiate Institute, a number of them finishing at Elon College, others going to Richmond College, some to the University and other institutions of higher education, and some took work at the Christian Biblical Institute, Stanfordville, N. Y. These men have gone out into various fields of Christian service, a number of them reaching distinction as educators, editors, authors, chaplains in the U. S. Navy, foreign missionaries, college pastors, outstanding pulpit preachers, pastors and church builders. Some have filled with distinction high official positions in the Southern Convention and, in this Conference for long periods. That, we think, is a very fine record for a small conference, especially when we consider the very small educational advantages to be found in the Conference at the beginning of the period involved. It speaks well, however, for the character of our educational advantages in the Conference in those far-off days. As I now think back over the years, two personalities stand out prominently before me, as I knew them. I refer to the late Dr. P. J. Kernodle, a prince of a man who headed at one time our educational interest in the Conference. His students left the school with a sense of graeter loyalty to the church, yet with broadened minds. Then, I think of one of his associates, the late Virginius Kilby of such fine attitudes and Christian ethics. The work of these two men and their associates is tremendously involved in the work of the church during the intervening years, and we may add to them the other fine influences which these ministers have received from Elon and other colleges which they attended. The teacher's responsibility is tremendous.

As I am now rambling through the past and moving in periods of sacred memories may I be permitted to say that, I have by me the oldest of our Conference Minutes, within reach, which contain the proceedings of a session of the Conference held at Berkley, Va., November 1, 1871. The Hon. Thomas J. Kilby was the president, and Rev. W. B. Wellons was secretary. Rev. C. A. Apple delivered the Annual Address. His subject was: "Christianity, In Its Internal Constitution and Its External Relations." The entire address was published in the Conference Minutes and showed fine study and preparation. At that time (1871) the Conference held a Sunday School Convention annually and the proceedings were printed in the Conferece Minutes. During the twenty-five years

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH.

SUNDAY SCHOOL CONVENTIONS.

The church calendar moves with the days, weeks and months, and it moves rapidly. The Sunday School conventions are here again. The Valley Convention was held Tuesday, June 12. The North Carolina and Virginia Convention will meet June 20; the Eastern North Carolina Convention will be held at Liberty Church, Vance County, July 5; the Eastern Virginia on July 17 and the Western North Carolina July 19. I do not have the programs for these conventions. I am sure, however, that they will appear in THE CHRISTIAN SUN in due time.

Elon College is greatly interested in the kind of items occurring on our Sunday School programs for their annual meetings. The Sunday School is the educational agency of our Church. It is a part of the educational program adopted and authorized by the Convention. The Church's program of education for the Convention begins with the kindergarten in the Sunday School and extends through the entire Sunday School program—all grades, all classes—and closes with the senior class in Elon College—our Church's school of Christian higher education.

As a rule the programs for these annual gatherings indicate the nature of the program of religious education carried on in the local church through the year and also will indicate something of the nature of the program that they propose for the coming year.

It is entirely all right to emphasize the accomplishments and needs of our institutions, but the Sunday School Convention has to do definitely with our Sunday Schools and should be of a training and informational nature for Sunday School officers and teachers. Such officers should be able to learn in their Convention something of the latest materials and best methods used in the more progressive Sunday Schools of the country.

I would like to inquire if we could not make our Sunday School Conventions serve as institutes consisting of classes and instruction for officers, teachers, methods and materials? Instruction could also be given as to how the facilities and equipment that our Sunday Schools now have could be used to the best advantage. If such facilities and equipment are inadequate, suggestions might be made as to how to improve and add to the same. Also, suggestions might be given as to how to secure additional funds should additional funds be required.

Too often, I fear, we miss these precious opportunities, allowing our Sunday Schools and churches to suffer thereby. It is all right, certainly, to have an inspirational meeting but on these occasions we should lay the ground-work for more efficient and more constructive Sunday Schools in our local churches.

An instructional program such as is suggested could not be made effective in a one-day session, but it is worthwhile to take longer, if necessary, and I am of the opinion that our people would support such a program and very soon we would see marked improvements in our Sunday School work.

When we improve our Sunday Schools, we improve our churches; and as we improve our churches, we multiply our efficiency and our contributions to the Kingdom of Christ in the earth. As church people and Christian workers, let us make sure that we use our opportunities to the best advantage and that we make our maximum contribution to our church in our day.

NORTH CAROLINA CHRISTIAN ENDEAVOR UNION.

The North Carolina Christian Endeavor Union is in session at Elon College this week end. Delegates are arriving today, Friday. The program opens at 2:00 P. M. The ones in charge expect that approximately 100 deltgates will enroll.

Elon College is very happy to be host to this fine group of Christian workers.

FULL TIME ALUMNI SECRETARY.

The joint committee representing the Board of Trustees and the Elon College Alumni Association will meet at the College tonight, Friday, to consider the proposal to employ a full-time alumni secretary whose duty it would be to retain the interest of Elon students in Alma Mater and to secure increased support in patronage for the College and contributions to help meet its needs. It is the feeling of some that such an employee would be of great value to our college and indirectly to our church.

FIFTH SUNDAY OFFERINGS.

It is encouraging when assistance to a worthy cause increases, particularly when such assistance is so badly needed. Our weekly reports to the Church at large, indicating the amounts received to date, including the present week on which the reports are made, show an increase over like reports of a year ago, which is indeed gratifying. We are perhaps $700 to $800 ahead of a year ago. The needs of the College for this year over the past year are in excess of the assistance given by our Sunday Schools and churches. It would be most helpful if those Sunday Schools and churches that have not added their assistance to the sum total for the College would at this time make their contributions. During the summer months, our income from other sources is extremely limited. If our churches could come to the College's assistance, it would be wonderful and such assistance would be greatly appreciated.

Previously reported		$3,638.74
Church.		
Eastern N. C. Conference:		
Liberty (Vance)	$ 21.20	
N. C. and Va. Conference:		
Asheville	28.00	
Western N. C. Conference:		
Seagrove	15.00	
Sunday Schools.		
N. C. and Va. Conference:		
Union (Va.)	10.00	
Western N. C. Conference:		
Pleasant Hill	12.85	
		$ 87.05
Grand total		$3,725.79

ANNUAL MUSIC CAMP TO BE HELD AT MASSANETTA SPRINGS.

The Sixth Annual High School Vocal Camp will be held at Massanetta the week of July 2-9. The purpose of this camp will be to permit boys and girls of high school age to get together for a comprehensive program of vocal and choral instruction. The camp will be under the direction of Dr. Luther A Richman, State Supervisor of Music for the schools of Virginia. An excellent faculty has been secured. Massanetta Springs is just four miles east of Harrisonburg, in the Valley of Virginia.

Missions
The World for Christ

MISSIONARIES FOR SPECIAL STUDY.

Miss Eleanor Wilson is probably the only American woman who has lived within recent years among the people of the Marshall and Caroline Islands. Miss Wilson, who had previously served in Japan, went to Kusaie in the Caroline Islands in 1936. For five years she taught in the American Board School at Kusaie, to which came boys and girls from other little coral atolls many sea miles away.

Familiar with the Orient after eight years in Japan where she was principal of the Kobe Women's Evangelistic School, Miss Wilson fitted into the situation in the Caroline Islands where, since the end of the first World War, the Japanese had held a mandate.

Between her service in Japan and her work in the Caroline Islands, Miss Wilson served two years as an Acting Associate Secretary in the Foreign Department of the American Board in Boston. She was born in Connecticut and educated at Simmons College. Prior to going out to Japan in 1925 she served with the Y. W. C. A. in Michigan.

Life in the Caroline Islands was in sharp contrast to that in Japan, not only because of the climate and topography, but because of the isolation and childlike character of the people among whom she worked. Mail and provisions came once a month, and outrigger canoes were for the most part the only means of transportation between the islands.

We have in the Marshalls twenty-seven self-supporting churches with native leaders and a membership of some three thousand persons. Our training school at Kusaie is co-educational and has living accommodations for sixty boys and forty girls. The graduates are trained and prepared to go back to their islands as teachers in the church day schools which have been the only places where the native children learn to read and write their own language.

Letter from Miss Wilson.

Mrs. Mattie Cox Parker, corresponding secretary of the Women's Board, has received a recent letter from Miss Wilson, written from 1626 Massachusetts Ave., Cambridge, 38, Mass. Excerpts from it follow:

"I went to Kusaie, Caroline Islands, in the spring of 1936. As I was not on Board support at that time I wished to make the trip as reasonably as possible, so I took a Japanese freighter from Boston to Yokohama and from there I went by another freighter to Kusaie. The

MISS ELEANOR WILSON.

Board missionaries, Mr. and Mrs. McCall, went to Kusaie at the same time, they having reached Japan shortly after I did.

"My duties were to supervise the girls, teach Japanese and English and make myself useful. We had about forty girls, ranging in ages from 8 to 23. Sometimes there were two or three more and sometimes less. I worked out with the girls sometimes, sometimes took them to the river where they did their laundry and bathed, and attended their evening prayer service. After the McCalls left in the spring of 1940, I took over the whole charge of the school, about 60 boys as well as the girls.

"Once a year I spent a week-end at each of the four villages and at that time I did the preaching. When at school I often had the morning or evening service, too. So you see my duties covered a wide range!

"I am just waiting for the Navy to say I may go back to the Marshalls where I expect to be stationed for my next term.

"I appreciate greatly the interest you and your group are taking in me and I'll keep you posted as to my moves. I expect to attend student summer conferences in Ohio, Illinois and Michigan."

Additional Information.

The American Board has an attractive and informative mimeographed brochure entitled "Christians from Boston," which tells in detail about the Marshalls and Carolines, our denominational work there in the past, present, and future, and the relation of the military to all this. Along with this material go pictures of Miss Wilson and the native people and churches, as well as a map of the area. This booklet costs 5c, and may be ordered direct from Mrs. Norman Erb, Information Secretary, 14 Beacon St., Boston, 8, Mass., or through the Convention Office at Elon College.

MISSIONS SECRETARY APPOINTED.

The American Board of Foreign Missions, Boston, announces the appointment of John Adam Reuling, president of Northland College, Ashland, Wisconsin, for the past four years, as an associate secretary in its Foreign Department. Mr. Reuling was for 12 years a Christian educationalist among the Bantu people of South Africa, serving under the American Board as headmaster of Adams College Training School, Na-

(Continued on page 10.)

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 14, 1945.

Sunday Schools.

Winchester, Va.	$	7.95
Antioch, Harrisonburg, Va.		9.66
New Hope, Harrisonburg, Va.		4.46
Pleasant Hill, Liberty, N. C.		33.10
Maryland, Broadway, Va.		3.00
Total	$	58.17

Individuals and Churches.

Durham, N. C.	$	104.06
Asheville, N. C.		28.00
Liberty (Vance), Henderson, N. C.		13.60
Pope's Chapel, Franklinton, N. C.		20.00
Total	$	165.66

Specials.

Franklinton Parsonage Rent, Franklinton, N. C.	$	15.00
Total for the week	$	238.83
Previously acknowledged		23,188.36
Total since Sept. 1, 1944		$23,427.19

Gratefully,

MATTIE COX PARKER,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

STAY-AT-HOME CONVENTIONS.

The Stay-at-Home Conventions have begun! The first one was held at Isle of Wight, Virginia. Mrs. W. E. Wills reported that twelve women attended this Convention. The second Convention was held at Asheboro, N. C. Mrs. Orva Brown writes that twenty-one of their members attended the Convention and everyone of them took part in the program. Thirty-three women have already attended the Convention, which is at least one-fourth the number attending the last session of the Woman's Convention when it met in Greensboro, June, 1944. Isle of Wight and Asheboro had their Conventions early because it was more convenient than the suggested date of June 26th. Other societies may find it better to have theirs a bit later. By the middle of July we hope to be able to print in THE CHRISTIAN SUN the names of societies holding Conventions and the total number of women who attended.

The Burlington Society, which is the largest society in North Carolina, is planning to make a big thing of their Convention. It has even been suggested that they have it a few miles out in the country at a cabin belonging to their president, Mrs. William Sellars. Although someone facetiously remarked that she thought it was to be a *Stay-at-Home* Convention.

The Suffolk society, which is the largest society in Virginia, can be expected to have a large Convention too, for Mrs. Truitt writes that the more she thinks about it the better she likes the idea and the more possibilities she sees for good to be accomplished.

Miss Susie Allen, the enthusiastic treasurer of the North Carolina Conference, writes that she is chairman of the Stay-at-Home Convention in Raleigh, and that she hopes all the members of her society will receive the inspiration which she has received at real sessions of the Woman's Convention.

And so it goes—the large societies and the small societies, city churches and country churches—all of us can hold our Stay-at-Home Convention. All of us can hear the reports of the good work accomplished in the last biennium. All of us can plan together for bigger and better things in the biennium which lies ahead.

MRS. WM. E. WISSEMAN.

LAST CALL FOR CONVENTION!

This is the last call for Stay-at-Home Conventions, which will be held in many societies on next Tuesday. Mrs. Wisseman reports that she already has cards returned from three societies which have held their meetings. Others are going to wait until the first of July and hold the Convention in connection with their regular monthly meeting. Don't forget to return the card to Mrs. Wisseman, so that she will have a record of the number attending in your locality.

WEST OF THE DATE LINE.

In the Convention Office at Elon College there are four used copies of *West of the Date Line*, which may be bought for 25c each. Mrs. O. H. Paris, of Greensboro, secured these, for we told her the supply was exhausted and we thought some of you would be interested in securing second-hand copies. If you have not done your foreign mission study, or if you want an interesting book to supplement your review of "Unfolding Drama," or if your young people need something to interest them in missions—this is the book you want. First come, first served!

BIRTHDAY PARTY AT UNION, N. C.

Altogether it was an eventful meeting. It was our Birthday Party at which time we made our individual contributions toward the Extra Mile Gift and collected $10.40. We also presented Friendly Service gifts of clothing and linen to the Elon Orphanage, amounting to approximately $13.00, and decided to sponsor the Relief Clothing Drive in our community. (This drive netted 275 used garments and 24 pairs of shoes which went to countries devastated by war.) We were expecting our new pastor, Rev. Kenneth Register, to move in to the parsonage before our next meeting, so decided to have a pantry shower for his family.

The society voted to pay $25.00 into the Holt Building Fund, which the church was establishing in compliance with provisions of Rev. Holt's will.

The outstanding thing about our meeting was the impressive service led by our president, Mrs. L. L. Hooper. Using appropriate scriptures for each presentation and beautifully worded language of praise and tribute, she presented a Life Membership Certificate to Mrs. Mollie Graham, first president of our society, a Life Membership to Mrs. George Graham, and a Memorial honoring Mrs. Nan Graham Kernodle, which had been given for the society by Miss Kara Graham.

MRS. WALTER GARRISON,
Secretary.

ALL DAY MEETINGS AT TEMPLE.

The Women's Council of the Congregational Christian Temple, Norfolk, Va., has had two vitally interesting all-day meetings in May and June of this year.

On May 1 the Council met with a business session in the morning, followed by a luncheon at one o'clock. In the afternoon Mrs. Frank Wilson reviewed "The American Indian," by G. E. E. Lindquist. Mrs. Wilson's presentation of this book was most vivid and inspiring. Twenty-five members enjoyed the privilege of hearing Mrs. Wilson and partaking in the fellowship of the day.

The meeting on June 5 was opened with a prayer by the Rev. Peter Young. After the business meeting, Mrs. R. B. Wood began her review of the book, "The Unfolding Drama of South East Asia," by Basil Mathews. At one o'clock the meeting adjourned for a covered dish luncheon. Following the luncheon, Mrs. Peter Young shared with the group her lovely voice by singing "My Task." Mrs. Wood then continued her book review. Anyone who heard Mrs. Wood interpret this realistic book, which is so closely tied with our present and future as well as our past, would be impressed by the vast expanse of work to be done in this area in the future. The meeting was closed with a prayer by the Rev. Peter Young. Fifty members were present for this all-day session.

MRS. W. G. EDMONDS,
President.
MRS. RUSSELL HEINZELMAN,
Church Secretary.

William Lyon Phelps, of Yale University, called the most beloved professor in America, has on more than one occasion stated: "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a Bible."

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

THE PARABLE OF THE BURNT PIES.

By W. B. Millard.

Dan and Dave married twin sisters, Flora and Dora. The young men, while not related, were alike in many respects, but not in disposition, as the girls soon learned. As the two couples lived next to each other the sisters did a lot of cheerful chattering over the back fence.

One morning as Flora went out to feed the chickens Dora noticed that she was red eyed and shiny nosed.

"What's the matter, sis? Got the pip or sumpin?"

Flora sniffled a bit and said, "Dan's got the disposition of an angel when everything goes right, but if anything goes wrong he busts loose like a howling hyena. This morning he knocked his shaving mirror off the lavatory shelf and broke it. He blamed me for having moved it from one end of the shelf to the other when dusting, and the way he cussed and ranted would have shamed a mule-skinner. I don't know how much more of this I can stand."

"Never mind, Sis," soothed Dora. "Remember the old maid's recipe for pleasing a husband, 'Feed the brute.' How's this for a scheme? Yesterday I bought a peck of apples, Greenings, big and ripe, and juicy, and just tart enough to make the most yum-yum kind of pies. Let's each make a pie, nice and deep, 'fat,' as the boys say. That'll chase away the grouch."

The "scheme" sounded like a magic formula to transform the base metal of selfishness into golden amiability. Happily the girls went to work, each in her own kitchen. They were both artists in the delicate task of making pie crust that would come out light and tender and flaky. Loving hands pared the apples and sliced them thin. The pans were filled plenty deep. A 90-degree wedge from such a pie would give the proper finish to the dinner and make the tightest of husbands feel like saying, "How much, dear?"

When the pies were crimped around the edges and vent holes cut in the top the young wives put them in the ovens and went out to resume their happy chit chat.

But alas! they forgot that the minutes were flying as fast as their winged words. When finally they went back to their dinner-getting both pies were burned as black as a raven's plumage and were just about as edible.

When Flora heard Dan coming in she feared the worst and was not disappointed. When he saw what had happened his face went as black as the oven-blasted pie.

"Hey!" he bellowed, "you big blundering kitchen scullion, don't you know that fire is supposed to burn if not watched? It wouldn't surprise me if you put the baby in the oven to warm his feet and left him till he was done like a barbecued pig. I'm going to the restaurant where they know how to cook. You can eat PIE."

Embellishing his tirade with plain and fancy cuss words that would have done credit to a bandit who, while splitting kindling, had split his big toe, Dan disappeared behind a loudly banged door.

When Dave came whistling in and saw Nora red-eyed and downcast, he said, "What's the matter, Sweetie Pie? Got a cramp in your funny bone?"

"Don't say that word pie to me or I'll scream," said Nora, pointing to the blackened mass on the table.

"Oh," he said, "Is that all? I thought from the way you looked that the Japs had won the war. You know they say that accidents will happen in the best regulated families, and here you have proved that ours is one of the best regulated families. Tell you what I'll do. I'll take a couple of those big grape fruit, slice 'em in two, gouge out the cores and put a spoonful of honey in each cavity. Then we'll have a dessert that will beat anything that old Epicurus ever put into his face."

One of the two marriages went on the rocks at Reno; the other was lifelong and happy. Guess which and why.

MISSIONS SECRETARY APPOINTED.

(Continued from page 8.)

tal, known widely as "The Hampton of South Africa."

Mr. Reuling eppects to take up his new post at American Board headquarters in Boston on September first and will have major responsibility for the work of the Board in Africa.

When in 1941 the health of two of his children made return to Africa impossible, Mr. Reuling was called to the presidency of Northland College where he has served with distinction through recent difficult war years. Under his administration the plant has been improved physically; far-sighted industrialists and business men of the wealthier areas of Wisconsin and adjoining states have become members of the Board of Trustees, and this revitalized board has embarked on a vigorous program of development. Northland is the only college of liberal arts in the upper third of Wisconsin.

Born in Osceola, Nebraska, but living most of his childhood in Beloit, Wisconsin, Mr. Reuling was educated at East Lansing, Michigan High School, Michigan State College and Cornell University. His father, W. E. Reuling, of East Lansing, Michigan, is a member of the engineering faculty of Michigan State College. Mrs. Reuling is the daughter of Mr. and Mrs. Sam Swanson, of Lansing, Michigan. The Reulings have four children: Edna E., John A., Jr., Anna Lois and Walter Swanson, all born in Africa.

Prior to going to Africa in 1927 Mr. Reuling was active in the American Boy Scout movement. He continued this work among the Bantus, founding several trooops in and near Adams. For over 10 years he was commissioner of the Coastal District of Natal and assisted in numerous Gilwell Training Courses for Scoutmasters. He holds the Woodbadge instituted by Lord Baden-Powell. Mr. Reuling is now chairman of Leadership Training in the District Council and a member of the National Council of American Boy Scouts.

As head of the Educational Department of Adams College in South Africa, Mr. Reuling had responsibility not only for teacher training but for the supervision of five day schools with over 1,000 pupils, a Bantu superintendent and twenty Bantu teachers. Under his charge also was the big school farm covering some 200 acres of forest, fields, gardens and dairies.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Ethel Tilley gives some suggestions about "When Juniors Sing," in the June number of *Children's Religion*, which I am going to take the liberty to reprint here. Many of our Vacation Church Schools are in session or will be during the summer vacation. Those of you who have charge of helping the children learn to sing will appreciate these suggestions, I'm sure.

"Have you observed the song leader in the Junior Department who tries to pep up the worship service by speeding up the singing? The theory is that the junior age is the active age; therefore, juniors must like to sing fast.

One little point is overlooked. Juniors have reached a high level of physical and general mental activity. They have not reached a level of rapid reading.

Junior boys and girls are singing from a hymnal for the first time. Many of the songs they sing are new. They do not read the words rapidly, and they may be trying the tune for the first time. I have heard them start out valiantly. I have watched fifth grade boys desperately pulling their right forefingers along the lines of words, trying to mouth them as fast as the pianist is playing. One by one they give up and begin punching neighbors.

Not only do these boys not swell the junior chorus in the ears of either earth or heaven in a volume pleasing to the song leader. Worse, they cultivate a life-long habit of holding a church song book limply in their hands, letting their eyes wander about the room, or they may even use the books as weapons.

One thing we must do is to take time to learn songs. Another thing we must do is to regulate speed by the degree of familiarity of the song. The singers must not feel a dragging dullness in their singing, it is true. They will not feel a drag if they are singing well up to their speed of reading. It is the feel of speed that counts, not actual speed.

For example, a group may sing 'The Church's One Foundation' exactly half as fast as they sing the more familiar, 'I Would Be True' and feel that they are singing it with the same speed.

Let us pay close attention, not to what sounds dragging or spirited to us, but to what rate each song needs for lusty, intelligent singing by the juniors. The result will be worshipful."

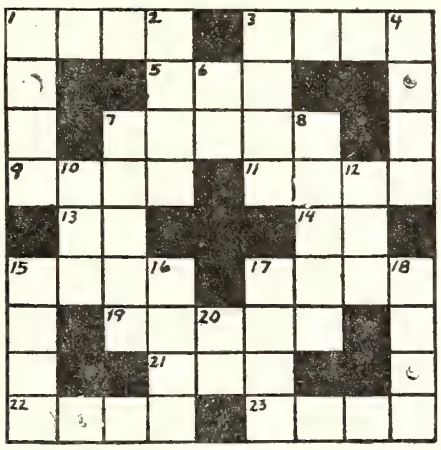
CROSSWORD PUZZLE.

ACROSS:

1. Obed's mother.
3. First name of Miss Muller. (Poetic character.)
5. A girl's name.
7. Miss Darnell's first name.
9. A period of twelve months.
11. A girl's name.
13. Cubic. (Abbr.)
14. New Style. (Abbr.)
15. A girl's name.
17. Full of or exposed to air.
19. First name of girl in "Wonderland."
21. Actress' West first name.
22. A woman of the Bible. (Heb. 11:11.)
23. Certain; positive.

DOWN:

1. The birthstone for July; also a girl's name.
2. Covering of the head.
3. Created; manufactured.
4. Lifeless.
6. Dime Novel. (Abbr.)
7. A girl's name taken from Laurel.
8. First name of "the little orphan" of comic papers.
100. English Church Union. (Abbr.)
12. Island Rule. (Abbr.)
15. Timothy's grandmother. (II Tim. 1:5.)
16. Girl's name which begins and ends with A.



17. Expert aeroplane pilots.
18. Name of a college and of a lock.
20. Iowa. (Abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Bean; 3. Beet; 5. Ill; 7. Onion; 9. Mice; 11. Turn; 13. Se; 14. R. A.; 15. Crab; 17. Isle; 19. Noble; 21. Ali; 22. Wait; 23. Spry.

DOWN: 1. Beam; 2. Nine; 3. Blot; 4. Tarn; 6. L. I.; 7. Ocean; 8. Nurse; 10. Is. R.; 12. R. A. L.; 15. Crow; 16. Boat; 17. Ills; 18. Envy; 20. B. L.

TWO WAYS OF CORRECTION.

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

Mrs. Harvey noticed that John and Bettie did not look happy when they returned from a visit to their Aunt Helen. Sooner or later she would learn what was the matter; she would not ask.

After a little whispering together, John said, "Mother, is there enough money in my bank and Bettie's to buy a pretty dish like Aunt Helen's?"

"Do you want to buy a dish like Aunt Helen's?" asked Mrs. Harvey.

Then it came out that when Aunt Helen had invited them to help themselves to candy out of the dish, both children had taken hold of it, and then, though they did not know how it happened, it broke.

"And you want to replace the dish now?" said Mrs. Harvey.

The children tearfully owned that they had permission only to help themselves to candy out of the dish, but they had been naughty and had played with the dish and broken it, and now they were anxious to buy another as near like it as they could.

"Do you think," said Bettie, "that it will take my two shiny half-dollars that Grandfather gave me for my birthday?" Both children looked very solemn, but a bargain is a bargain, and they had decided, when talking things over with their mother some time before, that if they broke or damaged anything belonging to another person it was only fair to make the matter right.

During the conversation a caller had come in, and when the children went to get their banks, she said to Mrs. Harvey, "Are you really going to let those poor children use their money to replace that dish? Don't you think you are hard on them?"

"I don't think so," said Mrs. Harvey. "They both know that it is wrong to meddle. What would you do in such a case if it were your Jack and Jan?"

"Well," said Mrs. Crosby, "I would explain that what they had done was very, very naughty, and probably I would not let them visit that house again for a long time."

"Here come Jack and Jan," said Mrs. Harvey. "Come right in," she called, hospitably.

The children sat down and remained quiet for a few minutes and then they began to run about the room. "Oh! see here," said Jan,

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD'S JOY IN CREATION.

Lesson I—July 1, 1945.

Memory Verse: *"God saw everything that he had made, and behold it was very good."*—Genesis 1:31.

Lesson: Genesis 1-2.

Devotional Reading: Psalm 95:1-6.

In the Beginning.

Genesis is the book of beginnings. It goes back to the time when things started. And because folks are usually interested in how things started, they ought to find Genesis an interesting book.

In the Beginning—God.

Genesis starts with the beginning of things. But it goes behind things to their causes. It does not believe that things just happened, that the universe is the result of chance, or that it is merely a combination of atoms and forces, or what have you. It starts out with the dignified and significant statement, "In the beginning God created the heavens and the earth," and it goes on to show how he created everything else. It does not argue for the existence of God, it simply states it. It humbly but boldly proclaims that behind and beyond the vast, seemingly impersonal material universe, there is a Spirit, a Spirit of Intelligence and Purpose and Love. God is in His universe but He is also above it. Science and the Bible are in accord in that they believe that there was some First-Cause behind our present universe. Science gives it several names, "the force of nature," the "creative energy of the universe," or the "cosmic urge." Sometimes science even spells the words with capital letters. Perhaps that is the best that science can do, strictly speaking. But the Bible comes directly to the point. It says: "In the beginning, God." And science cannot get behind or away from that fact.

To be sure the writer of Genesis was not concerned with writing a book of science, either of astronomy or biology or geology or anthropology. He was simply stating in a direct way that the root of all the vast natural universe, lies in a living, conscious spirit who wills and fashions and knows all things. That belief changes for us the whole face of nature, and instead of a chilly impersonal world of forces to which no special appeal can be made, and in which matter is supreme, we have in the world the home of the Father.

The Created.

God is the Creator. The world and all that is there is the creation of this Creator, God. In this simple story, so compactly written, we have the story of creation as an orderly, purposeful process. In his infinite wisdom and love God does not bring successive orders of life on the planet until ample preparation has been made for them—the sea and then the fishes, the earth and then the land animals, and when everything was prepared, then man. Some folks insist that the whole thing was done in six solar days, in six days of twenty-four hours each. Others say it was done in long, infinitely long periods of time, geologic days, as it were. Let every man be fully persuaded in his own mind as to the interpretation of the facts. But let him recognize the facts. Here is a vast, sturdy, substantial universe, with all its rich resources already discovered and still to be discovered, and here is a universe alive and teeming with life. Account for these facts as you will, they are facts. It takes a lot of faith and it leaves a lot of problems unsolved to believe that it was all done by God. But it takes a lot more faith and leaves a lot more problems unsolved to believe that it was done without God. And as Dr. Faunce, of Brown University, once said, "It is better to believe that the world was created in six solar days than to doubt whether it was created at all." After all the Psalmist was not a simple, unsophisticated soul when he exclaimed "How marvelous are thy works, O Lord; in wisdom hast thou created them all."

The Crown of Creation.

"And God created man in his own image, in the image of God created he him; male and female created he them." It was a pretty good universe before man came. Sea and land, sun and moon and stars, streams and trees and flowers, and all living creatures. But it was inanimate and dumb creation. There was nothing in it that could have fellowship with the Creator. There was nothing in it that could read meaning or discover meaning into it. And God crowned His creation with man. He too was created by God. He is fearfully and wonderfully made. He is made in the image, in the likeness of God, that is he has the capacity to think and to feel and to will. He has within his nature the intellectual, the ethical, and the religious powers and capacities which make possible the revelation of God to man and the communion of man with God. Shakespeare put it thus in his inimitable way: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action, how like an angel! in apprehension how like a god! the beauty of the world." The Bible simply says that God formed man out of the dust of the earth and breathed into him His Spirit and man became a living soul or spirit.

It makes a difference, a world of difference what one believes about this crucial fact. Life can have an adequate meaning and an adequate goal only as one believes that he is a child of God, made in the image of God, capable of fellowship and communion with God, destined for eternal life with God. That gives dignity and meaning and beauty and power to life.

And It Was Good.

"And God saw everything that he had made, and behold it was very good'." Sometimes we think that this old universe is not a very good universe. We think that if we had had anything to do with making it we could have vastly improved it. But after all it is a good earth and a good universe. It is the best possible universe for the purpose for which God designed it. It has within it all the factors and forces that are needed to produce men of character. The universe is not an end in itself, it is a means to an end. It is the school of life, the training ground for character. Looked at from every angle, it is after all a good universe. God himself puts His stamp of approval on it.

And It Is Finished.

In one sense it is an unfinished universe. To be sure man cannot introduce any new element into it. But man is a worker together with God in the creative processes of life.

In the poorest cottage are books, is one Book, wherein for several thousand of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him.—*Carlyle.*

OVERCOMING PHYSICAL HANDICAPS.

(Continued from page 3.)

pletest faith there are people who suffer. Reports from the battlefield through medical sources, tell us that disease has been kept lowest in the history of war. This was due to the knowledge and use of scientific methods. Yet all were not saved from the torture of disease.

In the face of the hard, cold, unadorned facts of life what are we to do to make existence bearable? You must have some heartening philosophy to *live by and what is better than the Christian philosophy?* The Christian philosophy recognizes *a cross* at the bottom of every *moral value.* It was Jesus who said, "Except a many deny himself and take up his cross and follow me, he is *not worthy* of me." Jesus set the example. He was made perfect through suffering (Heb. 2:10) and at the end He said, "Not My will but Thine be done." (Matt. 26: 39; Luke 22:42.) St. Paul comforted his harrassed friends in Rome by reminding thhem that "If *we suffor* with Him we shall also *reign with Him.*" Probably no Christian suffered more than Paul. He was beaten, stoned and shipwrecked. He suffered hunger, thirst and sickness (2 Cor. 4:17). One cannot hope to escape trouble and even when he *does his best* to keep well and strong, accidents happen and sickness comes. Some people try every means to be healed but never are. They must learn to bear their handicap and be strong. Though the outward man perish yet the inward man may be renewed day by day. (2 Cor. 4:16.)

We finally come to the place in our thought where we can see that physical handicaps may often be overcome by a brave and cheerful spirit. Emerson says that when nature adds difficulties she also adds brains. This, of course, means nothing more than the mastery of difficulties by *thinking* and *willing.* Adversity is often the prosperity of great *souls.* Spurgeon once said, "Many men owe the grandeur of their lives to their tremendous difficulties." This truth is graphically expressed in these words, *"kites rise against, not with, the wind."*

In Miss Barton's book (cited before) there is a paragraph that is reassuring. She says: "Thus, it has seemed to me from my experience, and from that of my people, that whether we attain to complete wholeness again or not through our reeducation, if we are born again out of disaster with a faith where there was none before, or if the faith we had before is somehow strengthened, then life will be not only bearable, but meaningful, an experience which will expand for the rest of our days in beauty and richness."

I wonder if you all know how that famous editor and author, William E. Henley, came to write that strong and vigorous affirmation, "I am Captain of My Soul." He had been, and was, desperately sick with an infected foot. He went to the famous Lister's Hospital for treatment. It was not known that he would recover and it was there while he was so ill that he wrote his poem.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeoning of chance
My head is bloody but unbowed.

It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul.

Mr. Henley was, at the time he wrote those words, in mortal pain, but his *spirit* was triumphant and he willed to live and with Lister's methods, finally recovered. This poem has been read and sung thousands of times and has given courage to innumerable souls. However, the spirit of this poem is not quite the attitude of Jesus. In the Garden of Gethsemane name *He* prayed that the bitter cup might pass from Him, but *if that could not be,* THEN "Thy will be done." That was a spiritual resignation, and *this has been the Christian attitude toward incurable difficulties and drastic situations.* Every power and every energy, every particle of wisdom and skill, all methods of every description having been used to remove the trouble, and everything failing *the soul turns to the All-wise and Loving Father* saying, *Into Thy hands I commend my body and my spirit.* Perfect trust in the wisdom and goodness of God serves as a protection from despair and furnishes a real source of comfort and sometimes works at least a partial cure. Perfect faith casts out *fear* and when *fear* has gone *hope* comes in and life, though painful, *takes on some semblance of calmness.*

There is a beautiful and rousing church hymn that we sometimes sing that carries an inspiring thought. It was written by Reginald Heber and begins, "The Son of God goes forth to war" (war against evil). The phrases that apply here are these,

The question:

* * * Who follows in His train?

The answer:

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

In conclusion the hymn breathes a prayer for us all—

They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train.

WAKEFIELD LETTER.

(Continued from page 6.)

in which I was connected with the Sunday School Convention it was a Department of the Conference organization. The annual meetings usually covered two, and sometimes three days. Various phases of Sunday School work were assigned to speakers, and quite often speakers from the State Convention were on our programs. We do not now seem to be giving that department of work sufficient consideration, as from the Sunday School we look for our future church membership increase. If we fail in that then we utterly fail.

That reminds me of an experience of a few weeks ago. Fifty-six years ago, when I was living at Waverly, I was invited to the home of the late Edwin White, who with his family were devout Christian workers in the church. The occasion to which I was called was the celebration of the 12th birthday of his little son "Bennie." On behalf of his mother we presented him, as a birthday gift, a beautiful Bible. Fifty-six years have passed since and a few weeks ago I was called to the home of little Bennie, where his granddaughter, little Miss Marceil Harris, was celebrating her 12th birthday, and had the pleasure of presenting her for her grandfather, the same Bible. Little "Bennie" is now our friend, B. E. White, Superintendent of the Waverly Sunday School for a number of years and for more than twenty years Mayor of Waverly. The Bible has left its imprint and wonderful influence. The Bible in the *home* and in the hands of *childhood* will do much to help rebuild our torn old world. The Bible in your home, and the *Sunday School,* if you please.

MURDOCK W. BUTLER.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Those who visit the Christian Orphanage from time to time, and especially those who visit for the first time, often say to me: "You have a beautiful plant here. I had no idea that the Convention had such a splendid orphanage plant."

What do we have here at the orphanage plant?

We have three splendid brick buildings, all in a fine state of repair. We have a home in which the orphanage farmer lives. We have a modern dairy barn and milk shed with electric milker with four units, and a milk house equipped with a chilling machine and chilling box that will hold ten five gallon cans of milk at one time. We have a boiler to heat water. We have fifty head of cattle, Holsteins and Gurnseys. We milk thirty head. We have a hog lot with eighteen hogs for killers this fall to make our own meat.

We have a machinery shed to house our farm machinery. It contains three tractors, one combine, one baler (pick-up), a power mower, cultivator, plows, wagon, two trucks, threshing machine we use in shelling and cleaning corn, grain drills, etc.

We have a wheat grainery that holds a thousand bushels of wheat. We have a corn crib that will hold a thousand bushels of corn. We have two hundred and fifty-six acres of land, two hundred acres of which is under cultivation. We produce everything except cotton and tobacco.

When the writer was elected Superintendent, we had one brick building, housing forty children; 132 acres of land not half in cultivation.

We have bought small tracts of land offered to us as it came on the market from time to time, until we now have a farm in a high state of cultivation. The greater part of the land bought has been donated by friends. We now have a plant valued at $217,677.61, as of January 1, 1945. We can easily care for one hundred children at a time.

In our vision in the beginning of our administration we could see three beautiful buildings for children and a little chapel where we could gather all the little children together in one group and teach them about the Master. All of this has been accomplished except the Little Chapel. We hope and pray that it can be built in the near future.

The Board of Trustees, under the leadership of the late Mr. W. K. Holt as chairman for a number of years until his death, then under Mr. J. M. Darden, until his death, and now under the leadership of Mr. Vitus R. Holt as chairman, the work has gone forth all of these years. The board has always been composed of splendid Christian men and women. During all of these years the board has worked together in peace and harmony. Through their splendid judgment and ability to foresee the future and plan for it, fine things have been accomplished.

These people have given of their time through the years for the sake of the little children. They have been cautious and have always gone on a cash basis—"Pay as you go" has been their policy. Therefore, today the Church has a plant that it can be justly proud of and one which is clear of debt and has money in the bank to pay its bills at the end of the month.

All this has not just happened. It has taken work and more work and sacrifice mixed with work to bring things to pass. We have the plant, we have the children. Let us all open our hearts and support it. It is our Institution.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 21, 1945.

Amount brought forward		$5,206.52
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Bethel	$13.85	
Catawba Springs	25.50	
Liberty (Vance)	11.63	
Pleasant Union	20.00	
		$ 70.98
Eastern Va. Conference:		
Eure	$ 7.66	
		7.66
N. C. and Va. Conference:		
Asheville	$ 28.00	
		28.00
Western N. C. Conference:		
Ether	$ 2.63	
Pleasant Hill	49.00	
Pleasant Ridge	6.56	
Ramseur	29.52	
		87.71
Va. Valley Conference:		
Antioch	$ 10.00	
Mayland	3.00	
New Hope	3.59	
		16.59
Total for the week.....		$ 210.94
Total for the year.....		$5,417.46

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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Church .....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond 21, Va., **not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.**

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

OUR TREATMENT OF PRISONERS OF WAR.

(Continued from page 2.)

"We are the leading Christian nation in the world. We shall be the victors in this war. If we are going to repudiate our international obligations, why waste time and worry over Dumbarton Oaks and the San Francisco Conference?"

The Geneva Convention, adhered to by the War Department, is *law*. It was signed by the several powers on July 27, 1929, was ratified by the Senate of the United States on January 7, 1932, signed by the President on January 16, 1932, deposited with the government of Switzerland on February 4, 1932, and proclaimed to the world by the President of the United States on August 4, 1932. That Convention was ratified and ploclaimed in accordance with the provisions of the Constitution oif the United States.

Article 6 of the Constitution provides that "This Constitution and the laws of the United States which shall be made in pursuance thereof and *all treaties made,* or which shall, be made under the authority of the United States, shall be *the supreme law of the land . . .*" The treaty has not been renounced. Hence the War Department has no recourse but to follow its dictates.

"National honor is national property of the highest value," James Monroe emphasized in his first inaugural address on March 4, 1817. The United States,—to protect its honor and to rid the world of a system of government that attempted to abolish Divine worship; that persecuted the Jew and the Christian; that fell to the base depths of Buchenwald and Dachau; that regarded treaties, in the words of its former leader "as mere scraps of paper" and in the acts of its present leader was responsible for Rotterdam, Warsaw and Lidice,—declared war upon Germany. We implore God for guidance in bringing the disease that infested the world to an end and continue to implore His blessing in seeking a just and durable peace.

The United States, Chaplain Miller declared, has a sacred obligation to abide by the treaties it makes. We know from the Bible and ancient history, that, until very recently, prisoners of war had no rights. In the 20th Chapter of Deuteronomy, the massacre of the male members of certain tribes and the utter destruction of the Canaanites and other tribes was sanctioned. There has been a gradual change throughout the history of the world regarding treatment of prisoners taken in battle. The result of Christian teachings and enlightened opinion, this change culminated in the Geneva Convention which declares "Prisoners of war have the right to have their honor and their person respected."

Disregarding moral issues, retaliation would be most unfortunate, Captain Miller stated. "Retaliation calls for counter-retaliation and that in turn would result in further retaliation—a vicious circle of revenge," he said. "Once started, it can only end in a contest of brutality and killing. The price of our revenge would be additional suffering and death for our men in Germany."

FOR THE CHILDREN.

(Continued from page 11.)

taking a new book from the table. "Isn't this pretty?" Jack had found a paper weight and was trying to carry it to his mother.

"Children, children! How often have I told you not to touch other people's things? Put that book right down, Jan—and Jack, let that paper weight alone."

The children obeyed sulkily. In a minute or two, however, they found other things they wanted to see and they could not resist handling them. After they had gone, John and Bettie came back from Aunt Helen's with the information that the dish had cost one dollar. So fifty cents was counted out of John's bank and fifty cents out of Bettie's, and their mother went with them to buy a new dish.

After they had gone happily out to play, Aunt Helen said, "Mary, I used to think you were too severe with your John and Bettie, but when I compare your children with others, I think you are a wonderful mother."

"Thank you, Helen," said Mrs. Harvey. "Fred and I decided when the children came that we wanted them to be welcome guests in the homes of our friends. It is not the fault of children when they are unpopular; it is the fault of their parents."

Few people are without trouble or sorrow of some kind. Please remember that your minister is as near to you as your telephone and you can go to him in confidence at any time. Have no more hesitation in calling for him to visit you when you are in trouble, than in calling the physician when you are ill. He is not very wise, but God is, and perhaps he can help you get God's help, God's guidance and peace.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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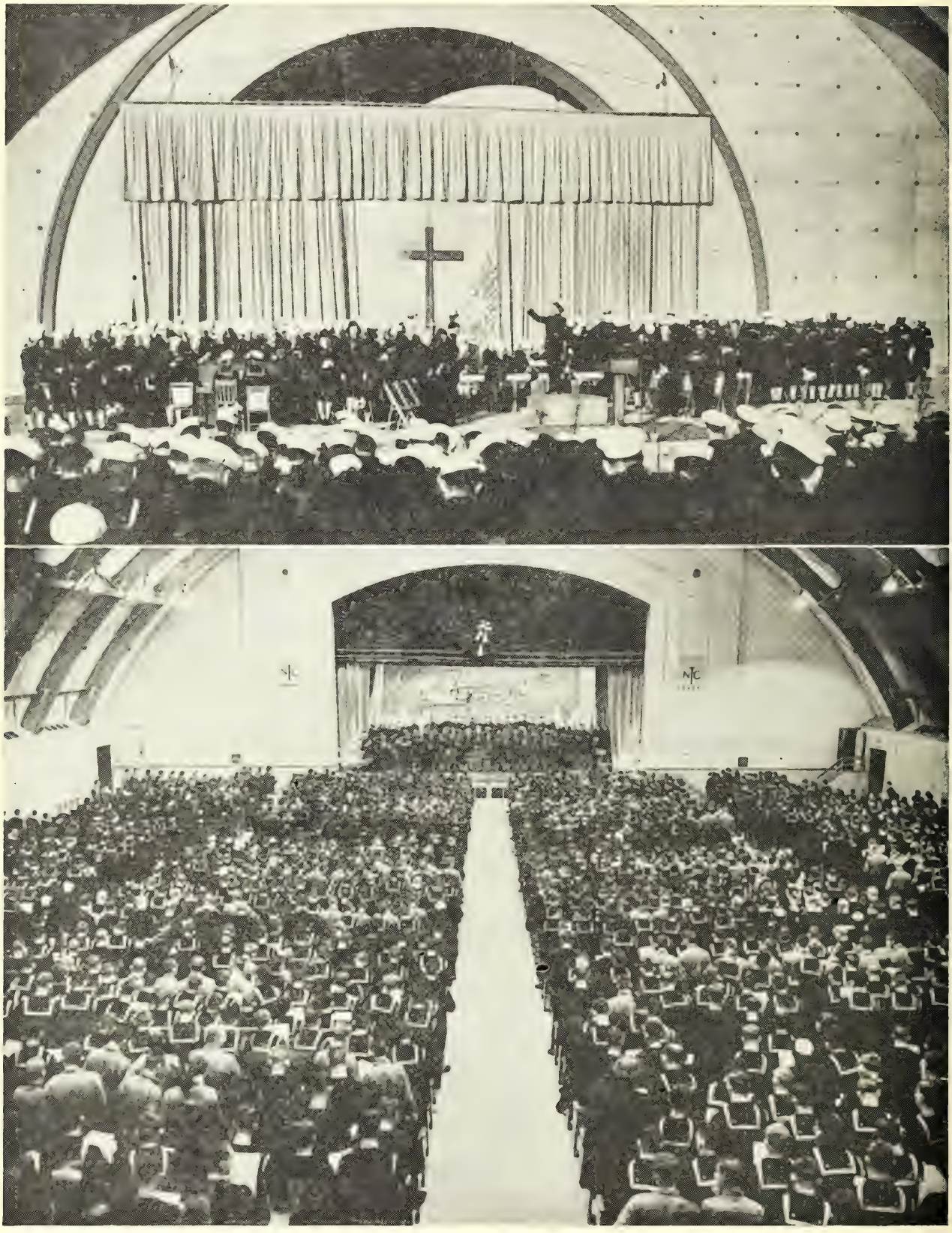
SCENES AT NAVAL TRAINING CENTER, BAINBRIDGE, MARYLAND.



Easter Sunrise Service, 1945—A Close-up View of the Orchestra, Choir and Congregation. 13,000 Were Present—Chaplain W. W. Elder in Charge.

Christmas Eve Midnight Service at Camp Bainbridge. 2,400 Present—Chaplain W. W. Elder in Charge.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JUNE 28, 1945. NUMBER 26.

Elon College Library 3X

Forgetting God in the Summer

I forgot my Lord in the summer time,
Just the time I was needed most;
I was not away, but on each Lord's day
I just failed to be at my post.

I forgot my church in the summer time,
As I lazily lay in bed.
While the faithful few had my work to do,
I was spiritually dead.

I forgot my dues in the summer time,
When He needed them most of all;
While my cash I spent, I was pleasure bent,
Just off duty for God till fall.

I forgot my class in the summer time,
But the devil did not forget;
Working day and night, he kept up the fight,
He's a go-getter, you can bet.

I forgot my soul in the summer time,
Got along without spiritual food;
While my Lord on high sent me blessings, I
Showed Him naught but ingratitude.

If my Lord should come in the summer time,
When from duty to God I'm free;
Wonder what I'll do when my life is through,
If by chance, He should forget me.

—Joseph E. Harvey.

NEWS AND VIEWS

President L. E. Smith was in Richmond on business last week. He was accompanied by Mrs. Smith.

Victory Bonds will bring the boys home sooner. Have you bought all of them that you could?

The Mission Period ends this with the month of June, and happy is the church that has finished raising its conference apportionment for Missions.

The editor and Mrs. House are at Franklinton, N. C., this week, where Mr. House is acting as dean of the Summer Conference and Mrs. House is teaching a mission study course.

PLEASANT HILL.

On Sunday, June 3, 1945, all day services were held at Pleasant Hill Congregational Christian Church, in Alamance County.

Immediately after Sunday School, the Children's Day Program was directed by Mesdames T. G. Andrews, A. T. Ashley, and Miss Elsie Ashley.

At 11:45 a memorial service was held in honor of William Teague, Otho Stout, and Floyd Wicker, boys from Pleasant Hill community, who have given their lives in service for their country. Rev. Weldon T. Madren, our pastor, conducted the service. Special singing was given by members of the choir.

Lunch was served picnic style in the church grove, and a social hour was enjoyed by all.

At the afternoon session special singing was given, and Rev. Donald Durham, of Burlington, delivered an inspirational sermon.

Mrs. B. D. Hargis,
Church Reporter.

ANNUAL HOME-COMING AT TIMBER RIDGE.

The Annual Home-coming and Memorial Service of Timber Ridge Congregational Christian Church in the Virginia Valley, was held on Sunday, June 17.

The services began with Sunday school at 10:30, under the direction of Superintendent E. O. Seldon. The morning worship service was at 11:30, starting with a welcome address by Mr. Vernon Whitacre, chairman of the committee on arrangements.

R. A. Larrick, president of the Virginia Valley Central Conference was present and addressed the congregation. The annual sermon was given by the pastor, Rev. Roy D. Coulter.

A special memorial service was held in the cemetery, Rev. C. R. Sine delivering the memorial address.

Luncheon was served in the church grove during the noon hour, followed by the afternoon services at 2:30. The afternoon address was delivered by Dr. Frederick Taylor Wilson, nationally known author and lecturer, and the benediction was pronounced by the pastor.

FEDERAL COUNCIL PROMOTES EVANGELISM.

A marked expansion in the evangelistic program of the Federal Council of the Churches of Christ in America is evidenced by the addition of three new staff members of the Department of Evangelism and a renewed emphasis on its program of lay evangelism.

The election of the Rev. Harold H. McConnell as Field Secretary of the Department of Evangelism was announced by Dr. Jesse M. Bader, Executive Secretary of the Department. Dr. McConnell, minister of the Second United Presbyterian Church of Wilkinsburg, Pennsylvania, for the last thirteen years, will have as his primary responsibility the development of lay evangelism.

The other new members recently elected to the Department's staff are Rev. Phillips Prentice Moulton, and the Rev. Harry C. Munro, of Chicago, who will serve as director of the National Christian Teaching Mission, under the auspices of the Department of Evangelism and the International Council of Religious Education.

Dr. McConnell will work with the Secretaries of Evangelism of the various denominations on plans for a special lay evangelism campaign during 1946. He will also help to set up a series of one-day conferences in fifty cities throughout the nation from December 3 to 7. The purpose of these conferences is to enlist the interest of the local ministers in the plans for 1946.

As Secretary of a Campus Committee composed of representatives of the Department of Evangelism and the United Student Christian Council, Mr. Moulton will plan for and direct missions on approximately 30 college campuses during the next academic year. Many chaplains, as well as church leaders from abroad, will be on the team of speakers.

NOTED PREACHER TO DUKE SCHOOL.

Professor James T. Cleland, Professor of Bible at Amherst College for the past ten years, has been elected Professor of Homiletics in the Duke University Divinity School.

A native of Scotland, where he received both the M. A. and B. D. degrees from Glasgow University, Professor Cleland served in several Scottish churches before coming to this country for further study. He received the degree of Master of Theology from Union Theological Seminary.

Among the most popular teachers at Amherst where his courses have been elected by large numbers of students, Professor Cleland, trained in the Scottish tradition of preaching, has been in great demand throughout the East as a preacher, especially for university and college occasions.

At the same time of Professor Cleland's election, the Duke trustees on the recommendation of Dean Harvie Branscomb, have elected three other members to the Duke Divinity School faculty.

Strengthening the Department of Homiletics, along with Professor Cleland's election, is the election of John J. Rudin to instructorship of Public Speaking. He will devote all his time to working with divinity school students. Mr. Rudin, a graduate of Willamette University and Asbury Theological Seminary and Boston University, with the degrees of A. B., B. D., and Th. M., is completing work for the Ph. D. degree at Northwestern University.

Dr. Robert E. Cushman, chairman of the Department of Religion at University of Oregon, was elected Associate Professor of Systematic Theology, taking the place of Dr. Albert Cutler, who will teach at Yale. Dr. Cushman received the A. B. degree from Wesleyan University and the B. D. and Ph. D. degrees from Yale University. He taught at Yale one year before going to Oregon. He is the son of Bishop Ralph S. Cushman.

Dr. Franklin W. Young, who received the Ph. D. degree from Duke during the recent commencement, was elected instructor in the Department of Biblical Literature. He received the A. B. degree from Dartmouth and B. D., from Crozer.

IMPRESSIONS OF CONFERENCE OF AMERICAN BOARD RECRUITS.

A very rare and interesting experience was ours last week to be among the 17 American Board recruits preparing to go to the mission field. The day we arrived in Boston brought also several missionaries recently returned from the Santa Tomas internment camp in the Philippines. We heard the reports they gave to the American Board. All had lost much weight because of the acute food shortage, but with a true Christian spirit, there was no bitterness even toward their captors. Frank Carey, formerly of Japan, told us it was the first time he knew from personal experience that hunger could tempt a man to steal. As long as a person has plenty of food, acquiring food by stealth presents no temptation to him, but let a man have a continual gnawing in the pit of his empty stomach, and the temptation to steal is a very real thing, one he overcame with difficulty.

The majority of the missionaries were treated fairly well, and some of the Japanese Christians took risks themselves to help their fellow Christians. A Christian Filipino woman doctor, fifty years of age, kept her hospital running for two years under the most trying conditions, treating all kinds of people, including many Americans from the camp.

Speaking of the Phillippine churches, Walter Tong said that even though the churches have been demolished, the Church still lives in the hearts of the people. One Filipino pastor risked his life many times to come to the camp to bring food and supplies to the Americans. The members of one Christian Philippine church finally secured permission to come into camp at Christmas to sing carols to the weary and discouraged internees. All of the returned missionaries seem to be anxious to get back again to the field (as soon as health and transportation will permit).

Each day of the conference was filled with interesting suggestions and helps designed to aid in our future work. The American Board is a complex but thoroughly efficient working organization. One of the most interesting mornings was spent with Harvey Meekin, who explained how furniture, supplies and equipment were sent overseas. He escorted us through a large packing and shipping room, where overseas shipments were being prepared. Anything going to the tropics must have special treatment. Dr. Mark Ward advised us the medical precautions we needed to take and the first aid equipment considered essential on the field. Health is an important factor in the work we are called to do.

We had sessions also on Visual Education Projects (James Walter) and the Missions Council (Dr. Stauffacher). The treasurer gave us specific instructions which will be important later on. We were advised on the importance of working congenially with missionary colleagues, and our attitudes toward native leaders and workers. We spent some time in discussing our attitudes and response toward foreign governments (many of whom are hostile to Christian work). "One of the acid tests of a missionary is his attitude and treatment of servants," said Darley Downs, formerly of Tokyo. "If you can't get the members of your own household to love and respect you, you can hardly win others to the Christian life."

One of the results of the conference was definite plans for us for next year. We will enter the Yale language school in November to take the speeded-up language course—8 hours a day we will study Chinese. We'll eat Chinese, sleep Chinese and dream Chinese. Recent tests by the U. S. Army show this to be the most effective way of acquiring that difficult language. After eight months of this, we will be given courses in Chinese History, the Religions of China, Chinese politics and economics, and other cultural subjects. These will help us to understand how this great people views the world, and we can hope to appreciate and understand them only when we know something of their long cultural heritage. We must share with them the best that we have, and in turn, discover what they have to share with us. So, for the next two years—a period of intensive study will be ours.

The final session of the conference was a service of dedication at which each recruit gave in a few words his hopes and plans. Returned missionaries from the Near East, China, Africa and India accepted us into the great fellowship of workers for Christ's Kingdom throughout the world. We shared the Lord's Supper together. It was a thrilling experience, one we can never forget.

It is a real joy for us to anticipate the support of the Southern Convention in the years to come. Already gifts have been made by Col. J. E. West, and Mr. Caleb West, and the Winston-Salem Church. After speaking to the Burton's Grove Church the other evening, they took up an offering which is marked for Shaowu. In the years ahead, as we return to the Southern Convention, from time to time, we hope to be able to tell you of the work God has done through us and through the gifts you have so generously given to the cause of Christian missions.

Every church in the Southern Convention can have a specific share in the support of our work. Then we will be your own individual missionaries. All such gifts to the Shaowu Mission will count on the regular Foreign Mission apportionment of your church. To the churches who elect to designate funds for our support, we will report regularly about the progress made in Shaowu, and we will visit you on our furloughs every seven years. I sincerely hope many of our churches will stand behind us in this way. Have your pastor or church treasurer write Dr. F. C. Lester or Dr. Hardcastle how much of our budget you plan to give. Knowing that the people and the churches of the Southern Convention are behind us will give us inspiration and courage in the difficult work which is to be ours—preaching the Gospel of Christ in the uttermost parts of the earth.

RICHARD L. JACKSON.

NOTE.—The pamphlet "Adopting a Project," outlines the relation of a congregation to the missionary family. It can be secured from the Southern Convention office at Elon College, or from the American Board office, 14 Beacon Street, Boston, Mass.

SUGGESTIONS TO PREACHERS.

Preachers of the gospel need to cultivate the habit of reading the Bible daily. It matters not how often they have read a chapter, they can always learn something by reading it again. David Lipscomb said that he had read the Bible for near seventy-five years daily and had taught classes in the Bible for many years, but that he never read a verse or chapter that he did not learn something from it. The gospel preacher who thinks that he knows enough of the Bible is doomed to destruction as a gospel teacher.

It would be well for the preacher to make clippings of sentences and paragraphs that he has read. The material that is gleaned from reading will help the preacher to keep

(Continued on page 14.)

CURRENT CONTRIBUTORS.

We are indebted to a young Washington newspaperman, Glenn D. Everett, for the sane views of Senator Elbert Thomas, on the punishment of war criminals under established international law. Mr. Everett is a member of the Washington staff of a national magazine, a member of the Congregational Christian Church, and is closely associated with the work of the Combined Peace Board in Washington and of our own Committee on Legislation of the Council for Social Action. He uses his spare time to write articles for religious magazines.

Elbert D. Thomas, senior United States Senator from Utah, chairman of the Senate Committee on Military Affairs and that chamber's leading authority on international law, has recently returned from Germany. He comes from a religious background, having spent six years (1907-13) as a missionary to Japan. Following his return to this country, he was Professor of Oriental Civilization at the University of Southern California, from which institution he receved a Ph. D. degree in political science. Later he was chairman of the Department of Political Science at the University of Utah, the position he held when elected to the Senate in 1932. In addition to his long residence in Japan, he visited Germany in 1934 to study under the Oberlander Award and visited that country again in 1936 and 1937 when in Europe as a member of the Interparliamentary Union delegation. He is vice-president of the American Association of International Law. Senator Thomas is urgently concerned by the churches' attitude toward the punishment of war criminals. He believes it extremely dangerous to world society that men of the depravity of those who conducted the torture camps should be permitted to go scot free simply because they claim to have been "instruments of a state." His clear analysis of this difficult but inescapable problem will give light to many who sat in darkness.

HITLER'S MERCY DEATH.

The reports of Hitler's death are, to use the familiar phrase, "greatly exaggerated." Varied and contradictory reports have appeared. We may agree that, regardless of the method, his was a "mercy death." The earlier report that Hitler's personal physician gave him a "mercy" needle has now been supplemented by a United Press report as follows: "Adolf Hitler, and Eva Braun, his mistress, shot themselves dead with pistols in the Berlin Chancellery underground shelter April 30, two days after they were married, and their gasoline-soaked bodies were burned the next night. . . . Shortly before Hitler and his mistress-bride shot themselves, he ordered their bodies burned so their remains would not fall into Russian hands." Note the irony of the fact that they who had flaunted every law of human decency, married at the eleventh hour in order to give their children a legal name.

Even death by shooting was a mercy death for one who was so largely responsible for unprecedented killing. Eva Braun was described as "not too bright," a woman whose claim for distinction rested on three counts: She taught Hitler to wear silk underwear, had her way by surpassing him in temper tantrums, and changed her status from mistress to wife two days before the suicide pact. The mercy death would have been more merciful to the world had it come earlier.

R. L. H.

BOXES BY THE ROAD.

All over a vast, sprawling nation they stand—in the pinelands and upland hills of the South, along the straight level roads of the Midwest, on the lonely roads of the prairies, where farm homes are far apart, and beside the roads that wind among the villages and over the hill brows of the Northeast. The RFD boxes are one of the links that bind the nation together.

They may sit on weather-grayed, splintered posts; some are squeezed into tight-fittting tree crotches; some are braced on stone walls; others are nailed to flat-topped stumps of trees. Usually they are the traditional type of round-roofed metal box with a small red flag to tell the rural free delivery man a letter or package is within for him to start on its journey.

On countless farm and back roads, the RFD man's arrival is a bright spot of the day. He is much more than the representative of Uncle Sam. He brings news from the neighbors and from the village; he delivers messages along the route. In these tense days, many a family waits eagerly for the letter it knows is coming from a far spot of the world. And thousands of lads far away doing their duty for the country they love will receive a letter—a letter that began its long journey in a humble RFD box beside a country road. Plain and unpretentious, they stand through the cycle of seasons. Blizzards and rains beat against them. But the mail goes through. The RFD boxes are part of the pulse of a people. They bring happiness and rejoicing, sorrow and tribulation. They help do the work of the nation. The simple, everyday boxes are part of our country's living.—Editorial Richmond Times-Dispatch.

CPS GUINEA PIGS.

For science and humanity, conscientious objectors have been performing their wartime service to the nation by serving as voluntary "human guinea pigs" in a series of medical experiments. Assigned to Civilian Public Service for the duration of the war, more than 500 of these men to date have offered themselves as subjects in experiments with jaundice, pneumonia, influenza, and other diseases as one aspect of their "work of national importance," required of them by law. Their life as guinea pigs is rarely spectacular but often uncomfortable and sometimes hazardous.

Punishment of War Criminals Under International Law

By Senator Elbert D. Thomas,
As Told to Glenn Everett.

The end of the war in Europe has moved the discussion of the punishment of war criminals from the realm of the academic to a stage which demands immediate practical action. Completion of the occupation of Germany has revealed in full horror to the world some of the worst crimes that have ever been committed by members of the human race.

Between April 22 and May 9, I traveled through western and central Germany as a member of a party of six senators and six representatives who were invited by General Eisenhower to inspect the concentration camps that had been uncovered and to document for the American people and the world for all time the truth of the evidence which our forces found there. We visited areas being liberated by our flying columns during those last two weeks of German warfare and at one time, at Dachau, were just two days behind the retreating Germans.

We saw the barracks, the work places, the physical facilities for torture, degradation, and execution. We saw the victims, both dead and alive, of the atrocities practiced at the camps. We saw the process of murder by starvation while it was still going on. We saw the indescribable filth before it was cleaned up, and sickened with nausea at the stench, and we saw a number of the pitiful victims of this liquidation process actually die.

At Buchenwald we examined the barracks buildings, each measuring only 42 by 23 feet, 10 feet high, into which an amazing total of 38 stacks of triple-decked bunks had been crowded. Each bunk measured 30 by 72 inches, with a 24-inch aisle at one side. Into these human pens the incredible number of 250 persons were crowded each night. That allowed just 40 cubic feet of space per capita, when our own Army manual prescribes 600 cubic feet as an absolute minimum for health and decency. Disease spread like wildfire in these barrack pens, while vermin, rodents, and filth infested them. Each morning the ill and dying were taken to the "hospital" where they lay on cold, bare floors without medical aid until dead or recovered. When the number of dead bodies arriving at the camp crematory ovens failed to meet the camp's daily death quota, selected groups of "undesirable" prisoners were sent into the strangling room for slaughter. We personally handled the still freshly blood-stained wooden mallet used to stun victims who struggled against the garroting, and counted the decaying bodies left there when the coal supply of the crematory became exhausted just before the Americans overran the camp.

This is just a sample of the irrefutable evidence of Nazi criminality which we encountered and which we have reported to the Congress and to the public.

If it is wrong to punish the evildoer, then it is wrong to punish the war criminals who were responsible for these acts. But throughout the range of society's though on law and punishment, it has always been accepted that the wrongdoer is responsible for his act, and that his punishment by the society he has wronged follows as a just consequence.

It is possible to punish these criminals under international law, and it is, in my opinion, in keeping with justice that we do so. I have always contended that our reason for being in this war was that this conflict, on our part, was a war against wickedness. We can find in the acts of these war criminals, the cause which would inevitably have led the American people to war. Regardless of the time or method of our entry into the conflict, we could not have lived permanently at peace with the forces represented by Germany, Italy and Japan. Everything we believe in—just trials, protection of minorities, freedom of conscience, freedom of thought, freedom of religion, every principle we try to maintain under our Consetitution, our Bill of Rights, and our way of life—was deliberately violated by the governments of those nations. To win victory over them and then not to punish them for the wickedness which we fought against would be incomprehensible.

What we must do, however, is make certain that we are punishing the real criminals who are responsible for the wicked acts, and that the trials are conducted in such a way that civil justice will prevail rather than primeval vengeance. We must be careful that a spirit of vengeance is not allowed to direct the actions of those who are to conduct the trials and set the punishments. The trials are too important both to the present and to future world generations to be mishandled.

Under what laws shall war criminals be tried? It may in a sense be said that there is no international law which gives representatives of a group of nations authority to punish evildoers who have wronged the rights of persons or nations. Heretofore, the acts of individual persons during wars have been generally fused with the concept of "the act of the whole state." With the coming of peace both sides have usually let punishment rest on the theory that each side has brought hurt to the other. But this time something different has occurred.

First, it should be remembered that the great majority of all nations took a stand against the use of war as a means of settling international differences. This agreement was honestly entered into and has undeniably represented the view of the community of nations. Second, it should be remembered that the states of Germany, Italy, and Japan had, at the outbreak of their respective aggressions, fallen under the doctrine of the "single will." Each had fallen under a specific authoritarian dictatorship. There was one man or group of men who were solely responsible for the actions of that state when it broke international law. The same line of responsibility can be traced to the "single will" for all of the acts which subsequently occurred.

Mussolini destroyed every political person in Italy. I was in German in 1934 when Hitler, in his bloody purge, started a similar process in that nation. These evil-intending leaders were thereafter solely responsible for the actions of their states. Consequently, it is my opinion that the leaders of those states have unquestionably been criminals against society within the meaning of established international law.

The concentration camps which we visited in Germany had all been established before the war. Notorious Dachau was already in operation in 1934. I heard renewed reports of atrocities which were being committed in these horror camps during my visits to Germany in 1936 and 1937. The Nazi gangsters filled these camps first with citizens of their own nation, men who dared to stand out against them or protest the violations of international law and of the rights of the people of the world which these rulers were then plotting. When

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CONTRIBUTIONS

SUFFOLK LETTER.

The Berea, Nansemond, church has lost a very faithful member by the death of Deacon A. S. Hargroves. Mr. Hargroves was a grandson of the late Col. Alex. Savage, who was also a deacon and prominent member of Berea church. He was a native of Driver, Va., and lived there until he accepted a position at the State Farm in Goochland County, Va.

While a resident of the Driver community, where he was engaged, for several years in farming, he was elected to the office of deacon in Berea Church. He was for several years associated with the Nansemond County School Board, and rendered faithful service in other ways to his native county. Soon after accepting a position with the state at the State Farm, he was elected assistant superintendent of that institution. He was very efficient and won the admiration of his superior officers.

About three years ago he became a patient in a Richmond hospital for a serious operation for a throat ailment. The operation was partially successful and for a few months he was able to resume his work. But a return of a diseased condition made it necessary for him to have a long period of rest. Medical skill could not stay the ravages and he died on February 21st. The funeral service was conducted in Berea Church on February 23, 1945, and his body was buried in Cedar Hill Cemetery, Suffolk, Va.

He is survived by hs wife, Mrs. Luciphene Everett Hargroves; four sons, A. S. Hargroves, Jr., of Portsmouth, Va.; James Everett Hargroves, of Richmond, Va.; A. Jennings Hargroves, U. S. A., now stationed at Trinidad; and Major Luther J. Hargroves, U. S. A. A. C., stationed at Miami, Fla.; one brother, Andrew W. Hargroves, of Portsmouth, Va., and two sisters, Mrs. J. D. Gregory, of Roanoke, Va., and Mrs. Lelia H. Carr, of Maplewood, N. J., and three grandchildren.

He was familiarly known as "Captain Jack." He had a fine, friendly personality. Courteous and kind in his manner, he made friends wherever he lived. He was devoted to his friends and neighbors. One of the regrets of the years he spent in an official capacity at the State Farm, was his absence from the church of his youth. He loved Berea Church and had planned to return to his former home at Driver, in the fall of 1945, and have the privilege of attending his beloved church for the remaining days of his life. He requested that his funeral be conducted in Berea Church.

For the pastor who officiated at his marriage and had the privilege of many happy hours of fellowship with him and his family, it was a heart testing experience to conduct his funeral service. But that becomes a part of a minister's experience after serving a congregation for a period of nearly forty years. "Captain Jack" shared his friendship with others. He was equally anxious to be of service to those who were in the valley of the shadows of sickness and death. Life on earth is richer because he lived. Many friends, both white and colored, will remember him as their faithful friend. In his own long period of affliction and great suffering he remained cheerful and patient.

His genial manner, his cordial hospntality and his cheerful spirit will be missed in the church and in the community. The Christian way of life has its own record, in such experiences, and faith in God is the anchor that holds human hearts together. A faithful life leaves many precious memories. A cheerful spirit adds a richness to human experience that cannot be fuly measured in this life.

I. W. Johnson.

OURS A FRIENDLY TEAM.

My father and mother never taught me to try to see how many friends I could make, rather it was their wish that I should have the spirit of kindness, friendliness, to all. Going out after friends is one thing, being kind and true to all with whom one comes into contact is another. Instinctively many persons have a love for folks, and the gift for making friendly contaets everywhere. It can be cultivated by all of us. It is the native air of some. Whether cultivated or instinctive it gives a good feeling.

It occurs to me that the more of the attitude of Christ we have the more kindly we shall be to one another. We shall differ, and it was never intended that we should all always agree, or think alike; but it was always intended that we should be kind and gracious one to another. In fact I think it says in the Bible, "Be ye kind one to another." I feel most like doing my work, and giving place to the song that is in my soul when I see helpful, kindly cooperation amongst my many friends in the fellowship of the church. It is one of the things that inspires me. Sometimes I say to myself: We are a team in our Convention. True, we sometimes differ and rather vigorously at times, but after all we belong to each other, we know each other, and we have genuine fellowship with one another. We hear of the good fellowship in other communions, and we know ours is none the less sweet and binding. We believe in each other and we are ready to speak the kind word, the gracious word, for one another, and about one another.

That is the way it should be. The world needs our best selves, our best consideration for one another, and our cordial helping of one another. Let us love one another. Help one another. Cooperate with one another, for our bleeding, hurting, hungering world needs the finest possible unity we can bring to bear upon it. And we need it ourselves—the help and encouragement of one another. Jesus knew that. Said He, "A new commandment I give unto you, that ye love one another."

John G. Truitt.

"DON'T FENCE ME IN."

Dr. Will B. O'Neill used this popular song title as the theme of his baccalaureate message to the graduating class (1945) of the Holland High School.

This is the cry of a soul, accustomed to the wide open spaces, against the encroachments of modern civilization. He needs room to think and to live.

Our world in some ways has the habit of trying to fence us in. You may well remember the experience of Jesus when he first started his ministry. There were some of those who knew him and his family who said "Is not this the carpenter's son?" "Where did he obtain such wisdom?" They failed to give him an opportunity to be of help to them and the tragedy is as recorded "He could do no mighty works there because of their unbelief." How difficult it is at times to work in our own home communities! Well meaning but visionless people try to fence

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

"BAKER OR MUSICIAN?"

In our capital city several years ago, a young lad was going through a very trying experience. His parents, much against his own wishes, were making him take violin lessons. What he wished to be was a baker. And, to add to his unhappiness, his violin teacher was easily excited to anger. On one particular day, when the boy was taking his lesson, the teacher shouted, "Here, here, boy! Draw a long bow! Do y'hear? Draw a long bow!"

The lad replied, "I am drawing the bow as long as I can, sir." This reply only seemed to make the professor more angry and he shouted, "Get out of here, quick, before I-I break this bow over your stupid head."

The boy hurried home and told his parents about his humiliating experience and again expressed his determination to be a baker. His father said: "All right, Philip, we won't try to make a musician out of you. You may have your wish and be a baker. I'll go right now and see if the baker in the next block will give you a job."

It wasn't long until the father returned with the news that the boy was to report for work that very night. All that night long the boy worked at the ovens. When dawn came he went out on the delivery wagon until school time. The next night he did the same thing without sleep. The third night barely able to walk, he dragged himself to the bakery where his employer scolded him for being slow. When he got home that day he instantly fell asleep. His father woke him with the words, "You want to be a baker, don't you, Philip?" Philip cried out, "No! I'd rather die than be a baker."

Then, in a kindlier tone, his father said, "I think you had better make up with your violin teacher, and start your music again."

Upon his return to his violin lessons, a love of music began to grow in him. Soon he developed a talent for composing. With the passing of the years the whole world began to hear of America's "March King"—John Philip Sousa—whose music all American boys know and love.

THE EDUCATION OF THE HEART.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Parents usually teach their boys and girls most of the lessons they consider important, but they often overlook what Sir Walter Scott called "the education of the heart."

I am thinking of a poised, charming girl of fourteen by the name of Marilyn. She knows all the variations of etiquette that a child is taught by a fashionable mother and a private school of distinction, and carries them through as beautifully as her older sister—a senior in a high class finishing school.

Marilyn is always smartly dressed and has learned to be an intelligent shopper, able to make her money go far. She can cook and sew and is a talented musician. For all this, credit is due not only to Marilyn but to her mother and her teacher. But in the education of the heart they have been remiss.

Marilyn and I were recently standing by an elevator in the apartment hotel in which we both live. I remarked that I was in a great hurry to go down as a guest of mine was suffering from a severe case of neuralgia. Marilyn said disinterestedly: "I am going to take a sun bath on the roof!"

Although there was only one elevator in service at the time, it did not occur to the child, for whom I had often done kindnesses, to say, "You go first and get the aspirin; I'm not suffering—I can wait for my sun bath."

When the elevator came, she got in and left me waiting.

At another time, I had been detained and was late for an important Red Cross meeting. Marilyn happened to drop into the apartment. Fidgeting, I explained, "Excuse me, dear. I'm trying to meet a deadline." And then I said, more to myself than to Marilyn, as I hurriedly started laying out my bag and gloves, "I'd like so much to find some one to stay an hour with our new neighbor's little boy. Her nephew is leaving for the army and she so much wants to see him off."

It never seemed to occur to the child to suggest, "I'd be glad to keep Bobby for an hour."

It is rather pathetic to see such a gently reared girl so lacking in thoughtfulness, kindness and consideration for others.

Why don't we all try to teach our boys and girls to be kind in a kindly way? Some people think they are being kind when the manner in which their assistance is given is so cold and impersonal that the kindness is almost lost in the seeming too-great effort of doing the deed.

(Continued on page 11.)

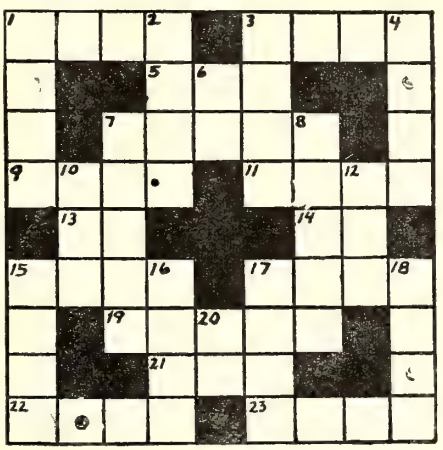
CROSSWORD PUZZLE.

ACROSS:

1. Called "The Baptist."
3. Boy's name! Hebrew for stone.
5. Organ of hearing.
7. Shepherd lad.
9. Part of ship from stem to stern.
11. Name of a certain make of cars.
13. Symbol for tin.
14. Virginia. (Abbr.)
15. A continent.
17. The name of the Pope.
19. Fellow helper of Paul. (Acts 15:40.)
21. Division of Ohio University.
22. A hissing noise.
23. Quiet period in the midst of a storm

DOWN:

1. He climbed the bean stalk.
2. A boy's name.
3. Ireland.
4. He built the ark.
6. Avenue. (Abbr.)
7. A boy's name.
8. The actress Bettie's last name.
10. Eastern Sub Station. (Abbr.)
12. South American Unit. (Abbr.)
15. A prophet of the O. T.
16. Helps; assists.
17. Writer of New Testament letters.
18. Persecutor of early Christians.
20. Behold! See!



Answers to Last Week's Puzzle.

ACROSS: 1. Ruth; 3. Maud; 5. Ada; 7. Linda; 9. Year; 11. Enid; 13. Cu.; 14. N. S.; 15. Lura; 17. Airy; 19. Alice; 21. Mae; 22. Sara; 23. Sure.

DOWN: 1. Ruby; 2. Hair; 3. Made; 4. Dead; 6. D. N.; 7. Laura; 8. Annie; 10. E. C. N.; 12. Is. R.; 15. Lois; 16. Alma; 17. Aces; 18. Yale; 20. Ia.

HOW ABOUT THE MEN AND MISSIONS?

By S. E. Madren.

The period for special emphasis on missions is coming to a close in the church year. The women have been organized in our church for a number of years as a missionary group. They raise thousands of dollars each year for missions. Last year they raised through the Woman's Convention enterprises more than twenty-eight thousand ($28,000) dollars. This is more than all the other organizations of the Southern Convention raised. The women of the church have been responsible for keeping alive the spirit of missions. We are indebted to them for this great work.

Many well authenticated stories have come to this country from men who have been serving overseas in this war, concerning the value of missions. Major Charles Voorhis, Brookside, Indianapolis, wrote a letter from one of the islands in the South Pacific, in which he said: "Forty years ago, not far from where I am writing, the natives killed a man and roasted him for food. The sons of these natives are fine clean Christian men. Forty years of Christian missions has made the difference."

In the "Book Club" of the Presbyterian Church, men are enlisted for the reading of some particular book on missions following the reading period. A minister from Pennsylvania reported that 200 men from his church and two other churches of the city read a popular missionary book within a few weeks, and 146 of them attended a dinner to hear an address by the author and to participate in the forum discussion.

Should men leave the matter of missions to the women? Dr. John R. Mott has said, "Unless there is an organization of men comparable with that of women the world can never be won to Christ." An age like this calls upon men to bear witness to the redemptive message of Christ. They "must" be witnesses. There is no alternative for the Christian man.

Dr. Lauback has done more to open the way for the new day in Christian missions than any other living man. He states that the greatest people who go into the nations of the world are not the so-called statesmen, but the missionaries of the Gospel of Jesus Christ.

Men become very enthusiastic over their club activities and fishing parties. It is not that they should lose this enthusiasm, but that it should have a broader emphasis. Individuals like David Livingston, William Carey, E. Stanley Jones, and others like them, have caught the vision. It is time groups of men in our churches study and support the mission cause.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 21, 1945.

Sunday Schools.

Liberty (Vance), Henderson, N. C.	$	11.92
Bethel, Elkton, Va.		5.54
Smithwood, Liberty, N. C.		11.63
Belew Creek, N. C.		1.87
New Elam, New Hill, N. C.		7.65
Newport, Shenandoah, Va.		8.63
Total	$	47.24

Individuals and Churches.

Mrs. W. E. McCardell, New Orleans, La. (Father's Day gift in memory of Dr. J. O. Atkinson)	$	12.50
Dry Run, Seven Fountains, Va.		20.00
Second, Norfolk, Va.		10.00
Beulah, Keezletown, Va.		6.00
Total	$	48.50

Specials.

First, Burlington S. S., Burlington, N. C.	$	42.01
Total for the week	$	137.75
Previously acknowledged	$	23,427.19
Total since Sept. 1, 1944	$	23,564.94

Gratefully,

Mattie Cox Parker,
Secretary.

THATCHED ROOF CHAPEL ONLY CHURCH FOR YANKS IN CHINA.

A thatch roofed building, believed to be the only chapel in China built solely for worship services for American soldiers, is the place where Chaplain Benjamin Franklin Meacham, Duke University graduate, has taken up his duties.

Chaplain Meacham is stationed at an Air Transport Command Base in China, and although his arrival there is recent, he already has plans for adding to the interior decorations of the chapel. The building is a warehouse converted under the direction of an American officer who formerly specialized in church architecture. Its walls are of dried mud bricks that have been whitewashed and on either side of the entrance are improvised iron lamps. The chapel was completed just in time for services last Christmas eve. Chaplain Meacham, the only Protestant chaplain at the base, holds services for others beside members of the ATC and occasionally travels on the Burma Road to hold services for isolated ground force units. He said that the best response and greatest appreciation he has had since he has been overseas have come from a group of American servicemen who had not been able to worship with a chaplain for over a year. During that time they were on the field attached as instructors with the Chinese Army.

During his three months in India he was able to take a trip into the hills of the Burma-India border, where he spent a short stay with the Naga tribesmen, copper-skinned natives who only recently have given up head hunting, the change from their savage state being due wholly, according to the Duke graduate, to the work of the Christian missionaries in the area.

The Nagas were industrious and sang continually as they worked, in contrast to most of the natives Chaplain Meacham saw in Assam. Their conversion to loyal Christians plus their hard work in cultivating the land and improving their conditions make them favorites of the white people. Chaplain Meacham conducted services for the natives and termed it an interesting experience.

Referring to a few contacts with missionaries in China, Chaplain Meacham said: ". . . what I have seen of them was quite impressive. Most of the missionaries in this area have had to move hundreds of miles before the Japanese, although occasionally one of them will decide to remain with his people. Right now I consider the most important work of the missionaries is being done in schools and hospitals."

News of Elon College

By PRESIDENT L. E. SMITH.

ARCHITECT IS SELECTED.

At a previous meeting of the Board of Trustees of Elon College, the Investment Committee of the Board was requested to select an architect for the College's proposed Expansion Program. After considerable discussion and thorough investigation, Mr. William Henley Deitrick, of Raleigh, was selected. The committee, in its report to the trustees, at a recent meeting, recommended Mr. Deitrick. The recommendation was approved and Mr. Deitrick is employed to draw plans and specifications for all buildings to be erected and to advise in all necessary steps for the progress of the building program.

Mr. Deitrick is a man of training and experience. He has associated with him competent and efficient assistants. He has done considerable work for colleges within the state and is at present architect for Meredith College, Shaw University, and Wake Forest College. He has been architect for Wake Forest College since 1932 and has planned all buildings erected since that date. He is retained as archtect for Wake Forest in the $7,000,000 Expansion Program now being conducted. Mr. Deitrick is well qualified to do the work that is now planned for Elon College.

The preliminary drawings, plans and specifications have already been prepared and are ready to be presented to the Board of Trustees for approval or suggested changes.

A meeting of the Executive Committee of the Board of Trustees, together with all other members of the Board, who may find it possible to come, is called for Tuesday afternoon, June 26, at 4:00 P. M. The meeting will be held in the president's office at the College. At this time preliminary drawings, plans and specifications will be presented for consideration. We are anxious to provide for the kind of buildings that Elon College should have, as many as we must have and as economically as possible.

This sounds like a start. As they say in the Army, "This is it!" It is a tremendous undertaking but it must be done if Elon is to maintain leadership in the field of Christian higher education.

The attitude that the Church is manifesting is most encouraging. Already eight churches have definitely accepted their quotas for the Staley-Atkinson-Newman Memorial Foundation. Others have asked that someone come and talk over the plans with them and help to get the campaign started. Some are inquiring as to their total share in the *Million Dollar Campaign*. It would be well, I think, to set the complete goal before us and begin to work toward the same. The average person will be challenged to do more in a million dollar undertaking than he will in a $100,000 campaign. The alumni, our neighbors and friends will be constrained to assist when we undertake a really great task.

Has your church seriously considered its share in this, one of our Church's greatest if not the greatest, effort in the last half century? Your cooperation and contributions will not only be of value to your own people but will be an example to other churches in the Convention.

Early summer is an excellent time to begin planning your program. There are not too many other obstacles in the way and, too, it would help to have everything ready to begin your fall activities. If you should wish, I will be happy to come, or have someone come whom you may request, and will give you assistance, either on Sunday for the morning or evening service, or during the week. Be sure to include your college in your local church's program.

Elon College should help to meet the needs of the local church in the most complete and the most satisfactory way possible. The College is ready to serve you.

CONFERENCE APPORTIONMENTS.

The Sunday Schools of the Southern Convention are requested to receive an offering for Elon College on fifth Sundays. This plan has been in operation for the last fifteen years. We have made considerable progress for the past five years. All offerings received from the Sunday Schools for the College are credited on conference apportionments. Also, it is the plan of the Convention for the College to have churches, as they may find it possible, pay their conference apportionments during the year rather than wait until the annual meeting of the conference. To date the College has received from the Sunday Schools and churches a total of $1,707.83. This is somewhat in advance of the amount received in any previous year. This is most helpful since our needs during the summer are accentuated. We are not accustomed to borrowing money during the summer to meet current demands and we certainly do not want to resort to such a practice now. If your Sunday School or church has not sent the College an offering, to do so now would be encouraging and helpful. In checking over we find that the following churches have paid their conference apportionments in full. In many instances the Sunday Schools have helped. In this way they have helped their church to meet its obligations. Eastern North Carolina: Wake Chapel, Fuller's Chapel, Good Hope, Oak Level, Youngsville, Mt. Herman, Henderson. Eastern Virginia: Newport News, Windsor, Holland, Isle of Wight, Franklin, Ivor, Holy Neck. North Carolin and Virginia: Pfafftown, Asheville, Pleasant Ridge, Mt. Zion, Winston-Salem, Mt. Bethel. Western North Carolina: Mt. Pleasant, High Point, Smithwood. Virginia Valley: Mt. Olivet (R), Concord, Antioch, Palmyra, Mt. Lebanon.

The College is sincerely grateful for the thoughtfulness and assistance of the Church.

Previously reported		$3,725.79
Churches.		
Eastern N. C. Conference:		
Auburn	$ 6.04	
Va. Valley Conference:		
Beulah	3.00	
		9.04
Grand total		$3,734.83

PUNISHMENT OF WAR CRIMINALS.

(Continued from page 5.)

the Nazis sought to extend their gangster rule beyond the recognized national boundaries of their own states, they took the concentration camp principle with them. Not only did they violate international law by making war upon neighboring peoples, but after temporary victory they flagrantly violated the basic human rights of any persons in those countries who dared to refuse the yoke of slavery that was thrust upon them.

We found that the entire program of the concentration camps in Germany constituted a systematic form of torture and death administered to intellectuals, political leaders, and all others who would not embrace and support the Nazi philosophy and pro-

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Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

YOUNG PEOPLE'S LEADERSHIP TRAINING CAMP.

Sponsored by Eastern Virginia Pilgrim Fellowship.

CAMP WATERS

(On the James River, near Surry.)

JULY 30 TO AUGUST 4, 1945.

Daily Schedule.

7:00 A. M.—Reveille, Morning Dip.
7:40 A. M.—Morning Devotions.
8:00 A. M.—Breakfast.
8:30 A. M.—Morning Chapel.
9:00- 9:45—First Class Period.
10:10-10:45—Second Class Period.
11:10-11:45—Third Class Period.
12:00—Lunch.
P. M.
1:00- 2:00—Rest Period.
2:00- 3:00—Activities—Study.
3:00- 5:00—Recreation and Swimming.
6:00—Supper.
7:00—Vesper Services on the Beach.
8:00- 9:30—Evening Programs, Get-Acquainted Party, Plays, Campfire, Stunt Nite, Candlelight Communion Service.
10:00—Lights Out—Taps.

Courses.

Bible—Old and New Testament.
Worship—Personal Religious Living. Preparation and Materials of Worship, Choosing a Life-Work.
Christian World Citizenship—Peace, Missions, Race Relations.
Music.

Members of the Faculty.

Director—Rev. R. L. Jackson.
Dean—Rev. H. S. Hardcastle.
Registrar—Rev. B. H. Watkins, R. D. 3, Hickory, Va.
Chaplain—Rev. B. H. Watkins.
Teachers—Ministers and Leaders of Young People, well-qualified by training and experience to inform and to inspire the young people who attend the Camp. (The list is not complete when this goes to press.)

Information.

WHEN: Camp begins with lunch on Monday, July 30, and ends after breakfast, Saturday, August 4.

WHAT TO BRING: *Your Ration Book*, Bedding (pillows, sheets, blankets, towels), bathing suit, play clothes, slacks, tennis shoes, etc., *Bible*, pencils, pen, notebook, etc., flash-light, musical instruments. Cots will be furnished.

HOW TO GET THERE: Buses run from Norfolk, Portsmouth, Suffolk every morning. Get off at Surry, where delegates will be met.

WHAT IT COSTS: $8.00 per person.

WHAT TO DO NOW: Send name, address, registration fee ($1.00) to Rev. B. H. Watkins, R. D. 3, Hickory, Va.

3507 Bainbridge Blvd.,
Norfolk 6, Va.
June 21, 1945.

To Pastors and Leaders of Young People:

Dear Fellow Workers:

A camp for Young People will be held at Camp Waters, on the James River, July 30 to August 4. There will be a varied program, combining instruction, worship, recreation, and workshop experience, as well as special evening services and programs. The members of the faculty will be leaders, well-qualified by training and experience to instruct and to inspire our young people. All young people, twelve years of age and older are eligible to attend the camp. The cost of the camp will be $8.00, which includes registration, board and lodging. The camp will open on Monday, July 30, and will close on Saturday, August 4.

The capacity of the camp is about ninety. In fairness to all it is necessary to limit the number of those who enroll from any church to three young people per church until July 1. If the full enrollment of the camp is not reached on that date, we will receive further applications from other young people from churches which have already enrolled three representatives. You may, if you prefer, send a list of more than three delegates, giving the three who will come if the allotment of the churches is filled, and listing the others who would like to come if there are any unfilled allotments. Any unused registrations will be refunded, provided there is not room for all those who registered.

Will you please present this matter to your young people, enlist their support, and send in their registrations with the registration fees to Rev. B. H. Watkins, R. D. 3., Hickory, Va. Please do this promptly.

Either Mr. Watkins or I will be glad to give you further information in regard to the camp.

With the hope that your church will be well represented, and with all good wishes, I am

Sincerely yours,

H. S. HARDCASTLE, *Dean.*

PILGRIM FELLOWSHIP ELECTS OFFICERS.

During the session of the Sunday School and Pilgrim Fellowship Convention, held Wednesday, June 20, at Hines Chapel Christian Church, near McLeansville, North Carolina, the North Carolina and Virginia Conference of Pilgrim Fellowship elected the following officers for the coming year:

President, Miss Tessie Zimmerman, Route 4, Burlington, N. C.; vice-president, Rev. Mark W. Andes, Route 1, Elon College, N. C.; secretary—Miss Ora Lee Scott, Route 2, Burlington, N. C.; Missionary Action Chairman—Miss Melba Foster, Greensboro, N. C.; Social Action Chairman—Jimmy Cates, Burlington, N. C.; Personal Religious Living Chairman—Miss Louise Sparks, Route 1, Ruffin, N. C.

Plans were made for attending the camp to be held August 24-31, at Crabtree Creek Recreational Area near Durham, N. C.

Miss Helen Cobb, retiring president of Burlington, N. C., summarized her trip to the National Pilgrim Fellowship Conference at Lakeside, Ohio, last summer, and to the General Council meeting in Grand Rapids. Mich.

The next regular session of the Pilgrim Fellowship will be November 16--17, when the North Carolina and Virginia Conference meets.

N. C. AND VA. SUNDAY SCHOOL AND PILGRIM FELLOWSHIP.

The North Carolina and Virginia Sunday School and Pilgrim Fellowship Convention met with Hines Chapel Christian Church, June 20, at 10:00 A. M. Nearly 200 were in attendance and most of the Sunday

Schools of the Convention being represented.

The session of the day was presided over by the president, H. G. Earp. Rev. M. V. Welch, pastor of the local church conducted a very impressive devotional, assisted by Mrs. J. L. Foster of Elon College at the piano and Rev. Neese as song leader.

In the departmental reports from the superintendents, it was interesting to know THE CHRISTIAN SUN was the oldest Christian educational paper in America. During the discussion, the question was asked, "Is our Church school equal to our public schools?" What are we doing in our Sunday schools about Missions education? No education is complete without Missions education.

A superintendents and teachers' training school was discussed and plans are under way to have such a school in the near future. The church 20 years hence is being built on the kind of literature that is used today. Choose wisely. "We must have Faith in God and fellow man to have everlasting peace."

Rev. W. M. Stevens, of the First Church, Burlington, brought the address of the morning based on "As Christians, we believe in God and man. God made man to be ruler or manager of the universe, and by man the world continues in existence."

The afternoon was spent in group meetings with leaders, thus: Adults, Rev. A. G. Ritchie; Young People, Miss Helen Cobb; Children, Mrs. J. L. Foster. After many helpful suggestions from leaders, we returned to the auditorium for various reports.

Officers for the coming year are: President, H. G. Earp; vice-president, Rev. W. W. Snyder; secretary, Miss Louise Sparks; assistant secretary, Miss Jessie Sharp; treasurer, Miss Hattie Apple. Rev. W. W. Snyder conducted a Recognition Military Service—reported that there were 600 Congregational Christian members in the service of our country, with the casualty list reaching 20. Special prayer was offered by Rev. W. J. Andes in behalf of our service boys and the families of the deceased ones.

We adjourned to meet again next June, the day and place to be announced later. A rising vote of thanks was given to the host church for the bountiful dinner and the gracious hospitality extended to us. Closing prayer and benediction was offered by Rev. Joe French, of Reidsville, N. C.

CHAIRMAN, PRESS COMMITTEE.

The Workshop

A GREAT PREACHER WHO TAKES HIS JOB SERIOUSLY!

By REV. O. R. MILLER.

Occasionally when in New York City on Sunday and have no speaking engagement myself, I usually go and hear Dr. Norman Vincent Peale, pastor of the Marble Collegiate Reformed Church at Fifth Avenue and 29th Street. To me, and I believe to many, he is always spiritually helpful and inspiring.

One Sunday morning, something over a year ago, I sat in that great great church, and every seat was filled. This church is one of the largest Protestant churches in New York City, seating about 2,000 persons, and probably has the largest Sunday congregations, morning and evening the year round, of any white Protestant church in New York City. The evening congregations are usually as large as the morning congregations. I have often attended both.

That Sunday morning, as on many other Sundays that I have been there, Dr. Peale preached a stirring evangelistic sermon. He was evidently deeply moved himself. At the close of his sermon he made the following startling statement:

"I am going to do something today that I never did before in this church. I am going to ask every one present who is not a Christian but would like to begin the Christian life, to come up here and shake hands with me."

"Now I know they say that thing doesn't go any more in New York City, and on Fifth Avenue, and in this old historic church; but it is going to go today. Sing a song and let all who wish to begin the Christian life come up here and shake hands with me."

Then quickly, without any further urging, 16 adults from all parts of the church, from the gallery and from the floor, came and stood before the altar. Then Dr. Peale said to the congregation:

"As you know, I usually stand here at the close of each service to greet strangers and others who wish to speak to me, but I am going to ask you to excuse me this morning as I wish to go at once to the vestry room to talk and pray with these sixteen persons who have come forward here, I and I hope each of them will meet me at once in the vestry at the close of this service."

The morning service closed at 12:15, but Dr. Peale was in the vestry with those 16 persons a long time. I was anxious to speak to him, and waited until he finally came out. Mrs. Peale and their two children were also waiting to go to dinner with him, and we all waited until 2:30 P. M. Dr. Peale evidently considered it more important to help lead those persons into the Christian life than to get an early Sunday dinner. Dr. Peale certainly takes his job seriously. He believes in the old Gospel and its power to save and to transform human lives and human society, and he is not afraid or ashamed to preach such a Gospel.

FOR THE CHILDREN.

(Continued from page 7.)

I recently heard of a busy mother of five children who illustrates what I mean by the education of the heart. Although she had no one with whom to leave her little ones nor to help her get them ready, she planned and carried out a shopping treat for a little old lady who lives in an old ladies' home.

"She loves to go through the stores," the mother explained, "and it is impossible for her daughter to take her as she works during shopping hours. So I made plans for the two eldest children to have lunch with their father, the twins to go to a movie, and the youngest to be left in the care of a volunteer mother's helper, while I gave Mrs. Beatty a treat. I let her browse through the stores to her heart's content."

Not a word from her about all the trouble to make "the treat" possible! That mother of five possessed an educated heart, and she is passing on the beauty of that possession to her children.

VICTORY FOR WHAT?

With one phase of the war over, and with every day bringing word of new military victories in the Pacific, we cannot but ask—victory for what?

Victory to reestablish the old hates between peoples, religions, classes—against which Christianity has waged a battle for centuries?

Victory to go back to the internal prejudices and dissensions that mock and divide us?

No! O'Donovan and Cohen have lived together in foxholes on Okin-

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

MAN'S FAILURES AND GOD'S PROMISES.

Lesson II—July 8, 1945.

Memory Verse: *"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."* Genesis 8:22.

Lesson: Genesis 3-9.

Devotional Reading: Psalm 103:1-13.

God's Judgment of Human Sin.

The story of the flood is the story of God's judgment on human sin. That sin started with the disobedience of Adam and Eve in the Garden. It is interesting to study that dramatic story. Sin, then, as now, made its appeal to man's love of that which was good to look upon and good to the taste, it was born of doubt in the goodness of God, it was a revolt against the divine prohibition, it was spawned in a desire for "freedom," it was social in its curse. And it spread like some dread disease, until in the time of Noah it covered the whole earth, and mankind was in bondage to it. "The wickedness of man was great in the earth, and every imagination of the thoughts of the heart were only evil," says the account. It was so bad that to put it in the bold language of the account in Genesis, God was sorry He had made man. It was so bad that God decided that He would have to make another start.

The Flood is God's judgment on sin. God loves man even when he sins, but God to be true to His Character has to deal with sin and with man the sinner. We say that God punishes men, but the fact is that man actually punish themselves. Men do not break God's laws, they simply break themselves upon God's laws. And by a comprehensive catastrophe God wiped out the race of men except for Noah and the members of his family.

This War II is God's judgment upon sin. God did not send this war. This war is simply the natural result of man's shortsightedness and greed and prejudice and selfishness and sin. The nations are reaping what they sowed. Because God was God He had to allow this war to come—it is the penalty of the sins of the nations.

Good Folks in Bad Places.

The whole human race was corrupt. The world had gone to the dogs. But there was one man who had kept his life clean, who had honored God, who had not defiled his garments with the filth of his day. Noah was in the world but not of it. He was a man of the world but he was not worldly. Folks can be good, no matter where they are. To be sure environment does influence folks, especially the young and the impressionable. But the glory of religion lies in the fact that there are resources for living in it which enable one to be more than conqueror through Christ who loves them.

A Hard Test.

One of the herdest tests to which any of God's children are subjected is the test of ridicule. It is one thing to have folks laugh with you; it is quite another thing to have them laugh at you. The folks of Noah's day had a good time with the old fellow. They shook their heads, wagged their tongues, pointed at him in derision and heaped ridicule upon his head. But Noah "could take it." With malice toward none and with even good temper he went ahead with building the Ark. He knew whom he had believed. He was not ashamed of his religion.

It is hard for all of us to take ridicule. It is especially hard for young people. If only the crowd would not make fun of them for trying to live up to their ideals! If only they were not ridiculed. Many a young man or young woman would do much differently if folks would not make fun of them. Many who drink, and many who smoke, and many who allow undue familiarity would not do these things if they had enough backbone to endure ridicule, if they were not afraid of what the crowd would say. The servant is not above his Lord. On at least one occasion "they laughed Jesus to scorn." Nail your flag to the mast, young folks, and do not pull it down because folks ridicule you for living up to your ideals.

It Just Cannot Be Done.

The story of man writes large the fact that man cannot save himself. He started out with everything in his favor, but it was not long before sin "had two strikes against him." And it went from bad to worse unitl as as has been mentioned above at the time of the Flood, his "wickedness was great, and every imagination of the thoughts of his heart was only evil." Man can do a great deal. Modern man is resourceful and increasingly becoming master of nature. But the Psalmist of long ago was terribly and tragically right when he said: "My sins are mightier than I." The inescapable fact which both history and experience attest is that man needs God. Man cannot save himself. The forces of evil within and without are too much for him. This is true of nations as well as of individuals. Modern Germany is the most recent example of what eventually happens to a nation which turns from God. Germany was not defeated primarily by the might of Allied arms; Germany was defeated because in large measure Hitler succeeded in turning the German people from Christian ideals and practices to the worship of the old pagan gods. One wonders how a civilized people could do what the Nazis did in concentration and prison camps, and to the conquered people. Well it is the fruitage of the godless philosophy which exalted the State and the Master Race above God.

And Noah Builded An Altar Unto Jehovah.

His first reaction was to worship God who had delivered him and his family and to give thanks. He builded an altar unto Jehovah . . . and offered burnt offerings on the altar. In a sense our lives are constantly being miraculously preserved, and we ought to keep alive the spirit of thanksgiving and worship. A chaplain recently said that he noticed this difference in the reactions of men in service. When going over to the battle fronts on ships the men attended divine services in large numbers. When coming home the men as a rule did not do so, but the officers did.

The Universe is Dependable.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. The universe is dependable, it can be trusted. And as Dr. E. Stanley Jones says again and again in his rich little book "Abundant Living," life wont work any other way. The laws of the universe are written deeply in our own nature. If we work with them the whole universe is working for us. If we break the laws of the universe they will break us, or we will be broken on them.

PUNISHMENT OF WAR CRIMINALS.

(Continued from page 9.)

gram. In addition, the citizens of many states who were without crime other than their racial origin or religious belief were systematically put to death. In the concentration camp at Buchenwald among 30,000 prisoners, there were found, in addition to 1,800 Germans, 2,900 French, 3,800 Polish, 1,240 Hungarians, 4,380 Russians, 242 Italians, 550 Austrians, and 2,105 Czechs. When one political group gains control of a national state by ruthless tactics, uses that control to wage war upon its neighbors, and then deports vast numbers of the latter's citizens to endure slavery or bestial punishment, the line of criminal responsibility ought to be sufficiently clear for an impartial court to determine.

War criminals, as represented by the evildoers among the Fascists, are not in any sense to be compared with leaders of states who have carried on war against another state. The Nazis were fighting solely to impose their rule upon the continent of Europe, and were using methods, at once outrageous and unjust by all Christian standards of conduct, in order to extend their personal political and economic rule. Together with the Italians and Japanese they have been fighting not to defend their states against aggression, but have fought in defense of some of the worst evils the world has ever had to contend with.

I agree with Oswald Garrison Villard when he says that it is well that we did not punish the alleged criminals of previous wars. For the North to have hanged General Lee after the Civil War would have been a terrible crime. I do not believe, however, that it necessarily follows that the men responsible for the atrocities of this war must go scot free simply because they have been high political or military leaders.

Take Reichmarshal Herman Goering for an example. We ought not to try him for the bombing of London, for we ourselves have bombed Berlin. But on May 15, 1940, an entirely different incident, the bombing of Rotterdam, occurred. Two hours after a surrender armistice had been signed between Dutch and German officials, the Luftwaffe deliberately attacked defenseless Rotterdam and laid it waste, killing, by conservative estimates, at least 20,000 civilians. This was a wanton act of malice which had no connection with the then-concluded state of war; it was designed, as later propaganda proved, as a threat to other nations which the Germans intended to attack. If Goering was in command of the Western Front air force at that time, he and his staff officers should be tried for the deliberate crime of Rotterdam.

Similarly, Marshal Von Rundstedt should not be tried as a military leader, but as an individual responsible for certain violations of international law. If it can be proved that he was responsible for the behavior of the SS. troops who machine-gunned 150 American prisoners during the Ardennes offensive after the latter had surrendered, thus placing themselves under the protection of the Geneva Convention, his trial is justified on that charge and he should be punished. Since treaties become the law of a nation which signs them, Von Rundstedt, or the officers responsible, were violating not only recognized international law, but German law as well.

Where these criminals have violated the laws of their own states, and the rights of their own people, it is a good thing, as Mr. Villard suggests, if they are tried and punished by their own people. Thus, Mussolini has been put out of the way by the Italians themselves, though in a manner which I cannot approve, and Hitler last July 20 narrowly escaped the same fate (which he may still have met). Quisling is being dealt with by Norway, Emil Hocha by Czechoslavokia, and others, in both cobellligerent and enemy lands, have not and will not escape.

It is unfortunate that organized government and society have been destroyed in German to such an extent, and political opponents of the Nazis so thoroughly liquidated, that it is difficult to conceive that German criminals will be tried by their own people.

How then, in the probable absence of an ideal way, are we to deal with these criminals? The War Crimes Commission is now meeting in London to decide this problem. The questions of jurisdiction and supervision over trials appear to be the most difficult ones facing them. The late President Roosevelt laid down a formula that the Nazis should be returned to the countries where they committed the atrocities to be tried by the authorities of the people they had wronged. This is a good formula and ought to be followed. It leaves unanswered, however, the problem of what to do with men who may be wanted on charges of equal gravity by a half dozen or more countries. Perhaps it will be possible to assign the jurisdiction in some fashion such as that followed by the States of our own Union. If Utah has a criminal whom they want for arson, and New York has a charge of burglary against him, he is first tried in Utah and punished, and then released after completion of his penitentiary sentence to the jurisdiction of New York.

Generally speaking, the Allied nations having charges against Axis criminals should satisfy themselves that the trial as conducted in the first jurisdiction represents the will of all. The sentence imposed should satisfy all on a given crime and the criminal not exposed to double jeopardy.

It may be decided, however, that a special international tribunal ought to be set up to try criminals against whom charges are made by several states. If this be done, it will be in accordance with international law, for establishment of the court will be a legislative act undertaken by a large majority of the community of nations, dealing with a new problem in their midst that has never been faced before. It may also be decided that the international body ought to exercise supervision over the trials in various national courts in order that the rights of the accused be protected, disorderly vengeance prohibited, and the trials conducted in accordance with democratic concepts of justice.

It may seem that I am suggesting an ex post facto operation. No; the law on which the criminal is tried was in existence at the time of the crime commitment. The court and the court's procedure are all that can be called ex post facto. It is not contrary to a defendant's rights to have a new forum imposed. Anything else would be anarchy.

Whatever the War Crimes Commission decides, it ought to reach its decisions as quickly as possible in order that regular judicial procedure may be instituted, and further instances of lynch law avoided. The demand that these war criminals be tried has its origin in a universal sense of outraged justice, a sense which among liberated nations must be satisfied. No trial will make right the wrong that has been done, but we can hope that the trials will be conducted in such a fashion that they will pass the test that all trials must meet, that the punishment administered serves as a deterrent only when it teaches decent habits. To that end they should be made a constructive step in the Axis nations' rehabilitation.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Harvesting oats and wheat has been on a full program on the Christian Orphanage farm the last two weeks. There is quite a difference in the method of harvesting grain now than when the writer was a little boy.

Then, we took what we called a basket cradle with seven or eight fingers and went into the field. We had to swing it around to cut the grain and throw it in grips. Then another would follow and tie the grips into bundles. It was then put in shocks and let stand in the field until it was thoroughly dry. Then we hauled it to a barn and put it in to dry until the community threshing machine could come and thresh the wheat and oats.

The method is quite different today. Now we go into the field with a combine machine that cuts the wheat, threshes it, cleans it, and sacks it as we go along, all in one operation. The pick-up baler follows the combine and picks up the straw and bales it. Our truck follows the combine and picks up the sacks of wheat and carries them to the granary where it is stored. Another truck follows the pick-up baler and picks up the bales of straw and hauls them to the barn. When the day is done the grain is in the granary and the straw is in the barn.

This all takes team work and all the boys have a job during the harvest season. What a difference of long ago now. Then the work was done mostly by hand. Now it is done largely by modern machinery.

Mr. Wagoner, the orphanage farmer, has already harvested fifteen hundred bushels of oats, and feels sure if nothing happens that he will harvest at least nine hundred and fifty bushels of wheat.

The writer well remembers when he came here twenty-nine years ago. The farmer here then had planted twelve acres of wheat that fall. The next spring we harvested sixty bushels of wheat. This year we will harvest thirty bushels per acre on that same 12 acres. Quite a difference.

Twenty-nine years ago it was said that the orphanage farm was the poorest farm in the community. It was not far from the truth. Now it is one of the most productive farms in the community. We have heard some farmers brag about how many farms they had worn out. We admire the farmer who can take a worn-out farm and build up the land until it is a productive farm. Mr. Wagoner believes in putting something back on the land to improve it as the years go by.

We admire the boy and girl who want to prepare themselves to be of service for the betterment of human kind—a nurse, a teacher, a secretary, a church worker, a leader of young people, a business man, a doctor, a lawyer, a dentist, or a preacher. There are many fine vocations in which a person can do something in life worth while, if the young person, with all the opportunities will but take advantage of them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 28, 1945.

Amount brought forward.....		$5,417.46
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Liberty (Vance)	$ 10.77	
New Elam	9.85	
		$ 20.62
N. C. and Va. Conference:		
Burlington	$ 47.51	
Mt. Zion	3.84	
Reidsville	17.00	
		$ 68.35
Eastern Va. Conference:		
Cypress Chapel	$ 11.85	$ 11.85
Western N. C. Conference:		
Shiloh	$ 2.66	
Zion	7.59	
		$ 10.25
Va. Valley Conference:		
Bethel	$ 5.00	
Beulah	3.00	
Leakesville	9.37	
Newport	6.11	
		$ 23.48
Total for the week		$ 134.55
Total for the year		$5,552.01

SUGGESTIONS TO PREACHERS.

(Continued from page 3.)

fresh mentally and spiritually. It is wise to make notes on the flyleaf of the book that is read and to make notations on the margins of the clippings. These notes could then be put in more permanent form and filed away for future reference.

The preacher should read enough of current events to keep informed. He should be familiar with the classics and with history. But *above all,* the preacher must *read the Bible prayerfully, reverently and regularly.—H. L. Boles in Gospel Advocate.*

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WALKER.

Mrs. Mary Walker died April 1, 1945, after being confined to her home for some fourteen years. She was a charter member of the First Christian Church, which was organized on February 16, 1884. She was also a charter member of the Ladies' Aid Society, which was an active organization of this church when we were still meeting in the old Union Church building. Later she was a charter member of the Woman's Missionary Society and actively interested in both organizations until she became an invalid. Her membership was continued when these two societies merged and became "The Woman's Auxiliary." Up to the time of her death her interest in this Auxiliary manifested itself by the many questions she asked and the contributions she made to the work being done.

It was indeed fitting that she should enter her heavenly home on Easter morning. Mrs. Walker lived to be almost ninety-two years old and, in spite of illness and confinement, she was a blessing and an inspiration to all who knew her. Her keen sense of humor, her sunny disposition, her great love for people, and her sincere trust in God drew people to her side, and always she was a comfort to them. Therefore, be it resolved,

1. That the Woman's Auxiliary has lost a dear and cherished Charter Member.

2. That the beauty of her long life and her steadfast faith will continue to be an insporation to all of us.

3. That we extend our heartfelt sympathy to her family, particularly remembering her daughter Edith, and pray that God's blessings may comfort her heart.

4. That a copy of these Resolutions be placed on the records of the Auxiliary, a copy be sent to her family, and one to the Christian Sun for publication.

Respectfully submitted,
MRS. J. H. McEWEN.
MRS. S. A. HORNE.

"DON'T FENCE ME IN."

(Continued from page 6.)

us in to their loss, as well as ours. Then there were the traditionalists who came to Jesus and said: "Why do your disciples transgress the tradition of the Elders by not washing their hands before meals?" Yes, there are always those who say "This thing has never been done this way before—the old way is good enough for me." While we must exercise patience with such yet if we believe the new way, or the new idea, is right and denotes progress, we must not let them fence us in. But I am not so much afraid of what others may do to fence us in as I am that you may build your own fences by thinking as high school graduates that your education is now complete. There is yet a larger world of knowledge, of feeling and of action to be won. Widen your horizons—your fences—seek a worthy understanding of your world and find some way by which you can be of real service to it. Then there is the all important question of a true sense of life's values.

I would call your attention to the story of the young man who came to Jesus with the query: "Good Master, what must I do to inherit eternal life?" He was a well meaning and moral young man. You remember the story. When Jesus saw that his wealth was a fence which kept him from enjoying an abundant spiritual experience He said: "Sell all that you have and give to the poor." Please do not make that mistake. An undue emphasis upon the possession of material things is the curse of our times. "Man does not live by bread alone." "Seek first the Kingdom of God."

Keep growing mentally and spiritually. Of necessity you will have to build fences somewhere but do not hesitate to take them up and widen the area of your living and of your influence.

VICTORY FOR WHAT!

(Continued from page 11.)

awa. Calhoun from the South, and Prentice from New England, are buddies on a battlewagon. They have learned the hard way—they know from actual experience that their fellow Americans of all extractions and persuasions are worthy of their respect.

Our boys in the armed forces have no desire to die for dear old Intolerance. They want to come back to the true America of the Declaration: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." That's what Americans are fighting for—the right to live, worship and work in full freedom, with equal opportunity for all.

That's what the boys who come back have a right to expect. It's what the boys who will never come back died fighting for. We who watch the ramparts at home can do no less than preserve these freedoms for them.

We Christians, by what we say and what we do in freedom's cause, can make military victory count for something in America.

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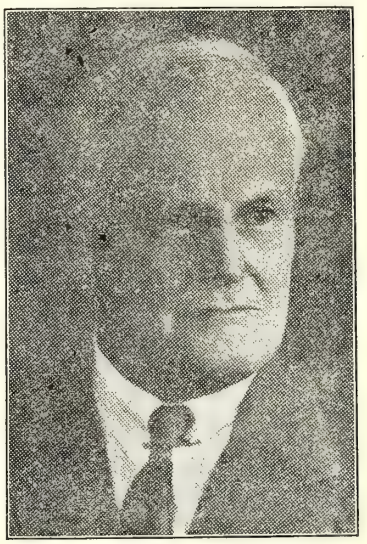
Merlin W. Ennis--Missionary, Archeologist

From a spot in Africa which might well be the site of the Garden of Eden, comes an American educationalist and scientist who has a more thorough knowledge of the racial history, customs and language of the Ovumbundus of West Africa than any man in the United States today. He is Dr. Merlin W. Ennis, for the last 35 years a Congregational missionary under the American Board of Foreign Missions in Elende, West Africa. Dr. Ennis is teaching this week at the Franklinton, N. C., Summer Conference.



Dr. Merlin W. Ennis.

An archeologist who has discovered specimens and implements dating back, according to the British Museum, to the earliest periods known to science, Dr. Ennis brings from the land of the Blacksmith Prince, veldt-folk lore of the Ovimbundus, a gracious and able people. They dwell in a land where men lived long before the idea of building the pyramids was conceived. The best of his specimens Dr. Ennis has presented to the Peabody Museum at Harvard University and his alma mater, Beloit College.

Educator, scientist, linguist, evangelist, Dr. Ennis has translated the Bible and other literary works in both Umbundu, the native tongue, and Portuguese, the official tongue. As senior missionary in Elende he was there when the station was founded, and even helped find a site for it. He has seen the Elende Church grow through famine, flood and poverty, from six members to a fellowship of over 5,000, with a "waiting list" of more than 2,000.

When Dr. Ennis first went to Angola he traveled on foot or by bush car. His mail went out of the wilderness by native courier. Now there are motor roads, radios, airplanes. Men from Angola are working in the mines of Johannesburg and write Dr. Ennis of finding other Elende Christians in the churches there.

"The Christian missionary is needed more than ever in this critical period in the life of Africa in order to help the African Church build up a society which can meet the rapidly changing social conditions," says this veteran of the Cross from Africa. Unfortunately, he sees the American Board Mission in Angola being slowly deprived of the breath of life because of the refusal since 1940 of the Portuguese Government to give entrance permits to American Board missionaries, although within the last five years two Roman Catholic bishops have been placed in the section already evangelized by the American Board.

As Dr. Ennis puts it, "In Angola the past is past, but the **future** is the **present.**" As Africans come back from military service in the war, having learned many bitter lessons, there is an increasing need for friendly Christian guidance by men and women of good will, vision, adaptability and courage.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JULY 5, 1945. NUMBER 27.

"I Am Persuaded"

By JAMES R. CLINTON

(1) I am persuaded that we have a GOSPEL that does not collapse in TESTING TIMES.

(2) I am persuaded that no order of society can long endure that is not built on a spiritual basis.

(3) I am persuaded that "the Church of Jesus, constant will remain."

(4) I am persuaded that a divided and divisive and subdivided church will have a very feeble if not a futile place in the reshaping of the post-war world.

(5) I am persuaded that "except your righteousness exceeds the righteousness of the Scribes and Pharisees" it cannot adequately meet the challenge and crisis of world history.

(6) I am persuaded that God can save the world—even without the church as at present organized—but not without the things for which the church stands.

(7) "Stand therefore." Read Ephesians VI.

NEWS AND VIEWS

Dr. Stanley U. North preached last Sunday at Central Church, Atlanta.

More than one hundred people were enrolled at the Franklinton Summer Conference last week.

Dr. J. H. Dollar reports that steady progress is being made on the new educational plant at Newport News, Va.

Dr. Ronald Bridges, Moderator of the General Council and associate professor of English at Arizona State College, has been elected president of the Pacific School of Religion.

Dr. Russell Henry Stafford, pastor of the Old South Church in Boston and president of the American Board, has been elected president of the Hartford Seminary Foundation.

Rev. J. Frank Apple has had the assistance of Dr. John G. Truitt and Rev. Victor Murchison in his recent revivals. Mr. Apple's sermon was broadcast over the Henderson radio station last Sunday.

Dr. Fred L. Hall has retired as the superintendent of the Ohio State Conference and will enter the pastorate at Kirtland, Ohio. He will be succeeded by Everett A. Babcock, for the past five years executive secretary of the Connecticut Council of Churches.

PROGRAM OF THE EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

SUFFOLK CHRISTIAN CHURCH,
TUESDAY, JULY 17, 1945.

THEME: *"A New School for the New Day."*

Will B. O'Neill, Presiding.

Morning Session.

9:45—Registration of Delegates.
10:00—Call to Order.
Hymn—"Where Cross the Crowded Ways of Life." Leader, Rev. O. D. Poythress.
Prayer—Rev. J. Everette Neese.
10:10—Business—
Report of the Executive Committee.
Report of Secretary.
Report of Treasurer.
Appointment of Committees.
10:30—Address—"The New Day," Rev. Peter Young.
10:50—Address—"The Way of Worship in the New Day," Dr. H. S. Hardcastle.
11:10—Address—"Leadership Training for the New Day," Dr. W. T. Scott.
11:30—Address—"Missions in the New Day," Rev. R. L. Jackson.
11:50—Seminars:
Superintendents — Leader, Rev. Minor C. Miller.
Worship—Leader, Dr. H. S. Hardcastle.
Leadership Training—Leader, Dr. W. T. Scott.
Missions—Leader, Rev. R. L. Jackson.
12:20—Devotional Period—Rev. B. H. Watkins.
12:30—Adjourn for Lunch.

Afternoon Session.

1:30—Hymn—"At Length There Dawns the Glorious Day." Leader, Rev. J. Frank Morgan.
1:40—"Findings"—Seminar Reports.
2:00—Panel Discussion—"The Relation of the Sunday School to the Church."
Rev. R. L. House, Leader.
Dr. J. H. Dollar.
Mr. W. R. Savage, Jr.
Mr. L. G. Robinson.
Mr. Robert Young.
Mr. H. V. White.
2:30—Business—
Report of Committees.
Election of Officers.
2:45—Address—"A New School for the New Day." Rev. M. C. Miller.
3:15—Hymn—"Lead On, O King Eternal." Leader, Rev. R. C. Mason.
Benediction—Rev. T. Fred Wright.

REPRESENTATIVE TO WORLD COUNCIL.

By action of the Executive Committee of the Federal Council of Churches, meeting on June 26, Dr. Samuel McCrea Cavert, General Secretary of the Council, was released for six months' service with the Provisional Committee for the World Council of Churches in Geneva, Switzerland, for the purpose of assisting on major matters of organization and policy during the crucial period of reconstruction in Europe.

Authorization of Dr. Cavert's release by the Executive Committee was made in response to an official request presented by three representatives of the Provisional Committee for the World Council during their recent visit to this country. The three European churchmen were Dr. W. A. Visser 't Hooft, General Secretary of the Provisional Committee, with whom Dr. Cavert will be associated in Geneva; Dr. G. K. A. Bell, Bishop of Chichester, and Dr. Marc Boegner, President of the French Protestant Church Federation. Dr. Cavert will leave for Geneva in September. Dr. Roswell P. Barnes, Associatet General Secretary of the Federal Council, has been designated acting General Secretary during Dr. Cavert's absence.

In the official request for Dr. Cavert's services, Dr. Visser 't Hooft pointed out that the release at this time by the Federal Council of "one of the outstanding Protestant leaders in America as a temporary gift to the World Council would symbolize the concern of the American churches in the world-wide organization of Christian churches."

Widely known in this country and by the churches of Europe for his long association in inter-church cooperation, Dr. Cavert while in Geneva will coordinate the activities of the greatly increased staff of the World Council and will advise on the effective deployment of resources and staff in connection with aid to the stricken churches of Europe.

Dr. Cavert has been General Secretary since 1921 of the Federal Council of Churches, which is made up of 25 of the major Protestant communions with a combined membership of more than 25 million. One of the early leaders of the movement toward a World Council of Churches, Dr. Calvert, together with other world church leaders was invited by Dr. William Temple, then Archbishop of York, to meet in Yorkshire in 1934, to consider the possibility of creating a world organization of churches. He was one of the original members of the Provisional Committee for the World Council of Churches, which was created by action of the Oxford and Edinborough Conferences in 1937, and of the international conference at Utrecht, Holland in 1938, which drafted its constitution.

A SERIES OF OUTLINE VESPER TALKS.

By Rev. Elisha A. King, D.D.,
Pastor Emeritus, Miami Beach, Florida, Community House.

VESPER TALKS.

[These talks were given at a Young People's Summer Training Camp in Florida at twilight in a forest beside a beautiful running stream. Believing them to contain many helpful suggestions for other leaders, and for their own worth, we publish them. They may be used by anyone in whole or in part without further permission.—The Editor.]

I.—BEAUTY IN RELIGION.

Order of Service.

Call to Worship—

"From the rising of the sun to the going down of the same, the Lord's name is to be praised.

"Let our prayer be set forth as incense, and the lifting up of our hands as the evening sacrifice."

Hymn—"Day is Dying in the West."

Scripture—Psalm 27.

Hymn—"Savior Breathe An Evening Blessing."

Prayer—

O Lord of the evening hour who often meets with thy children at the close of day, be our refuge now from the noise of the world and the fret of worldly thoughts and things.

Grant us Thy peace. Let not the drakness of our ignorance and folly hide Thee from us. Speak to each one of us the word that we need, and let Thy word abide with us until it has wrought Thy will in us. Quicken and refresh our hearts, renew and increase our strength that we may grow during these days we are together into the spirit of Jesus Christ our Lord. Amen.

BEAUTY IN RELIGION.

"Worship the Lord in the beauty of holiness." Psalm 29:2.

Softly now the light of day
Fades upon my sight away;
Free from care, from labor free
Lord I would commune with thee.
—Doane.

Probably no one enjoyed Nature more than Jesus. As a boy he roamed about the hills of Nazareth, he sailed and fished on the sea of Galilee. He walked the furroughs of the field, finding birds and flowers and watching the planting of seeds, noting their growth and all such operations of Nature. He used Nature to illustrate his teachings. "Consider the lilies how they grow," said Jesus, "even Solomon in all his glory was not arrayed like one of these."

And no one appreciated more than Jesus the need to get away from the rush and noise of the world. "Come ye apart and rest awhile" are welcome words to all who are overpressed with work and responsibility. He was wont to go away up the hill or the mountain to pray. He knew the value of occasional retreats. So now, here we are on the threshold of a training camp.

We are away from the town and the city alone with ourselves, with Nature and with God. We come voluntarily with vague hopes for some kind of experience that will change our lives a little, we know not how. We are close to Nature and there are many beautiful things to see; but the most beautiful of all may be hidden from your sight.

Long centuries ago Moses saw a strange light among the bushes along the way and he stopped to see what it was, and God spoke to him out of the burnish bush. Others had walked by and had not see it. Some who saw it paid no attention. Moses benefitted because he had keen sight and understanding.

Mrs. Browning characterized the event as follows:

Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes,
The rest stand round it and pluck blackberries.

Whatever we may do during the day, whether we study, work or play, the setting sun brings us to our Eventide devotions. This beauty period of the closing day always brings us into a quiet mood where we almost feel the presence of God. Caroline Mason brings us still closer to God. She says:

At cool of day, with God I walk
My garden's grateful shade;
I hear His voice among the trees,
And I am not afraid.

He speaks to me in every wind,
He smiles from every star;
He is not deaf to me, nor blind,
Nor absent, nor afar.

His hand that shuts the flowers to sleep,
Each in its dewy fold,
Is strong my feeble life to keep,
And competent to hold.

The powers below and powers above,
Are subject to His care—
I cannot wander from His love
Who loves me everywhere.

Thus dowered, and guarded thus, with Him
I walk this peaceful shade;
I hear His voice among the trees,
And I am not afraid.

We are so accustomed to beauty all about us that we take it for granted. Emerson says that one ray of beauty outvalues all the utilities of the world. The world itself is beautiful. Some favored poet wrote these words about Southern Florida (and it may do very well for other sections where ocean, bay or gulf mingle with palm and shrub).

Flaming gold of tropic sunshine,
Sapphire blue of Southern sky,
Snowy white of drifting cloud flecks
Somber green of palm and pine,
Gorgeous scarlet of hibiscus,
Queenly white of oleander,
Royal purple of bougainvillea
Opalescent green of waters near.

Beauty is partly dependent upon the eye that sees it. Emerson says, again, "Though we travel the world over to find the beautiful, we must carry it with us or we find it not." The Bible says, "O Lord how manifold are thy works: in wisdom hast thou made them all. The earth is full of thy riches."

We should say every day, Thanks be unto God for eyes to see and minds to comprehend all the wonderful and beautiful things in Nature. Though the eye sees the mind interprets. The trained eye sees more than the untrained eye. Love in the heart transforms all sorts of unpleasant and uncomely things into beauty, or it softens the hard corners and makes ugly things endurable. Nature in its ordinary and natural beauty discloses God's greatness and wisdom. If we come to Nature with open mind and loving heart we shall see and hear wonderful things. Edward Everett Hale spent a day in the country and tells of his experience thus:

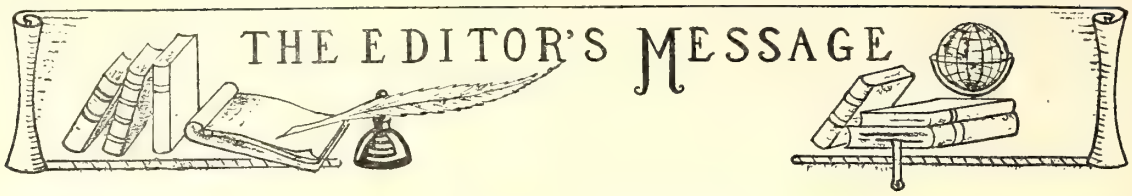
A thousand sounds, and each a joyful sound;
The dragon flies are humming as they please,
The humming birds are humming all around,
The clithra all alive with buzzing bees,
Each playful leaf its separate whisper found,
As laughing winds went rustling through the grove;
And I saw thousands of such sights as these,
And heard a thousand sounds of joy and love.
And yet, so dull I was, I did not know
He was there who all this love displayed,
I did not think how He who loved us so
Shared all my joy, was glad when I was glad;
And all because I did not hear the word
In English accents say, "It is the Lord."

And we have a hymn that runs like this:

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Let us think for a moment of the beauty of God. No one has seen God, actually, but we all see His wonderful manifestations. The Bible has a

(Continued on page 13.)



UNITED NATIONS CHARTER APPROVED.

Asserting that the Charter of the United Nations agreed upon at San Francisco "offers mankind an important means for the achievement of a just and durable peace," the Federal Council of Churches of Christ in America urged its prompt ratification by the United States to assure the "nation's cooperation in the task of making the organization an effective agency for the maintenance of international peace and security."

Action was taken by the Executive Commitee of the Federal Council of Churches less than 24 hours after the charter had been signed by delegates in San Francisco. The Executive Committee of which Bishop G. Bromley Oxnam, president of the Federal Council is chairman, acted after hearing an address by John Foster Dulles, an advisor to the American delegation to the San Francisco conference. Mr. Dulles, who is on leave of absence as chairman of the Commission on a Just and Durable Peace, returned especially to report to the Executive Committee that "I can see no reasonable ground for Christian people now to hesitate in support of the San Francisco charter."

In formally acting upon the United Nations charter, the Executive Committee adopted a statement submitted by the Commission on a Just and Durable Peace which met Monday. It said that the new organization can help governments to join their moral and material resources in support of a system of world order and justice.

"The churches of Christ in America," it added, "have long held that nations can better serve God's purpose as they are brought into an organic relationship with one another for the common weal. The charter signed at San Francisco marks a genuine advance toward this end. It remains for the peoples to make the promise of the charter a living reality.

"We believe the overwhelming majority of the people of our churches desire to see our nation join with other nations in a common effort to develop an international society free from the curse of war.

"We believe it is the clear duty of our government promptly to ratify the charter and thus to assure cooperation by the United States in the task of making the organization an effective agency for the maintenance of international peace and security."

Pointing out that the Federal Council of Churches, before the San Francisco conference opened, had expressed belief that the Dumbarton Oaks Proposals could be beneficially modified to win the support of the Christian conscience, the statement said that the charter embodies many of the changes recommended by thoughtful Christians.

The changes which the statement said bring the organization more nearly in accord with Christian principles of world order are: the humanitarian aims set forth in the Preamble, the greater importance and increased functions given to the General Assembly and the Economic and Social Council, the concern manifested for human rights and fundamental freedoms, the moral sanction given to the decisions of the International Court of Justice, and the purposes to be served by the Trusteeship Council, together with the declared policy regarding non-self governing territories.

Asserting that once the charter has become operative, there will be the need for many improvements to which the churches and all men of good will must dedicate themselves, the statement said the greatest obstacle to the charter's potentialities for good lies in the "tensions, misunderstandings and still unbridged difficulties between the major powers upon whom the primary responsibility for maintaining peace at present evolves."

The church leaders warned that the structure of peace will rest on "shifting sand" unless there is created a new international morality as the foundation for cooperation. The building of a better world order under God's Providence requires better men and women and constitutes the principal challenge to the churches, the statement said.

"To establish a strong core of world-minded Christians at the center of the international life is the inescapable duty of the ecumenical church. Let Christian fellowship pioneer in international understanding and reconciliation so that all of the family of nations may work together in harmony." Amen!

SUMMER RELIGION.
(Guest Editorial.)

It seems to be accepted as one of the inevitables of life that in summer institutional religion suffers a severe slump. The activities of many churches are considerably curtailed during the hot months. In fact, the indifference, inertia and irresponsibility of many Christians in June, July and August would suggest that according to their philosophy the qualifying phrase, "except in summer," should be added as a reservation to certain verses of Scripture, as follows: "The Lord is in His holy temple"—except in summer; "I was glad when they said unto me, Let us go into the house of the Lord"—except in summer; "Serve the Lord with gladness"—except in summer; "Let us hold fast the profession of our faith without wavering . . . not forsaking the assembling of ourselves together"—except in summer; "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him"—except in summer; "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and prayers"—except in summer.

Notwithstanding the widespead disposition to interpret Scripture with the above reservation, there is absolutely no scriptural authority for the assumption that a Christian's responsibility to God, obligation to the church, and devotion to Christ might be repudiated or even relaxed during summer months. The general belief that oppressive heat justifies a moratorium on wor-

ship and Christian service has no foundation whatsoever in the Bible. Paul's admonition to Timothy, "Be instant in season, out of season," applies not only to the preaching of the word by the minister, but also to the performance of Christian duty by the laymen.

Certainly the need of vital religion is just as urgent and imperative in the summer as at any other season. The experiences for which we especially require the guidance, comfort, assurance and strength which Christianity provides—the supreme emergencies of life—are not appreciably reduced in number or intensity during hot weather. Sickness is instant in season, out of season. There are about as many patients in the summer as at any other time. The surgeons perform about as many major operations in June, July and August as in the other months. Some types of illness, such as dread polio, are definitely summer diseases.

Trouble is instant in season, out of season. Homicides, suicides, violent deaths, fatal accidents—these do not decrease during hot weather. Discouragement, disillusionment and despair seldom suffer a summer slump. Hearts are broken, marriages wrecked, homes disrupted and happiness ruined by adverse conditions and perverse conduct in June, July and August.

Temptation is instant in season, out of season. The forces of evil do not declare a moratorium on their activities during hot weather. Often they seem to accomplish their most destructive work while the representatives of righteousness have capitulated to the heat and relaxed religiously. As many characters are ruined and as many souls are lost during the summer as during any other season.

Death is instant in season, out of season. Mortality statistics do not decline appreciably with the coming of high temperatures. The average pastor conducts as many funerals during the hot months as at any other period.

So, let us magnify those special religious activities and programs which help to keep Christianity vital in summer—summer revivals, vacation Bible schools, educational assemblies, inspirational retreats and conferences. Let us make a particular effort to be exemplary in our loyalty to the church during June, July and August. A parishioner, protesting against the long vacation his pastor was planning to take, said: "The devil never takes a vacation." Answered the pastor: "That might be one reason why he is the devil. I'd be a devil, too, if I never took a vacation." Granting that a reasonable vacation is important for rest, recreation and refreshment, even when we are absent from our home church, we should worship God in some sanctuary each Lord's Day, we should faithfully engage in our private devotionals, we should practice Christian righteousness and perform Christian duties wherever we may be. In living supremely for Christ and exemplifying his spirit we should be instant in season, out of season.

J. Maurice Trimmer.

Bishop Oxnam Reports

[Following are excerpts from a report by Bishop G. Bromley Oxnam, President of the Federal Council of the Churches of Christ in America, and Bishop of the New York Area of the Methodist Church, on his recent visit to the armed forces in Europe and the Mediterranean theatre of war delivered at a public meeting sponsored by the Protestant Council of the City of New York and the Federal Council of Churches on June 22, at Christ Methodist Church, New York.]

In my recent travels in the European war zones I found no general who was a war-monger. These men carried the responsibility, issuing orders that involved the loss of American boys. They hate war. They want peace. They call for a world of law and of order. The work of the Division of Education and Information in the Army should be developed and discussion be had at every level, so that the returning soldier may be fully advised concerning the Charter for the United Nations and similar issues. The rows of crosses, the hospitals with long wards of white beds, the displaced millions, the orphaned, the bereaved, these are reasons why law must come to the world and war be banished from the earth.

Men who would divide the United Nations for selfish reasons betray the soldiers of the United Nations who fought for the common good. Sinister forces that would separate Great Britain, the United States, and Russia are criminally summoning another war. The security of the small nations is, for the present, dependent upon the agreement of the big. Men who died to destroy Fascism will not rest easy in their graves if those who live consort with Fascists who did not die.

Protestant churches and the Eastern Orthodox churches will be drawn into closer fellowship. During the last twenty-five years, cooperation has increased, and association in The World Council of Churches has deepened understanding. This is a fact of profound significance to Christian leaders.

The peoples that will in large measure determine the course of the next century are Protestant or Eastern Orthodox. In Great Britain, the population is overwhelmingly Protestant, the Roman Catholic population constituting but 7 per cent of the total. In the United States, there are two Protestants for each Roman Catholic, and the Protestant churches are growing at a rate slightly faster than that of the Roman Catholic Church. The church in Russia is Eastern Orthodox. The presence and prominent place of the representatives of the Eastern Orthodox Churches at the enthronement of the Archbishop of Canterbury is an illustration of a growing fellowship. The President of the Federal Council of the Churches of Christ in America received unusual honors during his recent visit to Greece at the hands of the Regent, who is also the Archbishop of the Greek Church. The Eastern Orthodox Church in Greece is planning to send candidates for the Greek priesthood to study in Protestant theological schools in the United States. The Protestant program of relief and reconstruction in Europe will in large measure be handled by the World Council of Churches in cooperation with Protestant and Orthodox leaders in Europe. These facts are evidence of the Protestant and Eastern Orthodox recognition of their new responsibility.

The American chaplain has won the respect and the gratitude of officers and of men. He has revealed religion in his conduct. He has gone with combat troops into the most dangerous engagements. Many chaplains have been killed. The churches owe a great debt of gratitude to these ministers in uniform. No American boy has been laid to rest without the last words being read by a chaplain. The fact that Roman Catholic, Protestant and Jew have cooperated in reading the words of commital at the grave should challenge religious leaders to that cooperation that will enable us to work together for the living.

There are approximately three Protestant chaplains for each Roman Catholic chaplain. It was earnestly hoped that chaplains serving togeth-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

It will be of interest to a number of people to learn that Dr. N. G. Newman, who is well known to many people throughout our fellowship, is not very well. He has some facial ailment which has affected his eyesight to such an extent that he is unable to read for many minutes. Reading a few sentences causes him much pain in his right eye. His general health, with that exception, is very good, and he is able to give considerable time to working his splendid garden during the week, and to attend his church (Oakland) on Sunday. He has spent much time in reading during his long life, and it is a great sacrifice for him to be denied that pleasure. Here is hoping he may recover and be restored to normal health and strength in every respect.

One of our very useful laymen is very sick at his home in Suffolk. Major W. E. MacClenny suffered a partial stroke of paralysis a few days ago. He is confined to his room, at his home, on St. James Avenue, and it is expected that he will be removed to Lakeview Hospital as soon as it is safe to do so. He has been treasurer of the Eastern Virginia Conference for several years. He has held a very responsible position with the insuranse firm, West and Withers, of Suffolk, for many years. He is a very capable bookkeeper and accountant and a large number of people seek his help in preparing income tax reports.

Major MacClenny is a veteran of the Spanish American War and is one of the leading officers in the state organization of veterans of that war. His research work in history is well known. He is an authority on local Civil War history—or the War of 1861-65. He has made a valuable contribution to the history of the Christian denomination by his faithful and diligent work in collecting data about the life and labors of the late Rev. James O'Kelly, founder of the Christian denomination in the South. His book, the "Life of Rev. James O'Kelly," contains much valuable historical material. He spent much time in research by writing letters, visiting libraries in Virginia, North Carolina, and Washington, D. C. The material in that book is authentic from cover to cover, for he left no stone unturned to verify the traditions and the facts he had collected.

He has an immense store of historical material in his private library. Sometime ago some one wrote an article in THE CHRISTIAN SUN asking for information about James O'Kelly and his work. Major MacClenny has in his possession practically all the authetic information about the early history of the Christian denomination in Virginia and North Carolina, including the life of Rev. James O'Kelly.

His general condition has improved during the few days. He would appreciate a line from any one who may write him. A card addressed to Major W. E. MacClenny, Suffolk, Va., will reach him while he is in the city. If he can regain his health it would be a great contribution to the people of this section if he can find time to arrange and put into print some of the valuable historical data in his possession. Our church would be greatly enriched by this additional contribution from this faithful member of our church in Suffolk. Let us hope for a speedy recovery.

I. W. JOHNSON.

WAKEFIELD LETTER.

Copies of *"The Annual,"* containing the proceedings of the Southern Convention and of the several Conferences, have been received and distributed in this parish. It seems to be one of the best productions of its kind that I have seen. Obviously some one has invested an enormous amount of painstaking work to produce it. We like the general plan of the book, the organization of matter, classification of items, and mechanical finish, all which make it a convenient book for the desk of pastors and lay-workers. It should be read something like Dr. John G. Truitt reads his Church Roll. If you do not know what that means just ask Dr. Truitt and you'll get value received for your time.

Our Wakefield Parish has suffered a great loss during the past few weeks by the deaths of four of our most useful members, these deaths coming in quick succession. Following a period of declining health of months, Richlieu Hines, a prominent and useful member of Barretts Church, peacefully passed to his eternal reward at his home, April 10th, in the bosom of a large family. He was reared in Barretts Church, and he himself reared a large family in it. He was 83 years of age at the time of his death. On May 11th, at Lakeview Hospital, Suffolk, Va., Junius Wellons, treasurer and choir leader of Barretts Church, 79 years of age, passed to the Great Beyond, after months of declining health and a few days of serious illness. He was never married. On May 27th, William Edmund Whitmore of our Wakefield Church, following months of declining health and a few days of suffering at the Lakeview Hospital, Suffolk, Ca., his frail body gave up the struggle and his spirit went back to God who gave it. He was valued in his church and community. He was 83 years of age, and was esteemed by his church and community.

J. Quincy Hancock, a member of Barretts Church for a long period of time, and superintendent of the Sunday School, besides one of the most active in the various interests of the church, was suddenly stricken by Apoplexy June 11, and died the following day in his home at Dorey, Va., June 12. He was 79 years old. A suitable obituary notice will be furnished THE CHRISTIAN SUN by those to whom these items are committed.

Barretts Church is one of the oldest churches in a very wide area. It has produced six ministers, whose activities come within my recollections except one, the Rev. Mills Barrett. They include Dr. W. B. Wellons, Dr. J. W. Wellons, Rev. Mills B. Barrett, Rev. S. S. Barrett, and Rev. R. E. Barrett, the last named was ordained with the writer, November 6, 1881, and later united with the Methodist Church.

Antioch Church which is not a great many miles from Barretts, has produced, if I am correctly informed, four ministers and probably five, including the late Dr. J. P. Barrett, who was editor of the THE CHRISTIAN SUN and *The Herald of Gospel Liberty*, in all, twelve years, and was a real leader during those years in the building of our missionary enterprises and Elon College, as the files of those papers would show; and Rev. D. P. Barrett, who spent his life as a missionary in Porto Rico for the Christian Church, and who wrought well. It is interesting to note that in this Conference our ministers have come often in family groups. Above are two Barrett groups, and then we think of the

"Newman" group, and the "Peel" group. Do you say that the writer is getting old and, naturally, is rambling back over the past. Well, he is getting old and began that a long time ago, but that is not why he is reaching back here. It is the present, our great dearth of ministers, and inconsistencies which seem to tinge almost every philosophy of life that sends me back to the past. In almost every address or appeal which I heard in behalf of building Elon College, the importance of having a college of our own in which to educate our ministers was projected. It was a good argument and effective. We have the college, and a better educated ministry and layety, but pastorless churches all over the country, and too many with pastors are practically empty. We used not only better educated ministers, but vastly more of them. I definitely believe in a definite call from God to the ministry, and I also believe that God uses various means and agencies in calling men. We need to call that subject to the attention of our young men now in college. A poorly educated pastor is better than none; better than to see churches closed. The war will come to an end and better conditions will follow.

MURDOCK W. BUTLER.

FRANKLIN, VIRGINIA.

The Franklin Vacation Bible School conducted co-operatively, June 11-22, by the Baptist, Congregational Christian and Methodist churches, closed a very successful session last Friday. The total enrollment was 159 (69 boys and 90 girls), with an average daily attendance for the two weeks of 128. There were 23 workers and supervisors. Denominational affiliation of the children attending was recorded as follows: Baptists 58, Congregational Christian 36, Methodist 48, Episcopalian 9, visitors and others 8.

The Beginners Department, ages 4-5, held at the Baptist Church, had an enrollment of 48 and an average attendance of 40. Mrs. Robert Larsh served as superintendent and had six assistants. The Primary Department, ages 6-7-8, held at the Congregational Christian Church, had an enrollment of 61 and an average attendance of 44. Miss Miriam Barron served as superintendent and had nine assistants. The course taught was "Child Life in Bible Times."

The Junior Department, ages 9-10-11-12, held at the Methodist Church, had 50 enrolled and an average attendance of 44. Mrs. E. W. Aaron was superintendent, and she had five assistants. The course taught was "Praise Ye the Lord."

The Vacation Bible School movement reaches large numbers of children in every state in the Union. The schools at Franklin have been held for the past 20 years or more. The children showed great enthusiasm again this year, and the leaders were gratified by the results. The pastors of the churches express gratitude to all those who helped make the Vacation Bible School in 1945 a success.

The Children's Day program held June 10, at our church, was well attended. We presented the program, "I Remember," prepared by the Board of Home Missions and Missions Council.

One young person from our church will enter Elon College this fall, Miss Virginia Revick, to prepare for the mission field.

WM. T. SCOTT.

LONG'S CHAPEL.

Last September the people of Long's Chapel Church began thinking and praying and working on a parsonage. The third Sunday in September, 1944, the pledges were received for $2,000. The work on the parsonage began with the cutting of the logs for the framing of the house. The second week in March this year the carpenters and the men of the community laid the foundation. The house was completed and the pastor and family moved in the first week in June. The people of the community helped move the pastor. The pastor and family are very happy in the new home. It is a beautiful house with five rooms and bath, gracious side porch, screened in back porch, and a central heating hall. Last Sunday we mentioned the remaining debt of $300, and in about ten minutes, pledges for the total amount were given and $165 in cash was raised. Thanks to Jerry Holt Fund for $750.

I am proud of the good work in this community. Not many, if any, town or country churches have done this much work in one year.

Our church school has in the past months been increasing in attendance and finances, and a fine spirit of co-operation can be felt and seen in the working of the church. The youngsters of the church and community enjoyed so much the Daily Vacation Bible School this month. The attendance began with 37 and on the closing day there were 54 children and teachers enrolled and present.

The ladies are very industrious. The Woman's Missionary Societies of Long's Chapel and Mebane, met together to have the Foreign Mission Book Review.

Our Revival Services began last Sunday. Rev. Roy Coulter, of New Market, Virginia, is our guest speaker. We are looking forward to a great spiritual awakening in our community.

ELLIS N. CLARK.

A REPORT ON JUVENILE DELINQUENCY.

J. Edgar Hoover of the FBI, has made the following statement:

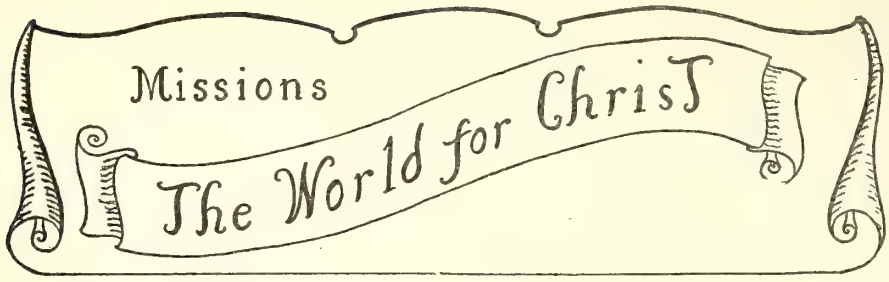
"In 1944 there were seventeen per cent more boys under twenty-one arrested for assault than the year before; twenty-six per cent more for disorderly conduct; thirty per cent more for drunkenness; ten per cent more for raping.

"Among girls of the same age for the same year there were thirty-nine per cent more arrests for drunkenness; sixty-four per cent more for prostitution; sixty-nine per cent more for disorderly conduct; and one hundred twenty-four per cent more for vagrancy."

There is no reason to believe that these figures are incorrect; and if they reflect the true status of affairs among the young people of our country, there is no solid ground for optimism about the future. The young people of today will bear the responsibilities of carrying on in the home and state and church tomorrow. According to Mr. Hoover's statistics, many of them will not be prepared for these responsibilities, unless they turn to God and follow his will.

The young people of this generation are not alone to blame for the rising tide of juvenile delinquency. Some of them have come from godless and broken homes. Others have been neglected by otherwise good parents who have been too occupied with other things to give proper time and instruction to their children. Many have come under the influence of subversive teaching in school which has destroyed their faith in God and their respect for any scriptural standard of morality. They have been taught that it was right to gratify any normal desire or passion of the body. They have been cut loose from their moorings and have been left adrift, at the mercy of wind and waves. All of them are the victims of conditions

(Continued on page 15.)



WHAT IS KAGAWA DOING?

AN ANALYSIS OF WHAT IS ACTUALLY KNOWN.

By L. S. ALBRIGHT,
Assistant Secretary of the International Missionary Council.

For a long time the American Church public almost canonized Toyohiko Kagawa, as it has other Christian leaders in the Orient, and now tends to condemn him for failure to live up to standards of Christian perfection which we do not pretend to practice.

A study of Federal Communications Commission and Federal Bureau of Investigation Service reports as compiled by the Office of War Information, supplemented with one or two items of private information and first-hand knowledge of Japan acquired during fifteen years' residence prior to March, 1941, results in the following conclusions:

1. Dr. Kagawa continues to express himself vigorously, sometimes without sufficient data and frequently in extreme form, on public questions in sermons and evangelistic addresses, in bulletin and magazine articles. For instance, his protest against the desecration of Japanese remains was weakened by exaggeration and inaccuracy. The children of America as such, do not habitually amuse themselves with the bones of dead officers and men of the Imperial Japanese forces. President Roosevelt, far from taking pride in a book-knife made from the bone of a dead Japanese soldier, returned it to the sender. On the other hand, Kagawa's "name has never appeared—at least in available radio material—in conjunction with any of the more blatant religious propaganda tools such as the East Asia Religious League or the Dai Nippon Wartime Religious Patriot Service Association." (O. W. I.)

2. Statements made by Kagawa in speech or writing are used by the Japanese Government in radio broadcasts for propaganda purposes. But "Kagawa has not actually 'broadcast anti-American propaganda'." (O. W. I.) Indeed his voice has not been heard up to April 30, 1945 by U. S. monitors. (O. W. I.)

3. In the period under review, only once has Kagawa participated in a radio broadcast and then on his own initiative in a Christmas, 1942, message in English to British and American internees and prisoners-of-war. On that occasion he prepared his own manuscript but did not actually read it. The script as finally submitted, contained nothing abusive of Great Britain or the United States.

4. Kagawa was reported to have been invited by the Philippine Federation of Churches to visit Manila but it is not at all certain that he did so. (O. W. I.) His reported visit to the Netherlands East Indies is still less clear. He was given every opportunity and even inducement to visit the model Christian village established by one of his disciples near Harbin, but does not appear to have done so. (O. W. I.)

5. Dr. Kagawa did accede to "repeated requests" to visit China, but characteristically used the occasion to conduct an evangelistic campaign; "attracting immense crowds in every place he is giving his customary evangelistic messages." (F. C. C.)

6. Kagawa has continued to preach in his own church in the suburbs of Tokyo, to conduct special meetings in other churches and to take an active interest in the work of the Church of Christ in Japan as such. (F. C. C.)

7. In an English language broadcast on May 3, 1945, Domei quoted an address on the San Francisco Conference, stated to have been delivered by Dr. Kagawa on the radio the same day, presumably in Japanese. As recorded by the F. C. C., this second-hand report is critical of the motives and structure of the organization being planned as based on "organized military force centralized in the great powers" and so incapable of preventing wars. Such an opinion may reflect Japanese national bias but it can scarcely be regarded as a repudiation of Christianity or an endorsement of Japanese militarism.

8. Since the bombing of Tokyo, Kagawa has organized relief work, as he did after the great earthquake of 1923, mobilizing Protestant and Roman Catholic ministers, using the Christian building in Kanda Ward as headquarters and receiving Government assistance. (F. C. C.)

9. Dr. Kagawa has not sought martyrdom. Since the Government has not attacked the Church or Christianity as such, it is pointless to compare his case with that of Pastor Niemuller. Kagawa has been arrested for questioning but was released.

10. If Dr. Kagawa has condemned our warfare against Japan, he has also condemned Japan's warfare against China. Evidently he thought he had a right to expect more of us. Now that his government has admitted that it made war for its own reasons, he will have a still heavier cross to bear. Meanwhile we do ourselves no credit in overrating or belittling an earnest Christian leader who may yet be the hope of Japan.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 28, 1945.

Sunday Schools.

First, Porfsmouth, Va.	$	5.65
Liberty Spring, Suffolk, Va.		5.00
Ingram, Va.		6.04
Happy Home, Ruffin, N. C.		7.44
Bethlehem (Nans.), Suffolk, Va.		3.63
Pleasant Ridge, Ramseur, N. C.		10.44
New Lebanon, Summerfield, N. C.		14.75
Mt. Auburn, Manson, N. C.		10.00
Union Grove, Asheboro, N. C.		2.29
Dendron, Va.		5.70
Turner's Chapel, Sanford, N. C.		3.02
Total	$	73.96

Individuals and Churches.

Oak Level, Youngsville, N. C.	$	16.00
Mt. Auburn, Manson, N. C.		44.00
Total	$	60.00
Total for the week	$	133.96
Previously acknowledged		23,564.94
Total since Sept. 1, 1944		$23,698.90

Gratefully,

MATTIE COX PARKER,
Secretary.

MISSIONS NOTES.

Rev. B. H. Watkins succeeds Rev. Norval Kern as supply preacher on Sunday nights at Little Creek.

The Home Mission Committee of the Eastern Virginia Conference is out of debt for the first time in twenty to twenty-five years.

The C. M. A. of Eastern Virginia Conference is out of debt for several years.

Both organizations are anxious to know where we can start a Congregational Christian Church. Let us hear from fifty people.

J. E. WEST.

News of Elon College

By President L. E. Smith.

ELON COLLEGE IMPROVEMENT PROGRAM TAKING SHAPE.

The *Million Dollar Campaign* for Elon College calls for a substantial increase in the permanent funds of the College, the improvement of several buildings now on the campus and the erection of new ones. The architect, Mr. Wm. Henley Deitrick, of Raleigh, has submitted tentative drawings for some of the proposed new buildings.

On call of the chairman the Executive Committee of the Board of Trustees and other members of the Board met at the College Tuesday of last week to consider the architect's suggestions and to discuss the most advantageous locations for the proposed new buildings. The important question is whether or not the campus should be kept within the present walls—if beyond the walls, which way: north, south, east or west? The college owns land on all sides that could be used in the proposed expansion program. To remain within the wall would be in the interest of economy in up-keep and operation, but to go beyond the wall would perhaps add to the College's beauty and impressiveness.

The buildings to be erected are the gymnasium (for both men and women), the dining room, the power house and dormitories for both men and women. The questions raised in this regard were: which building is the most needed and which should be built first?

After hours of discussion the unofficial prevailing opinion seemed to be: 1. that the resident student body should be kept around 650, which would mean that the total enrollment for the year would be under 1,000. 2. That at least all women's dormitories should be kept within the wall and that perhaps the "gym" should be erected on a suitable site off the campus. 3. That the power house the "gym" and at least one dormitory for women and one for men should be undertaken simultaneously and that construction should begin at the earliest possible date. 4. Since it seemed impractical to decide these questions, the chairman was authorized to appoint a Planning and Building Committee whose duty it would be to carefully consider all items discussed at Tuesday's meeting and present definite recommendations to a full meeting of the Board of Trustees to be called at the request of the committee. The committee has been appointed and the first meeting is called for Thursday, July 5, at 4:00 P. M. It is hoped that this report will be ready at an early date.

Material is one big item in the matter of building today. It will hardly be possible to secure necessary materials until after the war. There is one more reason why we can't begin to build now—*money*. We have had a lot of experience with debts. It is much better to secure money in advance of assuming obligations. This a a fine time to begin on the important business of raising money. Let us begin immediately to make our gifts and offerings so that when restrictions are discontinued building operations may begin.

The campaign to raise a million dollars for the College has already begun. To date, we have received in cash and pledges approximately $180,000. The first $100,000 paid in unless designated otherwise, has already been allocated to the Staley-Atkinson-Newman Memorial Foundation for Christian Education. This $100,000 will be a part of the permanent funds of the College.

The churches of the Convention have been asked to raise the necessary funds for the establishment of the Staley-Atkinson-Newman Memorial Foundation. Some of our churches have already raised their allotment. Others are working on theirs, and still others have expressed their willingness to launch a campaign within their membership to secure their allotment.

It would be a fine thing if our churches would raise the money for the proposed foundation so that the funds already secured from individuals could be used for the building and improvements in prospect.

ELON SUMMER SCHOOL.

In addition to the regular college period, Elon College offers twelve weeks of summer school. The summer school is planned and conducted for those students who wish to graduate in less than the traditional four-year college period and for teachers in service who wish to improve their certificates by earning additional credits. The summer school has proven a very good experience for the college.

For the first six weeks we have an enrollment of 87. The second term will begin July 16 and close on August 18. During the last six weeks' term the school is operated six days in the week instead of five. Courses offered during the second term are art, aviation, commercial subjects, engineering and drawing, English, history, religion and Spanish. The second term is conducted not simply for those who are enrolled already but for all who may wish to enter. Those who haven't attended the first six weeks may enter for the second term with profit.

If interested, will you please write at once?

FIFTH SUNDAY OFFERINGS.

Offerings for the College to be credited on conference apportionments are coming in rather slowly but the interesting thing is that they continue to come in. There are some schools or churches who are thinking about the College and just haven't reached the point of sending their contributions until that particular week. They never come too late. The important item is that they come. The College is facing rather compelling necessities at this particular time. We must pay salaries, purchase materials and other necessary items, all of which cost money. We do not wish to borrow during the summer months. Your thoughtfulness and contributions are helping tremendously. We express appreciation for every contribution sent.

Previously reported		$3,734.83
Churches.		
Eastern N. C. Conference:		
Oak Level	$ 2.00	
Eastern Va. Conference:		
Union (So.)	46.90	
N. C. and Va. Conference:		
Tryon, Erskin Memorial .	13.00	
Sunday Schools.		
Eastern Va. Conference:		
Dendron	2.91	
N. C. and Va. Conference:		
New Lebanon	3.60	
Va. Valley Conference:		
Wood's Chapel	4.12	
		$ 72.53
Grand total		$3,807.36

The rendering of useful service is the common duty of mankind; only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

—*John D. Rockefeller, Jr.*

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

THE IMPORTANCE AND VALUE OF CHRISTIAN TESTIMONY.

More than sixty years ago, when I was a young man in Dubuque, Iowa, I was a member of the First Congregational Church and belonged to the Christian Endeavor Society of that church. I remember to this day of hearing the testimony of a young man by the name of Frank Dickinson at a C. E. meeting. Among other things he said: "I thank God for the influence of a Christian home." I thought to myself, what a fine tribute to his parents.

His father, J. L. Dickinson, was a deacon in the church and his mother was a fine Christian character. I knew them well. Although I was not married at the time, I decided then and there that if ever I did marry and have children of my own I would rather they should be able to give such testimony as that than anything else in the world, and that I would make it the supreme object of my life to help them to become Christians.

That was the last time I ever saw Frank alive, for a few months later word came on Christmas day that Frank Dickinson and a Miss Brundage had been drowned at Ann Arbor, Michigan, where they were students at the University of Michigan. They had been skating the evening before and had skated into an air hole and both were drowned.

When I heard the news I immediately thought of Frank's splendid testimony at the C. E. meeting, so I called on his parents and told them about it. They were glad to hear it, but they were calm and serene through it all and perfectly reconciled to their great loss. They knew that it was all right with Frank. This only strengthened my desire to see that any children I might have should become Christians.

I have been blessed with four sons, ten grandchildren and six great-grandchildren, all living and all in good health, so far as I know. I have much to be thankful for. I am especially thankful because of the fact that all of my sons are Christians. I do not claim that it was because of my example or influence alone that they became Christians, as they had the influence of a godly mother and a Christian grandmother in the home; but God did honor me in that each one of my four boys made their first confession to me personally.

I want to give an account of the natural and easy way this came about in the case of my youngest son. When he was about nine years of age he came to me one day and said, "Papa, what does it mean to be converted?" I thought to myself, now that is an important question, I must be careful how I answer it. I said, "It means to turn about and go the other way. Harold. In a religious sense, it means this: If you don't care anything about God and are not trying to please Him, you are turned away from Him; but if you are *converted* you turn towards God and go towards Him and try to do what He wants you to do."

His reply was, "Teddy says that he is converted." Teddy was a little schoolmate. I said that was fine, that little boys could be converted and become Christians just as well as older people. He replied, "I'm one." I said, "That is fine, papa always expected that you would be; papa is a Christian, mama is a Christian, and Edgar, Clarence and Fred are all Christians, and I always expected that you would be one."

Nothing was said at this time about joining the church, but a few months later he brought the matter up himself and expressed a desire to join, so he was taken into membership of the First Presbyterian Church of Phoenix, Arizona.

In contrast to the foregoing, I will record an incident that occurred in Phoenix several years later.

I was in an office there one day, waiting for the proprietor, when his wife and little daughter came in. In the course of our conversation the mother said laughingly, "What do you think my little girl asked me the other day? She wanted to know what *salvation* meant? The idea of a seven-year-old girl wanting to know about salvation."

I said, "What did you tell her?"

She replied, "I told her that she was too young to understand about such things and that she would have to wait until she was older."

I could not help but think what an opportunity that mother missed. So many parents make the same mistake, and later on, when the parent tries to interest the child in such matters, they find that their mind is taken up with other things to the exclusion of any concern about their soul's salvation.

Jesus knew what He was talking about when He said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." He meant every word of it.—*E. A. Spaulding, Costa Mesa, Calif.*

NOTICE!

The Western North Carolina Sunday School and Pilgrim Fellowship Convention of the Western North Carolina Congregational Christian Conference will meet at Pleasant Hill, Liberty, R. 2, July 19, 1945, at 10:00 A. M.

BEN JOE EARP,
President.

A SUMMARY.

As of December 31, 1944, there were in national service 454 chaplains from our denomination: 347 Army, 105 Navy, and 2 Merchant Marine. We have not quite furnished our share of chaplains, which is approximately 5 per cent of the total number of 10,000. During the year one chaplain has died, ten retired, and eighty new chaplains have been commissioned. We have one chaplain who is a prisoner of war.

During the year we have supplied 98 field Communion sets, 29 hospital Communion sets, 16 pulpit gowns, 111 sets of Communion linen, more than half-million pieces of religious literature, several thousand miscellaneous books for Service Men, some hundreds of religious books for chaplains' use, 6,690 sewing kits, a variety of magazines and papers, and thousands of sheets of writing paper and envelopes.

We need to support our chaplains and their families with our sincere prayers and constant solicitude. Many chaplains are facing great dangers. Most of them are over-worked, and all are faced with many and severe trials and difficult problems. They are worthy of our best, and sincerely appreciate all that we can do for them.—*Report of National Committee for Army and Navy Chaplains.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I hope that you had better luck about going to your Vacation Church School than I did to mine. Before time for our school to start I got exposed to the German measles. The first week of our school I went for the first three days then mother kept me at home for the next two days thinking that I was about to get the measles. I still didn't have them on Sunday, so mother let me go to Sunday School and church. This week I went to Church School for the first two days, but Tuesday afternoon I did break out with measles bumps all over! Mother and I have stayed at home since then.

The days that I did go I had a good time. We learned two little songs while I was there: "Ding Dong, Ding Dong, the Church Bells Say; Ding Dong, Ding Dong, the Church Bells Say!" and "When I'm Very Happy This is What I Sing; Thank You God, I Thank You, Just for Everything!"

The Beginners and Primaries studied about God in Nature, and about St. Francis, whom all of the birds and animals loved, and who loved them and all of God's great out-of-doors! One day these two classes came down to our back lawn to see our out-door shrine to St. Francis with his statue. There is a bird perched on his arm and a little rabbit is at the hem of his robe looking up at him. Daddy has planted flowers all about the little shrine and something is always blooming at St. Francis' feet. The boys and girls thought it was lovely also. We played games a little while and then mother served pink lemonade and molasses cookies to all of us before time for us to return to the church for our closing worship period.

Today Daddy and the other teachers took the children to our park and swimming pool for their closing picnic. Sunday night we will have our closing program and mother thinks I'll be well enough to attend it. I hope so, for I am very tired of staying at home.

I do hope you have had a good school and I wish that you would write and tell us about it. Goodbye,

OLIVER TODD.

LET DADDY HELP.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Here, John, let me do that; you're so awkward with the baby." Barbara Brokaw took her little son from her husband and finished changing his clothes. "There, now—Mother's boy is ready for bed," she said, snuggling the fuzzy head against her shoulder and carrying the baby off to his bassinet.

John Brokaw watched his wife's deft movements with a wistful expression, and then picked up his newspaper and began to read.

Barbara's mother, Mrs. Allen, who had just arrived for a visit, had looked on the little scene with troubled eyes. How she wondered, could she tell this capable daughter, so happily absorbed in her new role of mother, that she was making a mistake?

Three-months-old Allen Brokaw and his mother were good companions, but the father and son were almost strangers to each other. It was not fair for the joy of parenthood to be so one-sided.

One day an anuouncement in the morning paper seemed to offer Mrs. Allen the opportunity she had been seeking. She went down town and returned with two tickets for a concert to be given that evening by a symphony orchestra.

"I have a surprise for you, Barbara," she said to her daughter, "tickets for tonight's orchestra concert! It's been a long time since you and I have enjoyed an evening of music together."

"But, Mother," Barbara spoke almost reprovingly, "did you forget about the baby? I can't leave him!"

"I stopped in at John's office to see if he would be at home, before I bought the tickets," Mrs. Allen replied. "I think John is looking forward to an evening with his son.

"I wish you hadn't done that, Mother," Barbara said flatly. "John knows nothing about the care of a child. I can't leave the baby in his amateur hands!"

"They are very loving hands, Barbara," Mrs. Allen assured her daughter. "John would handle the baby very carefully and give him close attention. Have you ever looked ahead in imagination to the time when Allen will be a young man and he and his father should be doing things together?"

"Of course, Mother, I want John and his son to be pals, but Allen is just a baby now!"

"How is comradeship to be developed if it isn't started now, Barbara?" Mrs. Allen persisted. "Taking care of Allen is a great joy; you're not letting John have even a tiny share in that joy!"

(Continued on page 15.)

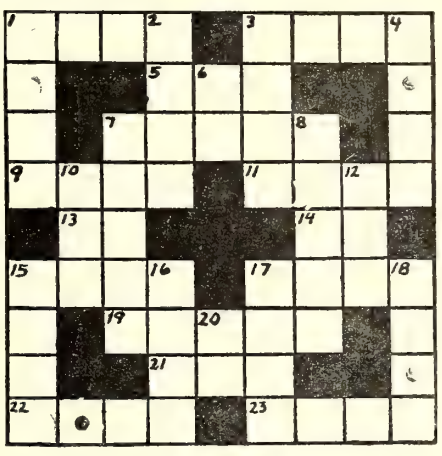
CROSSWORD PUZZLE.

ACROSS:

1. Home of Goliath. (I Sam. 17:4.)
3. What David did to Goliath. (I Sam. 17:50.)
5. A girl's name.
7. One was prepared for the Psalmist. (Psalm 23.)
9. Pace of a horse.
11. Valley in which David slew Goliath. (I Sam. 17:2-19.)
13. Rain Water. (Abbr.)
14. Within.
15. Past tense of fly.
17. A temporary shelter or abode.
19. A son of Esau. (Gen. 36:4.)
21. Woman who lives in a convent.
22. Past tense of pay.
23. The sum of two nickels.

DOWN:

1. Something given.
2. Hot weather.
3. Auction; act of selling.
4. To have a strong desire.
6. Veteran Blood. (Abbr.)
7. A loft building.
8. Overseer of temple offerings. (2 Chron. 31:13.)
10. Rail Road Light. (Abbr.)
12. A girl's name.
15. A short, quick stroke.
16. To go; pass.



17. To watch over; to protect.
18. Quality of the voice.
20. Union University. (Abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. John; 3. Eben; 5. Ear; 7. David; 9. Keel; 11. Nash; 13. Sn.; 14. Va.; 15. Asia; 17. Pius; 19. Silas; 21. D. O. U.; 22. Siss; 23. Lull.

DOWN: 1. Jack; 2. Neal; 3. Erin; 4. Noah; 6. Av.; 7. Denis; 8. Davis; 10. E. S. S.; 12. S. A. U.; 15. Amos; 16. Aids; 17. Paul; 18. Saul; 20. Lo.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD'S PURPOSE FOR ABRAHAM.

Lesson III—July 15, 1945.

Memory Verse: *"In thee shall all the families of the earth be blessed."* Genesis 12:3.

Lesson: Genesis 11:26-12:20.

Devotional Reading: Psalm 139: 1-12.

In God's Hall of Fame.

Abraham's name stands high on the list of those who are in God's hall of fame. In a sense, he was the Bible's greatest representative of adventurous faith. He was a true pioneer. When the writer of Hebrews called the roll of those who had glorified God by faith, he gives much space to Abraham.

The Essence of Faith.

The essence of faith is to be found in Abraham. It was not an intellectual formula, or a cold creed. Faith for Abraham was trust in someone. It was not primarily believing something; it was primarily trusting someone. To be sure Abraham's faith was based on his conception of God's character, and it issued from his experience of God. He knew God as a friend and because he knew God he trusted God. Modern men and women need less creeds and more faith. We need to use our heads in religion, but we also need to yield our hearts.

God's Call.

"Now Jehovah said . . . " How did God call Abraham? We need not believe that God spoke in an audible voice. But there was a deep and inescapable conviction that the impression which he had came from God, that God was speaking to him in the deep places of his life, that God was making His will known unto him. The call comes in many ways. Let no man feel that God does not make His will known to men. We need only a sensitive spirit and an obedient will. "If any man will do His will, he shall know . . . said Jesus."

An Adventure of Faith.

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." That was an adventure of faith involving great sacrifice. He was to leave not only his own country, and his own community, but he was to leave his own kin, even his father's house. Furthermore he was to start out on his journey not even knowing where he was going. God only told him he was starting for a land which in due time God would make known unto him. It was a pure adventure of faith in one sense—he did not know where he was going. But he knew with whom he was going, and that took all the uncertainty out of the issue. He knew that God would not lead him up any dead end streets or into any blind alleys. Faith does not demand the ultimate goal, it asks only for grace to take the first step.

An Achievement of Blessing.

"And I will bless thee, and make thy name great; and be thou a blessing . . . and in thee shall all the families of the earth be blessed." The word bless comes from an old Anglo-Saxon word meaning blood, and refers to the consecration by sprinkling the altar with blood. Hence in its basic meaning the word bless implies a consecration of holy purposes. Nations are blessed only as individuals are consecrated to high and holy purposes. And every life dedicated to God is a center and source of blessing. Only as individuals are loyal to God can God's purpose be realized amidst the nations.

An Amazing Blessing.

"And in thee shall all the families of the earth be blessed." Jesus himself said that "salvation was of the Jews." This man Abraham was the pioneer of a long list of priests and prophets who were to give to the world its highest moral and ethical codes and its purest spiritual ideals. The Jew stands supreme in his contribution to religion. And of course Jesus was a Jew. And Jesus could trace his lineage back to Abraham. In a literal and in an amazing way these words of God to this humble man were fulfilled in a complete way.

A Prompt Obedience.

"So Abraham went, as Jehovah had spoken unto him." An incidentally he was seventy-five years old when the call came. But he went, promptly, trustfully. In a great sermon preached by a great preacher some years ago, it is asserted that "obedience is the organ of spiritual knowledge." We can, of course, know some things before we do them. But there are some things we can never know until we do them. To obey God's call today and now is the best guide and guarantee of knowing God's call tomorrow. The trouble with many people is not intellectual, but moral. Many of us do not want to know God's will, and many of us cannot know it until we are willing to do it.

A Gracious Confirmation.

"And Jehovah appeared unto Abraham and said . . ." This man Abraham had not gone very far before he found out that God was with him in his great adventure of faith. The same God who had told him to leave his own country was now making himself known to him in the country to which he had come. Life is an adventure of faith, but it is not simply a matter of faith. No man obeys for very long the Divine call before he finds tokens of the Divine presence and favor. As we walk in the path of duty we find confirmation of the presence of the Divine. It is recorded in one of the gospels that as the disciples went everywhere preaching the word, the Lord worked with them, confirming their work with signs and wonders.

A Gracious Witness.

"And there he builded an altar unto Jehovah, who appeared unto him . . . and there he builded an alter unto Jehovah." Twice within two verses the records reads thus. You could track this man by his altars. There they stood in a foreign country and among pagan people, silent but eloquent witnesses to his faith in God and his devotion to His cause. Abraham nailed his flag to the mast wherever he went by building an alter. He was not ashamed to confess his God before men. And in turn God confessed Abraham.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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BISHOP OXNAM REPORTS.

(Continued from page 5.)

er would become a force for greater understanding when the war is over. Unfortunately, the policy of the Roman Catholic Church in the matter of religious liberty seriously hindered the cooperation that should characterize religious groups in the United States. Individual chaplains of different faiths have come to respect one another, and the respect has deepened into affection. But church policies, if unwise, may destroy this fellowship. It is a Protestant principle that religious liberty should be maintained. The Protestant will fight for the liberty of the Roman Catholic to worship, to educate, and to serve in accordance with the dictates of his conscience. But the Protestant chaplain who has faced the fact that, in countries in which the Roman Catholic Church has a strong majority, full religious liberty is denied to minority groups finds himself sorely troubled. He has experienced disabilities in the political field his fellow Protestants face. I have met five hundred chaplains, and no single subject was discussed at greater length. The Protestant asks very simply that the Golden Rule be applied in the realm of religious liberty and that the Roman Catholic Church in every land in which it serves do unto others as it would be done by. No American wishes post-war religious conflict. The surest way, however, to develop religious conflict in the United States is for the Roman Catholic leadership to continue its policy of discrimination against non-Catholics as is now practiced in certain countries.

If there be one fact the American soldier deplores above another, it is found in the psychological studies of amateur psychiatrists who would have the home folk believe that the returning soldier is a psycho-neurotic. A small percentage of men have suffered, and will need great care. But the returning soldier is an American who wants to return to his wife and children and be treated as a human being and not as a case. He does not want to greet a wife who regards him as one likely to rush off into tantrums, nor to meet children who tiptoe about lest he leap into frenzy. The soldier would chuck these studies into the wastebasket, and, if he had a chance, would throw the so-called psychiatrists in after them.

There is a singular lack of regret among the German people. There appears little acceptance of responsibility for the war or a recognition of the pagan nature of the Nazi philosophy. Perhaps the German people have not been fully aware of the practices of their leaders. But this is hard to believe. It is probably nearer the truth to face the fact that the educational system of Germany, together with all other approaches to the mind were controlled by the Nazi party. Hitler insisted that the state had the right to determine the philosophy to which every person who lived within the state must give assent. A generation therefore was trained to believe in the myth of the master race, and willingly used the method of terror and of war. German cruelty was calculated and deliberate. Its soldiers were disciplined, and consequently, because of orders, did not molest the women of Greece. Nevertheless, the German deliberately starved the Greek people, destroyed the economic life, and sought to bring a proud nation to its knees. The concentration camp was but an expression of Hitler's phrase "the nothingness of the individual." The reports of these camps have not been overstated.

How can we approach the defeated German? The peace must be creative and curative. Of course, there must be a long period of control and of re-education; but within this control there must be provided a release of such democratic forces as do exist in Germany. These forces must be used. Men who fought the Nazi must be given opportunity to rebuild in their own country. The German trouble is not biological, as some assert, but sociological. I do not believe that blood-lust and power-madness is an ineradicable part of the German. Those who hold this view can have no answer, save the extermination of the German people. The problem is sociological. Given proper control, wise education in which telling the truth is the basic factor, the increasing use of the Germans who fought Naziism, there is good reason to believe that a new generation of Germans may be reared fit to live in the family of nations. The utter failure of the Nazi principle of leadership is clearly seen. The creative mind in opposition was destroyed where found. The masses became docile. Dictators cannot provide for successors. Thus when Germany was beaten, the masses were without leadership, stunned and milling around like cattle. American occupying forces must not make the fatal mistake of dealing with Nazis. The Nazi cannot be trusted. We must discover and use the anti-Nazi and keep the control necessary to extirpate the philosophy and the practices that flowed from it.

VESPER TALKS.

(Continued from page 3.)

surprisingly lot to say about the beauty of God. Just for example: "Strength and beauty are in God's sanctuary." "In the house of Jehovah He is beautiful." "Let the beauty of the Lord be upon us." He is in one place represented as saying, "I will make the place of my feet glorious." When the Israelites were called to worship they were told —"Awake and put on thy beautiful garments."

Religion should brighten and beautify life and make everything brilliant with light. A writer in Ecclesiastees says, "God has made everything beautiful and set eternity in the heart of man." We are made to enjoy beauty and to live beautifully.

What are we here for? That is the important question. Here we are now set down in the midst of Nature to commune with Nature and Nature's God, and not least with ourselves. The question can best be answered when the camp is over. But if we want to get the most possible out of our week's retreat—

> "Let there be many windows to your soul,
> That all the glory of the universe may beautify it."

PRAYER.

"Give me a clean, sharp sense of the beauty of life, O Lord. Let my heart leap at the glory which lavishly Thou hast poured over the hill and the valley, over the mountain and sea; may there be answering beauty deep in the heart of me." Amen.—[O. L. Thomas.]

In Spain, after long years of religious oppression, Protestants enjoyed during the Republican Government full liberty of conscience and worship. . . . Under the regime of General Franco, religious liberty does not exist in Spain, although the General promised through the present Spanish ambassador at the Court of St. James, the Duke of Alva, that in the event of a Nationalist victory in the late Spanish war, he would grant full religious liberty to all classes and creeds alike in Spain. . . . The promise, however, has not been fulfilled, and the religious conditions are such that nearly all Spanish Protestant places of worship are closed. A number of pastors and evangelists have been executed.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It is interesting to check on the income from our churches and see which ones have given the most. We are of the opinion that churches would give more if they were given the opportunity to give more. If there ever was a time when all the institutions of our churches should have laid up a surplus for the lean years ahead it has been for the past three years—yet we have let the opportunity slip by.

If the churches had started back years ago to raise a fund to retire our elderly ministers when they grew old and feeble doubtless today we would have a large enough fund to retire them on a comfortable pension, so they could spend their declining years in comfort.

Instead the Board of Superannuation has a small fund from which to give them a small pittance twice each year. People will gladly give when they have plenty to give. They cannot give when they have nothing to give. For the past several years salaried workers have better salaries, manufacturers have made lots of money, farmers have received better prices for what they have had to sell than in many years.

Some churches think that if the Conference asks them to raise $100 for the orphanage, and they raise that amount, that is all which is required. Perhaps, if they had been asked to do so, they could have raised $200 just as easily. The same applies to Missions and to the College.

The apportionment for the orphanage is no more than it has been for a number of years. Yet prices for nearly everything we buy have gone up out of sight. Our people do not seem to realize this.

Up to June 30th our income for the orphanage, with one-half the year gone, is not half of the Conference apportionment. Up to June 30th we have received from the churches of the Southern Convention a total of $5,552.01. That is what the churches have done.

May I ask you these two questions: Do you think you could run an orphanage and give the little children a quart of milk each per day, and all other necessary food, clothing, shoes, and care and warmth in winter and send them to school every day on this amount? Do you think you could pay all of your bills and keep out of debt through paying your bills the first of every month? You would be a good financier, if you could.

My second question is this: Are you interested in these little children? They are here not by chance but because circumstances have forced them to be here. They are charges of the church. They are orphans, half-orphans and a very small per cent from broken homes, worse off and more in need than orphans.

Since January 1, 1945, the Burlington Church has led all the churches in the North Carolina and Virginia Conference in contributions to the orphanage.

Catawba Springs hes led the churches in the Eastern North Carolina Conference.

Ramseur has led the churches in the Western North Carolina Conference.

Rosemont stands ahead of all churches in the Eastern Virginia Conference. In fact Rosemont has led all the churches in the Southern Convention since January 1, 1945.

Linville still leads in the Valley Virginia Conference.

We thought this information would be interesting to you.

C. D. JOHNSTON, *Supt.*

REPORT FOR JULY 5, 1945.

Amount brought forward.....		$5,552.01
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Christian Chapel	$ 6.85	
New Elam	11.00	
Oak Level	1.00	
Plymouth	16.40	
Turner's Chapel	3.34	
		$ 38.59
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 14.00	
Dendron	17.45	
Liberty Spring	8.00	
Mt. Carmel	19.18	
Newport News	7.90	
Portsmouth, First	5.38	
		71.91
N. C. and Va. Conference:		
Happy Home	$ 7.29	
New Lebanon	14.75	
Tryon Erskine Mem.....	30.00	
		52.04
Western N. C. Conference:		
Bennett	$ 5.00	
Hank's Chapel	13.95	
Randleman	3.00	
Smithwood	3.09	
Union Grove	3.00	
		28.04
Total for the week.....		$ 190.58
Grand total for the year....		$5,742.59

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

MEDICAL MISSIONARY REPORTED DEAD.

Dr. Herbert C. Brokenshire, Lieutenant Commander in the U. S. Naval Reserve, on duty in the Philippines, has just been listed by the Navy Department as supposedly dead. The ship on which he was en route from Bilibid prison, Manila, Philippine Islands, to Japan, as a prisoner of war, was torpedoed in the China Sea, October 24, 1944, with very few known survivors.

Dr. Brokenshire is the son of Mrs. J. J. Brokenshire, 15 Bradford Road, Wellesley Hills, Massachusetts, and the brother of Robert H. Brokenshire, Wellesley Hills, Massachusetts; Rev. Gordon Brokenshire, Orange City, Florida; and Commander Douglas Brokenshire, U. S. Navy, Washington, D. C.

Dr. Brokenshire has been, since 1926, a Congregational medical missionary situated in Davao, Mindanao, Philippine Islands. His hospital, which he put upon a paying basis and which carried even his own salary, became an international and interracial center of healing. Even members of a pagan tribe, the Bagobos, came to him for help. Dr. Brokenshire instituted in the hospital the democratic idea of uniform beds for people of all stations in life and all nationalities. Prices, too, were uniform, but if a poor person had nothing with which to pay, there was no charge. Private wards were not given to the rich, but to those whose illness demanded privacy, and the charge for them was no higher.

In 1941 Dr. Brokenshire went into active service in the Navy Medical Corps, and in 1942 was taken prisoner.

Born in Chicago, Dr. Brokenshire was educated at Middlebury College from which he graduated in 1920 (D.S. cum laude). He earned his M.D. from Cornell University, and two years later sailed for the Philippines for service under the American Board of Foreign Missions. During the first World War he served in the U. S. Navy Transport Service, interrupting his college course. His father was at that tome a chaplain in the Navy.

The most recent word of Dr. Brokenshire came through civilian prisoners of war released from Bilibid prison camp, several of whom had worked with Dr. Brokenshire in Davao. They all stated that the highest praise was spoken by service companions of the skill and character of Dr. Brokenshire, who had been in charge of one of the buildings in the Bilibid prison before he was sent north. "The Japanese for the past year have been moving ablebodied war prisoners to Japan for safe keeping," wrote Rev. Walter C. Tong, now home in Hackettstown, New Jersey, while a prisoner in Bilibid, Manila, Philippine Islands.

Dr. Brokenshire was the son of a Congregational minister, who served for a time as pastor of the Park Place Congregational Church, Pawtucket, Rhode Island, and this city has followed Dr. Brokenshire's career with deep interest.

Dr. Brokenshire took two years' interneship at the Methodist Hospital in Brooklyn, N. Y.

FOR THE CHILDREN.

(Continued from page 11.)

Instead of answering, Barbara walked into the bedroom and stood for a long time looking down at her sleeping child.

"I know you're right, Mother," she said when she came back to the living room, "but I don't like to leave Allen with anyone—not even his daddy. I'd rather take care of him myself."

"I think all mothers feel like that," Mrs. Allen replied. "I felt that way about you, but your father helped me take care of you as a matter of course. You can prepare everything John will need for the baby before we leave. I feel sure that he will take just as good care of Allen as your father did of you."

"Allen will probably sleep all the time we are gone," Barbara prophesied, "but from now on, when the baby is awake I'm going to let John share the joy of doing things for him."

John came home early that evening looking pleased with the world. "Hi, young fellow!" he called to the baby who was on Barbara's lap. "Think you can keep your dad company this evening while your mother and grandmother step out?"

Barbara gave her mother an understanding smile and placed the baby in his father's arms.

SUPERANNUATION.

Previously acknowledged May 31, 1945	$2,268.29
Christian Temple, Norfolk, Va.	20.25
Asheville, N. C.	6.00
Beulah, Keezletown, Va.	1.00
Pleasant Ridge, Ramseur, N. C.	4.59
Erskine Memorial, Tryon, N. C.	10.00
Total in bank June 30, 1945	$2,310.13

Gratefully,

MATTIE COX PARKER,
Secy. Board of Superannuation.

A REPORT ON JUVENILE DELINQUENCY.

(Continued from page 7.)

which inevitably accompany war—a war for the existence of which they are not responsible.

In some cases these delinquent youth may be as much objects of pity as of condemnation. In all cases there is urgent need of sympathy, instruction and guidance. It is easier to prevent than it is to cure juvenile delinquency. — *Editorial in Gospel Advocate.*

Christian Principles in Religion

By J. C. Penney, Founder of the J. C. Penney Stores and Chairman of Their Board of Directors.

For my life program I adopted six principles. I believe they contain the essentials of success.

"I believe that preparation wins. A man must know everything possible about his business; he must know more than any other man knows.

"I believe that hard work wins. The only kind of luck any man is justified in banking on is hard work, which calls for sacrifice, persistent effort and dogged determination. Growth is never by chance; it is the result of a combination of forces. And the success we build will be the achievement of our united efforts.

"I believe that honesty wins. The kind of honesty that keeps a man's fingers out of his neighbor's till, of course; but the finer honesty that will not allow a man to give less than his best, the kind of honesty that makes him count not his hours but his duties and opportunities; that finer honesty that constantly urges him to enlarge his information and to increase his efficiency.

"I believe that confidence in men wins. I have found my most valuable associates by giving men responsibility, by making them feel that I relied on them. And those who have proved unworthy have only caused the others, who far outnumbered them, to stand in a clearer light.

"I believe that the spirit wins. One of the wisest men who ever lived said, 'For the letter killeth, but the spirit giveth life.' Every enterprise in which I have been interested demonstrates this fact. It is the spirit of the men and women in any organization, the spirit of the pioneers in any new field, the spirit of the founders of cities, of the builders of industries—it is the spirit of the men and women who are at the foundation of such endeavors that will solve problems, conquer difficulties, and achieve individual and collective successes.

"I believe in a practical application of the Golden Rule. The Golden Rule is a golden law of love. It underlies all true religion. Observance of the Golden Rule ensures observance of civil law and carries us past the letter of the law to the spirit which "giveth life." It makes us willing to sacrifice what is commonly called "personal liberty" for the welfare of others.

The imagination is staggered to picture the opportunities there will be for development when negative and destructive forces shall give way universally to constructive ideals and efforts. What marvels of science will be achieved, what creation of beauty in the various arts and what advancement in every righteous phase of life's activities, can only be dimly foreshadowed. That will be the "Golden Age," of which poets have sung.

The fulfillment of these dreams must come for God's promises do not fail. The time seems long but it may be nearer at hand than we think. It is for each of us so to live that we shall exemplify the Master's teachings in our personal lives. The only way to attain world ideals is through perfection of the individual. Today sets opportunity before us. Yesterday is past. We cannot regain the opportunities for growth we repudiated yesterday. We cannot form character tomorrow. To postpone until tomorrow putting into effect our good intentions is to collaborate with "the thief of time." Today is all we have.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JULY 12, 1945. NUMBER 28.

Elon College Library 3X

Ten Rules for Getting Along with People under Wartime Conditions

1. Realize that a person who acts rude and boorish really needs a psychiatrist. Think of him as emotionally infantile, casting off restraint, because under war conditions he knows his employer cannot discharge him.
2. Realize that the upper hand held temporarily by some employees gives opportunity to indulge freely these pent-up personal frustrations.
3. Understand that rude actions reveal an inner sense of inferiority which is compensated for by impertinent remarks.
4. Remember that the war draws to an end, and people who are impolite will not be called upon to serve the public in post-war business because they are building up ill will toward the business they represent.
5. Analyze yourself; do you rub people the wrong way? If so, why? Are you kind and considerate at all times?
6. Mark up as the prize stupid remark of our generation, "Don't you know there's a war on?" More often than not it is made to a person who has really suffered from the war.
7. Remember that a person who takes advantage of a war manpower shortage to insult his fellow-Americans subconsciously is a coward and not very patriotic.
8. React to boorish treatment as a lady or a gentleman. Don't descend to the other person's level by shouting back. Keep cool. Retain dignity.
9. Upon being treated disgracefully, pause long enough to breathe a prayer for understanding and self-control; pray for the infantile person, and walk away.
10. Realize that everybody is under tension, that there is much suffering; therefore be kindly. Develop a tough skin and a kind heart.

—Norman Vincent Peale.

NEWS AND VIEWS

The Massanetta Springs Bible Conference will be held August 6-19.

Rev. and Mrs. C. C. Thomas announce the birth of a daughter, Dorlo Josephine, on June 27, 1945.

The graduate summer session of Union Theological Seminary, Richmond, will be held August 1-25.

Delegates to the Eastern Virginia Sunday School Convention should bring their lunch, but ice-tea will be provided by the host church.

Dr. Merlin W. Ennis has filled speaking engagements at Reidsville, Raleigh, and the Eastern North Carolina Sunday School Convention.

Dr. Enoch Bell, former editor of "The Missionary Herald," died June 10. He served for more than 30 years as editorial secretary of the American Board.

On Sunday, July 1, the Sunday School of Flint Hill (R) observed Children's Day. An interesting and inspiring program was presented by the children of the church, under the direction of Misses Cornelia Conoy and Nancy Farlow. C. C. Thomas is pastor.

Our deep sympathy goes out to Deacon C. D. Harton, of the Henderson, North Carolina, Church, in the loss of his wife, who passed away on Thursday of last week. Mrs. Harton was, before her marriage, Miss Annie Newman. Both were charter members of the Henderson Church and have played an active part in its growth.

Rev. Earl A. Munger, whose article, "True or False: Our Churches Are Friendly?" was at one time Dean of Tabor College, in Iowa, and later served as field representative of Chicago Theological Seminary and vice-president of Northland College, Ashland, Wisconsin. After four years following this in lyceum work he returned to the active ministry.

Three religious leaders have been selected by the General Commission on Army and Navy Chaplains, Washington, D. C., for visitations of Theaters of Operations. In response to an invitation from the Secretary of War and the Secretary of the Navy, Bishop Edwin F. Lee, Director of the General Commission, will visit the Southwest Pacific (Far East Area); the Rev. Dan T. Caldwell, D.D., Th.D., Director, Defense Service Council, Presbyterian Church, U. S., will go to the India-Burma Theater, and the Rev. Alfred C. Carpenter, D.D., Superintendent of Camp Work, Home Mission Board, Southern Baptist Convention, will visit the China Area.

PILGRIM FELLOWSHIP OF MONTICELLO.

The Pilgrim Fellowship of Monticello Church held its monthly social, an ice cream festival at the home of Gene and Jane Faucette, Saturday afternoon from three o'clock to six o'clock. Rev. W. J. Andes, Mr. Mac Welch, and Miss McKinney met with thirty young people. Mr. Welch and Rev. Andes had charge of the games and freezer-made ice cream was served on the lawn. This was to begin a new campaign for more members, and also projects.

TRUE OR FALSE: OUR CHURCHES ARE FRIENDLY?

By Rev. Earl A. Munger,
Pastor Plymouth Christian Church, Waterloo, Iowa.

I was born in a Christian home of Congregational parents; reared in a Congregational Sunday School and church; and was ordained to the Christian ministry over forty years ago, by a Congregational Council.

During more than fourteen years of my ministry I traveled from one Congregational church to another, hunting "Golden Apples" for the cause of Christian education. I visited Congregational ministers and churches from Massachusetts to California and from central Canada to southern Missouri. I heard scores of Congregational ministers preach and spent many hours in their studies hearing about their work and plans, discussing their methods and their anticipations, and sometimes praying with them for larger success in winning men to the Christian life.

This insight into the lives and work of our ministers, together with the opportunity to feel the atmosphere of their worship services leads me to question the accuracy of statements, made by those of more limited observation, to the effect that Congregationalism is lacking in evangelistic methods and fervor. A careful survey of our churches will reveal the fact that a considerable number of them are characterized by the old time evangelistic methods of the revival type. These churches are just as rightly Congregational as the churches where modern methods are employed.

Again, we cannot limit the meaning of evangelism to the results of periodical revivals with the emotional type of conversions. The atmosphere of the worship services of such churchers as Broadway Tabernacle, New York City, the First Church, of Oak Park, Ill., and the First Church, of Los Angeles, California, and many others are thoroughly evangelistic. Through these services of worship and the personal efforts of their pastors the lives of many men have been regenerated and true conversion has taken place.

These and other churches, through their programs of Christian education, are preparing children and young people for the Christian life. I have contended many times, that we should be able to rear our children so carefully, within the church, that they never know when they began to love the Lord and live the Christian life. Realizing that later eperiences will deepen the significance of their relationship with a loving, Heavenly Father, whom they have always loved and to whom they have always belonged. Our churches have not gone out of the business of saving souls.

My personal experience through visiting a great many Congregational Christian churches, does not bear out another criticism of our churches, all too common among those who know only a few churches, in which they accuse Congregationalists of an exclusive attitude, lacking cordiality and a friendly welcome for any and all who come into their churches.

In my round of churches I have taken particular notice of the way people were greeted, both as they came into the service and as they left, after the service. With a very few exceptions our churches are characterized by a warm hearted cordiality extended to all alike.

Some years ago I spent a Sunday in Cleveland, Ohio, and worshipped with the people of Plymouth Church in Shaker Heights. This church of considerable wealth and to which many of the leading business men of

(Continued on page 15.)

A SERIES OF OUTLINE VESPER TALKS.

By Rev. Elisha A. King, D.D., *Pastor Emeritus, Miami Beach, Florida, Community House.*

VESPER TALKS.

[These talks were given at a Young People's Summer Training Camp in Florida at twilight in a forest beside a beautiful running stream. Believing them to contain many helpful suggestions for other leaders, and for their own worth, we publish them. They may be used by anyone in whole or in part without further permission.—The Editor.]

II.—IN THE BEGINNING GOD.

"In the Beginning, God."—Gen. 1:1.

This is one of the most difficult problems in our religion.

The Bible does not argue for God; it just assumes Him. In Psalm 14 it says, "The fool has said in his heart there is no God." But so long as there is goodness, beauty, love and truth in the world it is hard to disbelieve in God. The argument for God is cumulative. Here are a few points to think about. A writer of a book called "The Great Companion," says:

> "Science says, 'We are ever in the presence of an Infinite and Eternal energy from which all things proceed.'
>
> History says, 'There is a Power not ourselves that makes for righteousness.'
>
> Literature says, 'Speak to Him for He hears, closer is He than breathing, nearer than hands and feet?'
>
> St. Paul said, "We are all His offspring, He is not far from any one of us; in Him we live and move and have our being'."

We depend very largely on the testimony of poeple who have come to have experiences of their own with and about God. Our mothers or our fathers may believe in God and we find their belief wholesome and helpful so we conclude that belief in God is good for us. Later, however, we find God for ourselves.

We observe Nature and find it orderly and we cannot think it just happened so, and may go off on a rampage any minute. We depend upon the regular order of life; of gravitation, cause and effect, regular coming and going of the days. It is not difficult to think of the Infinite Mind that planned it and sustains it.

A man who had some misgivings about there being a God at all visited a Planetarium and after watching the movements of the planets came home convinced that behind this great complicated universe there is an Infinite Mind. He said, "There can be no *chance* in that."

The philosopher John Fiske once said, "The Infinite and Eternal Power that is manifest in every pulsation of the universe is none other than the living God."

God is invisible. The Bible says, "No man hath seen God at any time," but we do see His manifestations. A poet once wrote—

> No human eyes Thy face may see;
> No human thought Thy form may know;
> But all creation dwells in Thee,
> And Thy great life through all doth flow.

Someone else has put it this way:

> "God is love.
> God is beauty.
> God is understanding.
> God is quietness and rest.
> God is peace."

[These are phases of manifestation and not objective. Mystical not material. Emotional expression.]

Let me quote a brief poem that expresses this mystical sense of God.

> God is not very far away,
> He knows each thing I do or say;
> In sun and stars His glories shine
> He dwells within this heart of mine;
> He has no form that I can see,
> Yet everywhere appears to me,
> In rolling prairie, leafy wood,
> But more in friends so kind and good,
> I hear His voice in murmuring breeze,
> In splashing waves and whispering trees,
> In bleating flocks and lowing herds,
> But more in gentle, loving words.
> In need not go to heaven to see
> The God who is so kind to me;
> The loneliest spot I need not fear,
> Since He, the Almighty, is so near."
>
> —Anon.

People have different ways of finding God. Here are a few.

> Through beauty in poetry..
> Through beauty in music.
> Through beauty in drama.
> Through beauty in painting.
> Through beauty in sculpture.
> Through beauty in architecture.
> Through beauty in nature.
> Through beauty in character.

No one else can find God for us; they can only lead the way. We approach God through Nature, through Science, through Humanity, through Worship, through Jesus.

Jesus is the best index we have of the universe, the character of God and all the mysterious and hidden ways of God which course through creation's veins. Whatever else God may be He cannot be less than Jesus in His moral character and spiritual beauty.

Jesus said: "I came out from the Father." "I seek not mine own will but the will of Him that sent me." "I am in the Father and the Father in me." "If ye knew me you would know my Father also."

Jesus reveals God—In His sermons and talks; in His relation to the young and the old, the poor and the rich, the sinner and the saint. One can easily believe that God is such a character as Jesus reveals.

The death of Jesus is self-giving love (2 Cor. 5:19). God was in Christ manifesting His love for sinful man. We see God in the face of Jesus Christ and that cannot be said of any other person.

If you want to know what God is like go to Jesus, read His story in the gospels and note the mark of His influence on the great souls of the human face. Surrender yourself to Him and you will know the truth in your own heart. Nothing better has been written than these words of appreciation of the life of Jesus:

> Jesus, Thou Man of Galilee, we find
> In Thee our noblest thought of God revealed,
> Since Thou for us His nature hast unsealed
> And shown Him as the Father of mankind,
> Whose heart of love outreaches to all men,
> Whate'er their creed, or race or color be,
> And in Thy heart of love it is we see
> His love beyond the skill of tongue or pen
> To body forth.

With this I would like to place Oxenham's lines—

> The good intent of God became the Christ,
> And lived on earth—the Living Son of God
> That men might draw to closer touch with heaven,
> Since Christ in all the ways of man hath trod."

Amelia Barr wrote:

> Those who lived in Galilee
> Knew their Lord and held Him dear;
> But my Lord has come to me
> Now and here."

This illustrates, perhaps, the words of St. Paul: "Christ liveth in me." (Gal. 2:20.)

Prayer.

"We thank Thee, O Lord, for the revelation of God in the face of Jesus Christ. We thank Thee that in Him we find such exuberance of life, such keen zest for going on, and determination to take upon himself the great burden of humanity. Help us to so reveal Him to others that they may see God."—*Bosworth.*

I am much afraid that the universities will prove the very gates of hell unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of the youth.—*Martin Luther.*

TIME TITHERS.

The First Methodist Church of Huntington Park, California, has announced a new unit in its organization: "Time Tithers." Mr. Frank Whitworth is the lay originator and organizer of this group which meets regularly. These men are assisting in the youth work on week nights, in the church school on Sundays and performing incidental tasks for the church. The group stands ready for new and difficult assignments. What a strong right arm the pastor of Huntington Park must find in this group! Too long we have associated tithing with the gift of money only. Few of our people have ever thought seriously of tithing their time. Time Tithers would be a blessing to any church. Who will lead in the organization?

"I WAS HUNGRY . . . ."

The shortage of certain foods is "inconvenient at home" but "tragic in many countries of the world," according to a statement by Leo T. Crawley, administrator of the Foreign Economic Administration and chairman of the Inter-Agency committee on Foreign Shipments.

The office of Foreign Agricultural Relations of the United States Department of Agriculture issued, on May 7, 1945, this statement: "It is estimated that Continental Europe will need 12 million tons of imported food between August, 1945, and the same month in 1946, in order to prevent large scale starvation."

The report of Samuel I. Roseman to President Truman, May 1, on civilian supplies in the liberated areas of northwestern Europe, carried these statements: "Except in the rural, food-raising areas, a dangerously low level of nutrition exists; coal production meets not even minimum requirements, ports have suffered great damage by bombing and demolition. Physical destruction is greater than in the last war. Manufacturing is paralyzed by destruction or damage, lack of raw materials and inadequate plant maintenance."

Marquis Childs wrote recently in his column, "Washington Calling," as follows: "The weeks are passing, and yet nothing sufficiently positive or emphatic is being done about getting food to hungry Europe. The real pinch will come, of course, next fall or winter. But if we do not get action, and action of a drastic character now, it will be too late to send over help when the crisis comes.

"It takes no crystal-gazing to write the headlines of next January and February: 'Twenty Dead in Paris Food Riots.' 'De Gaule Government Falls as Hunger Riots Continue.' 'Thousands Starving in Dutch Cities.'"

Here is the conclusion of this laywriter: "We do a great deal of yapping about what the Communists are up to in Europe. We might better spend our energy in doing something constructive to help restore democracy in Western Europe."

Representative sentiment of religious leaders is reflected in the statement issued by the Federal Council of Churches:

"The restoration of order among European peoples is largely dependent upon food, clothing, medicines and other supplies. As a result of the cumulative effects of the war, conditions in some of the liberated countries are now reported to be considerably worse than during the period of occupation. It is therefore urgent that food for starving and under-nourished people should be provided at once.

"The task must be undertaken mainly by governments because of its size. A major part of the supplies must come from America. The allocations for military usage can probably not be reduced in the near future. The allocations for civilian supplies must provide most of the extra help to feed European peoples until the next harvests can be garnered. It is within the competence of government authorities to divert from civilian consumption such amounts of food as may be necessary, but this will of necessity involve stricter rationing. American people need to make clear their willingness to accept continued rationing and further sacrifices that millions may live.

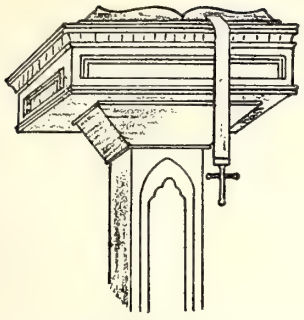
"The Christian obligation is clear. We should provide an example of voluntary sacrifice at a time when many are unthinkingly preparing for expanded personal expenditures for food and other items.

"First, we in the churches need to avoid the waste of food in our own homes. Secondly, we ought to help in every way possible to increase the production of food during this critical season. Thirdly, for the period just ahead, we ought to deny ourselves part of the protective foods available but in short supply, particularly meats, fats and milk products, and use to a larger degree the more abundant foods. Our diet has generally been such that this self-denial will not injure our own health, but may make the difference between life and death for thousands in devastated lands. And, finally, we need to support more generously the agencies of relief, particularly our church agencies of relief and reconstruction." R. L. H.

We cannot honor God more than by believing what He says and acting under that faith in all our requests at his throne.—George Muller.

Spiritually, we are what we eat. It is amazing how many religious people there are who seem to think they can be spiritually robust without the consumption of spiritual food.—Herbert Lockyer.

The Great Commission, "Go into all the world," does not apply exclusively to foreign missions, for the world begins where your yard ends. When you leave your doorstep, you are in the world.—W. G. Coltman.



"A RING AND A ROBE FOR THOSE RETURNING."

By Rev. Thomas Anderson, D.D.,
Minister Central Congregational Church, Atlanta, Ga.

Among all the sources of great and inspiring truth there is none more helpful than the account by Jesus known as "The Story of the Prodigal Son."

It has always seemed to me that it should be referred to as the story of the Prodigal Father and the foolish son, since it was the father whose prodigality in respect to his love and forgiveness has made the account immortal, and set it among the greatest treasurers of mankind. In it men have one of the most beautiful of all conceptions of God ever presented to the minds of men.

He is revealed there by our Lord as one of infinite patience as he waits for the return of the foolish son from the far lands. To know that our God is a being of such love that He waits, without anger, for the return of the wanderers is one of Christianity's richest gifts to the race. There, too, is the evidence of the Divine willingness to forgive and restore those who in their follies have made their beds in hell.

We can measure the goodness of that understanding? How frequently we are weak and how often we act foolishly, but there is God with unfailing forgiveness for us, ever ready to aid us to a restoration of our self-respect and to renew relations with us after we have "come to ourselves" and set out on the way of return to the Father's house.

There were people in that story who played great roles. One group consisted of those who hurried away to prepare the food, obtain the ring and the robe for the one who was returning. Little is said about those who were of that company but much should be spoken of them for they constitute in my mind one of the enduring glories of that revealing event of olden time.

They were surely great people for they had capacity to respond, and there is no record that they stood by looking at the miserable lad and saying to one another, "He has made his bed now let him lie in it." How often we say that kind of thing, or hear it said when we see one returning from a "far country."

No one said, "He is the architect of his own misfortunes, let him take care of himself." No, they were truly of the spirit of the Father for they hurried away to prepare the feast and to bring the ring and the robe. They had been in the fellowship of a great Spirit and some of that greatness had taken hold of them. That happens to us through worship of God and fellowship with Christ. Now those in that company were great enough also to refuse to heed the complaints of the unimaginative elder brother who considered himself as injured because he had remained at home and for whom no feast had been given.

You may have been thinking of him as you have been reading. I hope you do not continue to think of him, for he is not worthy of your thought. No one is worthy of any attention from whom the willingness to forgive the erring is gone as it was from the older son.

There are many in the world today who will decrease in standing before God as that son did before men, for there is so much to forgive and so many will be unwilling to do it. Above all now we should pray for increased ability to practice that highest of all Christian virtues.

That scene, pictured by Jesus, is being re-enacted today. The prodigal nations and prodigal peoples are returning from a terrible orgy of riotous living, of vast wastage and evil actions.

Yes, I know many of them are returning under the compulsion of great physical forces imposed on them. Many are returning to the Father's House of peace from necessity, even as the urgings of hunger drove the young man of old to arise and go to the father's house. Others are returning today because of the valor and labors of splendid men and women who have liberated them from the enslavements of prison camps, of hidings in the mountains and of dangerous days and nights in bomb-torn cities.

The important thing is that they are returning and they are hungry, they are destitute, they are homeless, they are ill, they are broken.

I am exceedingly grateful that the father did not say to that son—"Well here you are at last, but of course you didn't return until necessity forced you to do it." Oh no, the words were—"The lost is found, the wanderer is back. He is hungry, he is naked, he is ill. Quick, bring food and a ring and a robe!"

That is the way of everyone who is of the mind of the Heavenly Father and His Son, our Lord.

There is no chiding—there is no questioning—there is no hesitancy. There is an immediate recognition of need by Christian men and women who are, by God's design, ever the brothers and sisters of the prodigals of every nation and every age. The presence of that need and the desire of God leads them to hasten to bring the ring and robe for those returning for whatever reason. That has always been the way and the glory of the true Christian Church—there is little questioning but immediate action to alleviate, to succor, to heal, and to bless those who return.

Looking out upon the roads of the world today one cannot fail to see them returning—stumbling along toward home—pathetically miserable, bereft, hungry, naked, torn, anxious men and women. We can see them now even as the prodigal father saw the miserable lad afar off. And, if we have ears to hear the words of that Divine Spirit of everlasting patience, eternal forgiveness, and unending sympathy, we hear it calling in the words of the lad's father, "A ring and a robe for those returning."

It is then we reveal the kind of men and women we are. It is then we can act as those acted in the long ago, to the continuing joy of the Heavenly Father, by aiding Him to receive those coming home from the far country.

Our great Communion has sensed this call of the Divine and has set forth to obtain a major share with those other companies of Christians going for the needed food and rings and robes.

It is a share in the amount of $4,500,000 to be obtained and used over a period of three years, that those churches whose resources have been destroyed in this holocaust shall be aided toward restitution of their opportunities and facilities for service.

It is to be employed to re-establish homes of pastors in Europe, in China, in the Pacific islands and lesewhere, who have lost everything in fires and bombings. It is to be employed to rebuild hospitals and schools in England and Asia and Europe looted of equipment, or ruined through use as

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CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Convention Annual for the year 1944 was recently distributed among the churches. After months of waiting one may now review the minutes of the various conferences held in 1944. Under the new organization adopted by the last session of the Convention the superintendent edits the Annual. The word "Editor" has been loosely used in connection with the Annual. The assembling of material for the Annual should not be regarded as an "Editorial" function. It would be more exact to refer to this work as a compiler. Neither the Convention nor the conferences authorized the "Editor" of the Annual to edit the minutes of the various conferences. Alterations, by addition or taking from the minutes, are not the privilege of the "Editor" of the Annual.

In the records of the Eastern Virginia Conference, as printed in the Annual, there are a number of alterations. For eample the detailed report of the Conference Treasurer was omitted entirely, and the only part printed was a brief recapitulation. In the Apportionment Table an item was added under the caption "Voluntary Apportionment." The matter of this item was referred by the conference to the Committee on Apportionments. That committee found it impracticable to make such an additional apportionment in view of the fact that several churches had definitely requested the committee not to increase the apportionment for 1945. The extra item in the Apportionment Table was not authorized as it appears in the printed records.

In the Convention minutes on page 20, item 12, in the report of the Committee on Finance, the following appears: "We recommend that the conferences of the Convention adopt and recommend to the local churches the annual payment of the seven cents (7c) per capita fund, based upon the total membership enrolled, etc." On page 84 of the Eastern Virginia Conference minutes at the bottom of said page the following is recorded: "N. B.—The Convention asks that the per capita be eight cents per church member and that Conference Fund be increased 192.3 per cent to create a Scholarship Fund for ministerial students in college and seminary." On page 24 of the Convention Minutes the following appears in item 11: "That the Convention approve and apportion to the conferences a total of $1,500 for ministerial education within the Convention. The money to be used not as loans but as grants to ministerial students in Elon College and in Seminary." There is considerable difference in these two statements. The item in the conference minutes was not a part of the Report of the Committee on Apportionments and was not passed upon by the conference. It is not a part of the conference records and should be expunged from the printed copy.

In the statistical tables, Liberty Spring Church is credited with $98.00 payment on the apportionment for Elon College. The church paid $110, the full apportionment for 1944, and this amount was in the report sent to conference. Returned checks are on file verifying the payment of the apportionment in full. The Superintendent of the Convention was in possession of this information, both in the report of the church, signed by the Secretary, and by a special letter from the pastor of the church. Does the Superintendent of the Convention have the right to make changes in a report signed by the secretary of the local church? Should the conference and Convention records be printed as attested by the secretary of each body, or is it the function of the Convention office to "edit" these records?

I. W. JOHNSON.

WAKEFIELD LETTER.

It was my valued privilege last Sunday afternoon, July 1st, to be with Rev. R. L. Jackson and his congregation at Centerville Church in a Home-Coming-Service. Although the weather was extremely warm, moving about the 100 mark, the attendance was very fine and the program impressive. Rev. T. Fred Wright, a former pastor, was present. He read the Scripture Lesson, led the congregation in prayer, and gave interesting remarks about his association with that church. A card of greetings from Rev. J. L. Foster, another former pastor, was read by the pastor. The writer gave the sermon. The Waverly choir, with Miss Mabel Cox at the organ, rendered special musical selections. Mr. George Bain read an interesting historical survey of the church, which, if I remember correctly, reaches back about one hundred years, including its early history when owned and used by the M. E. Church, South. The deed made to the Methodist Church, and the one made by that church to the Christian Church were presented. Soon after the writer located at Waverly, November 1, 1885, to care for the new organization at Waverly, members of the Centerville Church which had been abandoned by the Methodists, invited me to preach for them monthly in the afternoon, which I did for some months when Centerville Christian Church was organized. The writer remained with them until he left this area, and the above Home-Coming-Service was the first time that we had met them since—a period of forty-nine years. It was a season of sacred memories and reflections, and of fond recollections. They have a very attractive church building, located in a fine community. Following the Sunday afternoon program in the church the congregation retired to the church yard where an attractive table sufficient to accommodate the congregation, was spread with tempting food, which all enjoyed with Christian fellowship.

According to custom we are entering the season for the meeting of Sunday School Conventions. The Eastern Virginia Sunday School Convention met with Berea Church, Nansemond County, July 18, 19, 20, 1894, just fifty years ago. Dr. N. G. Newman was the president and the writer secretary. If memory and the records before me are not in error, Dr. N. G. Newman, Dr. I. W. Johnson, and the writer are the only living ministers who were present at that meeting, and Dr. Johnson was then listed as a ministerial student. Col. J. E. West and Mr. D. J. Bowden are the only living laymen active in the Convention, although I may have missed some in my study of the minutes. Twenty-seven schools reported an enrollment of 2,175, and money raised by the schools, $1,130.61. The Convention elected thirty delegates to the Christian Missionary Association, which suggests that the Convention carried thirty memberships in the C. M. A. Following are some of the subjects discussed: "How Some Good Men Hinder the Sunday School"; "How to Get Indifferent Classes to Sunday School and Keep Them Interested"; "Best Method for Teaching in the Sunday School"; "Educational Tendencies in the Sunday School"; "The Advantages of Good

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News of Elon College

By President L. E. Smith.

THE SUNDAY EVENING SERVICE.

Our rural churches, as a rule, have a Sunday evening preaching service for the convenience of the pastor. In the Southern Convention many of our pastors serve from two to four churches and in some instances more. In that event it is necessary to arrange for a Sunday evening service in some of his churches that all congregations may have preaching on Sunday during the month. With our town and city churches where the minister is present for all services, the opportunities and responsibilities are different. Either the minister and church must decide which is preferable to have a Sunday service to which all thought and efforts are given and have no evening service other than young people's meetings which too often are not too religious, or to have preaching services morning and evening with the young people's meetings preceding the evening service.

There are many things to be said in favor of the one service at eleven o'clock on Sunday, but speaking out of years of experience as pastor in a small town and in the city, I prefer the two preaching services on Sunday. The morning service, in addition to the devotional element in which the supernatural is recognized and sought, might be considered a teaching service in which the worshippers are given convincing facts about the ordinances of the Church, the fundamental truths of the Gospel of Christ and the program of the Kingdom of God on earth. In these days careful instruction should be given regarding the familiar but great doctrines of the Church; such as, faith, prayer, repentance, confession, the Holy Spirit and the Church itself as the body of Christ. The morning service is distinctly a service of worship in which the Holy Spirit moves quietly and convincingly upon the minds of the worshippers. Our souls are refreshed by the presence of God.

The evening service, while the purposes may be the same, is slightly different. It is freer, more spontaneous and less formal. The minister is privileged to take more freedom with his message. The purpose of the evening service is not so much to instruct as it is to convince—to convince the congregation of the love of Christ, of the power of the Gospel and the necessity of the Church. It is the evangelistic service of the Church—the service in which the Holy Spirit appeals to the unconverted and uncommitted.

In the average church the evening congregation is different to that of the morning congregation. If the minister has a message for his community or city and knows how to give it, he will find an increasing number of non-church people in his evening congregation. Others who are church members but hold their membership elsewhere and are not definitely tied to a church in the town or city will find themselves attracted to this church with a program that appeals to the masses—all of which will give the minister and the Gospel through him an unusual opportunity to win recruits for Christ and for membership in His Church.

It requires more of the minister to have two services, but if he will put himself on the altar and into the service of his church, he will find such a program joyously rewarding.

In these days of so much suffering, sorrow and sin I don't see how a minister in a town or city church can keep his doors closed and his church in darkness at the Sunday evening hour. We should ever be mindful of the purpose and necessity of the morning service, but should never forget the opportunities that the evening service affords for the wide appeal of the Gospel to the un-churched of our parish. I, for one, believe in the Sunday evening service. What say you?

HAVE YOU SELECTED YOUR COLLEGE?

There is but little choice about high school. That is usually decided by where the family lives. There are a few, of course, who go to military or "prep" schools to do their high school work, but as a rule, they go to high school in their home town. This is not true when it comes to college. The parents and son, or daughter, must select a college. Which shall it be? The one nearest home or the one furtherest away? The cheapest or the most expensive? Sometimes these factors do not enter in but more often they do. In fact it is often surprising what are the determining factors in selecting a college: the influence of a friend who is going, the insistence of a high school teacher, the location of the college. These all play their part and perhaps should, but after all, the deciding factors in selecting a college—the school in which you are to spend the four most auspicious and the most significant years of your life—should be carefully considered from every standpoint. This is the period in which you are to prepare yourself for life and life's responsibilities.

The more important factors to consider would be: (1) the moral reputation and atmosphere of the campus, (2) the faculty of the institution and their preparation, character and ability to teach demonstrated by actual experience, (3) the curriculum offerings—the amount of educational content required for graduation. There is a tendency to day to include so many things in the curriculum that have but little or no educational content; (4) the emphasis placed on religion and the opportunities given for Divine worship—not simply to be available through churches in adjoining communities but the program of the college itself; (5) the instructional facilities and equipment provided for instruction.

In addition to pleasant surroundings, inspirational atmosphere and the reputation of the school the student should select his college on the basis of his needs from the standpoint of information and training, rather than the opportunities offered by the average college. A college should be a college in the truest sense of the word and its curriculum should provide for the thorough and constructive development of the entire personality of the individual.

FIFTH SUNDAY OFFERINGS.

Many of the great fortunes of this country have been created as the result of small sales and small profits. It is hoped that no one will be discouraged in making his contribution to his local church or Sunday School for the College, even though such contributions must be small. There are approximately 33,000 members of our Church in the Southern Convention. The average contribution of a penny a day from the entire membership of the Church in the Convention would support the College handsomely. Of course, you would rarely find a single individual who would be content to give a penny. Certain-

(Continued on page 15.)

Missions
The World for Christ

MISSIONARIES FOR SPECIAL STUDY.

Miss Oline Elizabeth Nicholson is a unique missionary. Her job is different from most of our foreign workers.

In her youth she dreamed dreams of bringing beauty into barren lives through the work of her hands. Upon her graduation from the College of Industrial Arts, in Dallas, Texas, she immediately began her career of service, first in teaching crafts to girls in a reformatory. Then came several years in Northwestern University Settlement, Chicago, combined with study at the Art Institute, after which she moved to New York. There she "decorated" Dennison's and helped in the "Light House for the Blind."

With such a background of training and eperience one does not wonder that when she went to India in 1929 as a missionary of the American Board she was put in charge of the industrial education of 1,200 children in a Criminal Tribes Settlement in Sholapur, Marathi Mission, a human reclamation project under the joint auspices of Government and Missionaries. There she also developed an industry among the women, teaching them crafts in which they made use of their natural talent for artistic designs. Her methods soon brought results and her work became widely known.

Miss Nicholson also identified herself with the religious life of the 4,000 people in this Settlement. When a church was built for them she supervised the interior decorations, carrying out her own ideas of beauty and simplicity. As a result of her work and that of her associates, both national and missionary, many men and women who had once robbed and killed for a living, became self-respecting and self-supporting citizens —reclaimed for society.

In 1938 the National Government took over the entire management of the Settlement and Miss Nicholson was called to the Lucy Perry Noble Institute, near Madura, Southern India. Under her supervision every girl in the Institute spends part of her time in industries. Sewing, weaving, basketry, pottery, rug and paper making are among the things taught. Many articles are sold with the result that most of the students earn a part of their own support. Miss Nicholson carries out the same program in the Teachers' Training School and Capron Hall High School for Girls in Madura City, two miles distant. Added to her regular work are the trips she makes to districts in the Madura Mission where frequently she puts on

MISS OLINE NICHOLSON.

a puppet play to teach ideas and ways of better living. She is a welcome guest in caste and out-caste homes alike.

Miss Nicholson is preparing herself for even larger responsibilities upon her return to India. The rehabilitation of wounded soldiers is a problem there as elsewhere. She expects to train teachers for craft work in hospitals. In view of this she is studying Occupational Therapy in Boston, and pottery in the Museum of Fine Arts.

The oplitical future of India is uncertain, but Oline Nicholson will continue to serve as a Christian artisan no matter what changes may come. "She works altogether too hard," says one of her friends, "because there is only *one* of her in all India."

FRED FIELD GOODSELL,
Executive Vice-President American Board.

LETTER FROM MISS NICHOLSON.

Dear Mrs. Parker:

I am at present doing deputation work among some of the churches in New York and Minnesota. Since coming home for furlough last May I have had a very enriching time. After an eight-year period in India one feels drained of ideas, and refreshment, both spiritual and physical as well as intellectual is needed.

Five months of my furlough I have spent in Boston studying in classes at the School of Occupational Therapy and Ceramics. This will be of much help to me when I return, in the fall, to India. We need ways of helping our Indian friends to help themselves!

My plans for the future are, first, to continue this work of speaking in the various churches assigned to me until the middle of June (the letter was dated May 2, 1945), then after a month's visit with my family in Texas, return to Boston and start taking the various inoculations necessary in getting passage on a boat these days. I plan to sail for India on the first boat available after September first. Meanwhile I shall be busy in getting together as much equipment and materials for our work in India, as possible.

We do need your prayers and interest. The possibilities and challenge of the future are tremendous! On every side we get a cry for help, and there are not enough hours in the day to do all the things we want to

(Continued on page 15.)

MISSIONARY OFFERINGS.
WEEK ENDING JULY 5, 1945.

Sunday Schools.

Wood's Chapel, New Market, Va.	$	1.40
Timber Ridge, Gore, Va.		26.50
Linville, Va.		12.31
Union (Southampton), Franklin, Va.		18.06
First, Richmond, Va.		35.00
Mt. Hermon, Garner, N. C.		2.00
New Lebanon, Elberon, Va.		7.00
Hank's Chapel, Pittsboro, N. C.		8.28
Wake Chapel, Fuquay Springs, N. C.		9.89
Total	$	120.44

Individuals and Churches.

Liberty, N. C.	$	50.00
Flint Hill (R), Sophia, N. C.		9.00
Total		59.00
Total for the week	$	179.44
Previously acknowledged		23,698.90
Total since Sept. 1, 1944		$23,878.34

Gratefully,

MATTIE COX PARKER,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

LAST QUARTER.

This is the last quarter for the missionary societies in North Carolina and Eastern Virginia. It is "now or never" for doing the things you lack to reach the Standard of Excellence. Look in your Year Book on page 10 and check over the requirements. I am sure that many of you have not sent an item concerning the work of your society for this page in THE CHRISTIAN SUN. Pick out the most outstanding thing your group has done so far this year and write it up so that others may profit by your experience.

Perhaps you have already reached your financial apportionment for the year. That is fine—but do not stop working and giving on that account. The needs of the world are so great that the most we can do will not be enough. Please do not be satisfied with merely attaining the goal set for your society, but continue to give as much as you can over that amount. Missionaries are going to their fields now and will be going this fall. Among them will be Miss Oline Nicholson, whom we are studying about this year. Miss Angie Crew will also be on her way to new work. We must support these and many others by your prayers and by our gifts.

LIFE MEMBERSHIPS AND MEMORIALS.

During the last quarter of the year many societies plan to give Life Memberships and Memorials. They wait until they are sure of reaching their apportionment for the regular work and then choose this method of giving an extra amount. The money received for this work goes to aid Christians of India as they study in the Bangalore Theological Seminary, and it also honors the life and work of the late Dr. J. O. Atkinson.

Life Memberships are often given to the president, the oldest member, a charter member, or one who has worked especially hard for her society. Memorials may be given in honor of members who have died during the year, or in previous years.

Send the money for these certificates to your Conference Treasurer, being sure to tell her for whom the certificate is to be issued, whether it is a Life Membership or a Memorial, and the name of the society or individual giving it. The cost is $10.00 each.

MEET ON SUNDAY NIGHTS.

The members of the Pleasant Hill Woman's Missionary Society have been active under the leadership of Mrs. Glenn Murchison during the past months.

Each fourth Sunday night our meetings are held with devotionals, and a short program, planned by different members.

During November a special offering was given to Elon College.

On February 16, 1945, the World's Day of Prayer was observed by a prayer service at the church.

The last of March twenty-nine garments were made and returned by members of the society.

On the fourth Sunday night in May the women put on a Christian Endeavor program at the church, using as a topic for their study "Christian Missions Today."

May the work of missions be carried forward as never before, is our prayer.

MRS. B. D. HARGIS.

JOINT BOOK REVIEW.

For a number of years the Greensboro First Church Auxiliary and Palm Street Missionary Society have held their foreign mission study together, sometimes by classes and again by an all-day study. This year Palm Street invited us over for a supper meeting. A swell meal it was, too, just like the good old days!

After supper Mrs. T. H. Hussey led in a beautiful worship service which began as we left the table, when each one fell in line with lighted candles and marched upstairs singing, "Follow the Gleam."

After words of welcome by Mrs. Jerome Crabtree, the Palm Street society president, Mrs. W. E. Wisseman led the study on Southeast Asia. It was done in such an interesting and inspiring maner that we went away feeling a great challenge to fall in line more completely with World Missions.

All in all it was an evening not soon to be forgotten, full of fellowship, information and inspiration. We are looking forward to our next meeting with Palm Street.

MRS. O. H. PARIS,
President Greensboro, First, Soc.

ACTIVITIES AT PARKS CROSS ROADS.

Our missionary group at Parks Cross Roads has not accomplished so much this year as we have before, due to unfavorable conditions. We have had some of the book reviews for the year. Mrs. Jim Green has given our book, "South East Asia," and a number of our society met with Pleasant Ridge Society for the review given there on "American Indians," by Rev. C. C. Thomas.

We have gained three new members, which we are very glad to enroll.

Our most outstanding meeting was the Birthday Party, which was very impressive. Our president presented the birthday cake with candles representing members, and as she gave the history of missions each member lighted a candle. The offering amounted to more than $7.00. A poem on "Birthday of Missions" was given by Mrs. Lynn Burgess.

We miss the rally and other meetings and hope we can soon meet for these again.

MRS. RALPH COX.

WINCHESTER HAS GOOD YEAR.

Reports for the year from the Winchester Society are most gratifying. One Memorial for Miss Mary McClure, and one Life Membership; $100 paid on an apportionment of $85; a Thank Offering amounting to $33.00.

On June 12 the Woman's Society met at the parsonage as usual. The guest speaker was Mrs. Pettus, who spoke for the union meeting of all the women in Winchester on the World Day of Prayer. Mrs. Pettus' husband is a young surgeon, who is back on the job in China after bringing his wife and baby home, as many others have had to do. He is a Yale graduate and they are the medical missionaries of the alumni of Yale, a project called "Yale-in-China." It was a most interesting meeting and the forty women who were present seemed to enjoy it a great deal.

MRS. R. A. WHITTEN,
President Valley Women.

"A RING AND A ROBE FOR THOSE RETURNING."

(Continued from page 5.)

dumps for ammunition, or as soldiers' barracks, or destroyed by fires and shellings.

It is to be used to aid those who are orphaned by the forces of war. It is to be used to restore self-respect to the disinherited and provide means for the healing of the wounds of body and spirit suffered by those upon whom the rains of fire and destruction have fallen. It is to be used to aid those of our own people who are in hospitals at home and abroad as casualties of war. It is to be used to strengthen the hands of the chaplains so that friendliness and ministry shall not fail in the training camps and where thousands are employed in production centers.

This four and a half million dollars, which is to be obtained in addition to the amount already being given by our nearly six thousand churches for the normal work of our Communion, is but our considered minimum share of the total sum to be provided by all the Protestant churches of America for this huge task of answering the call of God for a ring and a robe for those returning.

The total sum to be employed in the cooperative endeavor of Protestants, working through the World Council of Churches, with its headquarters at Geneva, runs into many, many millions.

But even at that, it is not the whole of the amount needed. It is not the design, however, to supply one hundred per cent of the needs of our churches destroyed in Czecho-Slovakia, or of all the Methodist churches razed by war in Italy, or all the Baptist churches in Germany, or all the hospitals and schools and pastors' homes in the South Pacific and China and Japan. It is the design to help people help themselves.

The largest part of it is to come from the people in those lands themselves. That which American churches are to do is to give them a new beginning and evidence a concern for their renewal.

It is not the plan to provide all their needs but to arrange a ring and a robe that they may be inspired thereby to renew their lives and reestablish their world from the labor of their own hands and the sacrifice of their own hearts.

One of the most heartening things about it all is that the monies raised will be administered principally by the World Council of Churches through its central offices in Geneva and its National Committees in practically every country.

It is our high honor that Dr. Douglas Horton, Minister of the General Council of Congregational Christian Churches, is the Chairman of the American Committee of that World Council.

No one Communion is to go by itself to obtain a ring and a robe for its own people alone. Through the World Council and its allied agencies, the thing will be done on a basis of need rather than denominational interest. That has been agreed to by the eighty-five church bodies represented in the World Council membershap.

With this world-wide plan, whereby all gifts made by the cooperating churches are either passed directly through World Council channels or reported to Geneva, rehabilitation can and will be carried on in the light of an overall comprehensive picture of the total needs and opportunities, and the assistance distributed far more equitably than could be true otherwise.

This is undoubtedly the finest as well as the most extensive example of Christian cooperation the world has yet seen and augurs well indeed for the future.

In our own Communion the technique to provide our four million five hundred thousand dollar share of the rings and robes for those returning is a very simple one. Our churches are being asked to do two things to enable this challenging thing to be done.

The first is to increase the present giving to the benevolence causes of the Communion by one-third each year for the next three years. That request is referred to as the S. C. I., which letters stand for "Substantial and Courageous Increase." That is not a great asking. Surely in the light of the needs and opportunities, our churches will respond to that practical suggestion.

The second thing we are asked to do is on an individual basis. It is to commit ourselves to a program referred to as "A Year of Sacrificial Giving."

The amount from each for the ring and robe for those returning is small. The asking is but twenty-five cents a week per member. A package of twelve envelopes, one for each month, is to be given each participant in this simple program, in which to bring, or send, their gift each month.

Already our Communion has the honor of having provided a total of one million, three hundred and fifty-one thousand, one hundred and sixty-one dollars and twenty-nine cents during the period from October 1, 1940, to June 1, 1945. That is an honorable achievement. This vast sum has been distributed in the areas of need by wise Christian administators who have been like those who aided our Lord to feed the hungry multitude there on the hillside in Judea.

This vast sum has been made up of the fragments of money comparable to the loaves and fishes, which probably were the remains of the lunch, carried by the boy who had gone out to see Jesus. As the Christ multiplied those fragments to the performance of a great ministry, so the fragments of money given during this period have been made to go a long way to meet the needs of the multitudes of needy people in our own time. Now the opportunities have been greatly increased as a result of victories by Allied armies in Europe and elsewhere, and there is access to many areas of need hitherto closed to us.

The sacrifice of one neighborhood movie each week will do it. Denying one's self a few Coca-Colas will do it. A meal planned on the basis of saving a few cents each week will do it. There are many simple pleasures one could list, from which we can refrain without much lessening of the enjoyment of life, and which could put the needed fragments of money in the envelope each week.

It is hoped that the sum will represent a sacrifice of some kind. The pledge card has this significant sentence, "I will save this money by sacrificing some simple pleasure because I know my self-denial may mean life itself to some innocent victims of the war and friendship and ministry to those serving our country."

Men and women, the need is very great. The method is simple. The sum asked of each is small. It can be easily obtained by the poorest among us through small sacrifice. Let us now become people belonging to that great company aiding the Father to obtain a ring and a robe for those who are returning.

Far too many church members have only a Sunday religion, and not much of that. When the Lord's day comes, they put nice clothing on the body and go to the worship, reaching there late and spending about fifty minutes, and hurry away to reach the golf park or the theatre as soon thereafter as possible.—*W. S. Long.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

CHILDREN'S MISSIONS—HOLLAND JUNIORS.

The Junior Missionary Society of the Holland, Virginia, Christian Church, under the leadership of Mrs. Sumner Rawles, is having very interesting and inspiring meetings this year. Since we had a large enrollment and it included children of such a wide range of ages, we decided to conduct the devotionals together and then to divide into two groups for our study period. This has proved to be very satisfactory, for apparently each group has gained much valuable information concerning the Indian American. The point of view was emphasized that *all* human beings need to know Jesus Christ; they cannot attain their highest possibilities without His companionship and guidance.

We have begun the study of our foreign mission book. The children are intensely interested in the "Blue Pacific West of the Date Line," for it seems really real to them just at this time since several of them have friends and relatives out there. This study offers a real challenge to the leader, as well as to the children, for there is a wonderful opportunity to develop a better understanding of peoples who are so different from Americans.

Our society meets during the Sunday School hour each third Sunday morning. This arrangement seems to bv very satisfactory for our enrollment and attendance have improved since we have been meting on Sunday.

We are really proud of the extra activities and achievements of the society thus far this year. We sent a box of pictures, books, etc., to our Mission Center at Fancy Gap, Virginia, in the fall; we presented a public meeting to the Sunday School during the Christmas season; we have our apportionment for the year up to date; and one of the finest contributions that we have made was the huge box of nice clothes and a check for fifteen dollars, which we sent to the Christian Orphanage at Easter.

Before the summer is over Mrs. Rawles is planning to give us a picnic in her back yard. We are looking forward to this event for we have heard about the good times that can be had around that open fire place.

TRAY PLAYS.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

Perhaps you would like to know of some different kinds of trays that I have found to be much appreciated when a boy or girl was for the time unable to run about freely. These trays have often put real pleasure into what might otherwise have been very tedious hours.

Seashore Tray.

1. Provide a tray—painted to represent water or else covered with a marine picture—and on it place toothpicks, corks, glue, scissors, and white and colored papers. Show your child how to make little cork boats with sails, by cutting horizontal slices from the corks, then sticking part of a toothpick in each slice for the mast, and pasting on each mast a triangle of paper for the sail. After enough boats have been made and the fleet is satisfactory, a piece of manila or grey paper should be cut to represent the beach. When this is placed on the tray, the uncovered part will be the water on which to sail the boats. This always provides a delightful pastime in which the imagination can have full play.

2. A slight variation to this seashore tray would be to make rocks, either using real stones, or pasting pictures of rocks on cardboard. A paper-doll family, spending the summer at the beach, could also be provided. If new features are added now and then, a child will enjoy playing with this tray for quite a while.

Winter Tray.

A tray, covered with cotton batting, fitted around a small looking-glass (larger than a purse mirror) for a pond, and papers stuffed under the cotton batting for a hill, is the beginning for this fun. Buy little dolls at the ten-cent store and dress them in cotton batting with little colored caps. To make them stand, sew a wire to the back of the dress, or fasten a toothpick to the back. The small children will enjoy having their dolls slide and coast and skate. Sprigs of evergreens will make a forest where deer peek out. New ideas will come to the child once the tray has taken form.

A Mirror Tray.

Most children will enjoy playing with this. Buy an inexpensive mirror and set it in the tray. If it is too small, fill the spaces with cotton batting for winter, green crinkly paper for summer, or manila paper to represent sand for the seashore. Little ducks and tiny fish from a ten-cent store and a cardboard houseboat with tiny people are just suggestions for making the "water" more interesting and more real.

Turf Tray.

Dig up some turf, grass and all, shake off the loose earth, and fit it into the tray. This will be heavy and should have a place on a small table rather than on the child's knees. All kinds of scenes can be made in this turf. One can be a Dutch farm scene, with Dutch children cut-outs, a canal (strip of blue paper), a house painted as taste suggests, windmills and so on. Another can be pioneer life, with one or two cardboard houses, an Indian encampment and forests. Pilgrim life can be represented with Pilgrim cut-outs of white paper pasted to toothpicks which may be pushed into the turf to make them stand up. Moses in the bullrushes and other Old Testament scenes may be depicted.

Trees may be twigs stuck in the earth, or old sponge dyed green and glued to sticks; or if it is springtime, secure some twigs of pussy-willow, forsythia, apple or cherry. Put them in tiny bottles of water and "plant" the bottles in the ground out of sight. If these growing twigs are kept long enough, there might be a blossoming orchard! There is no end to the possibilities with this kind of a tray because it is a *growing tray*, and after a while new shoots will appear.

Answers to Last Week's Puzzle.

ACROSS: 1. Gath; 3. Slew; 5. Eva; 7. Table; 9. Trot; 11. Elah; 13. R. W.; 14. In; 15. Flew; 17. Tent; 19. Deuel; 21. Nun; 22. Paid; 23. Dime.

DOWN: 1. Gift; 2. Heat; 3. Sale; 4. Wish; 6. V. B.; 7. Tower; 8. Eliel; 10. R. R. L.; 12. Ann; 15. Flip; 16. Wend; 17. Tend; 18. Tone; 20. U. U.

WAKEFIELD LETTER.

(Continued from page 6.)

Music in the Sunday School"; "The Duties of Delegates to the Convention"; "Can Adult Classes Be Induced to Study the Lesson?" Possibly some of Program Committees may find interest in studying these program items of fifty-one years ago.

MURDOCK W. BUTLER.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ABRAHAM'S PRACTICE OF BROTHERHOOD.

Lesson IV—July 22, 1945.

Memory Verse: *"Let there be no strife I pray thee, between me and thee . . . for we are brethren."*—Genesis 13:8.

Lesson: Genesis Chapters 13-15.

Devotional Reading: I John 3:13-24.

The Things That Count.

"And Abraham went up out of Egypt . . . and Abraham was very rich in cattle and silver and in gold . . . and he went on his journeys even to Bethel, unto the place where his tent had been at the beginning . . . unto the place of the altar which he had made there at first." He had been in a pagan land, among idols and idol-worshippers but he had kept the faith, he had not bowed down to nor served strange gods. One can be good in bad places, that is if one has character. He can be good even if he has goods, if he is rich as we say. The thing that counts is the spirit of man within. Someone once asked Dr. John R. Mott if a certain college was safe for her son, and Dr. Mott replied, "that depends upon son."

The Practice of Worship.

"And there Abraham called on the name of Jehovah." He was rich and he was among those who worshipped other gods, but he went to the altar of his God and there worshipped. He probably returned thanks for the kindly providence that had kept him and his family during the famine, and for the way in which Jehovah had blessed him. It is a good thing to give thangs unto the Lord and to sing praises unto his name. Many modern people are missing the meaning of life because they are neglecting the worship of God, both private and public.

The Seeds of Strife.

"And the land was not able to bear them, that they might dwell together." Abraham had large flocks and herds, and so did Lot. There was not room enough for both of them. And there developed strife between the herdsmen of Abraham and Lot. It is the old story of "living room," and the new story too, for it was one of Hitler's pet peeves, Germany must have "liebensraum." It is one of the reasons the Japanese leaders give as their grounds for fighting, they need more room. Folks just don't want to be fenced in. And when individuals or nations that have conflicting interests come into contact and conflict the stage is set for trouble. Only a match or a spark is needed to set off an explosion and a conflagration. The roots of war are often found in the economic realm, in the greed for raw materials, in the race for business, in economic imperialism.

A Gracious Gesture.

"And Abraham said unto Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are berthren. Is not the whole land before thee? . . . if thou wilt take the left then I will take the right, if thou will take the right then I will go to the left." Here is a gracious and a generous gesture, a magnificent spirit. As the older man, and as the guardian of the younger man, Abraham could have taken his choice, and could have told Lot to get out of the country. But this grand old man of faith and had real religion. He coveted peace rather than possessions. He felt that the land was big enough for both of them. "Take your pick," said Abraham. Well one wonders what would happen if the haves said this to the have-nots in our modern world. To be sure it could not be done literally. But the spirit of the thing could be applied. There is enough in the world for all and to spare. There is no justification for fighting over the world's resources. If nations would express the spirit of Abraham, wars would cease for once and for all.

Keeping Your Eye on the Main Chance.

"So Lot chose him all the plain of Jordan . . . and Lot dwelt in the cities of the plain, and moved his tent as far as Sodom." As Dr. Jowett says: "Lot was a man of the world, having an eye to the main chance. He always boasted himself that he took in the whole situation. But he had imperfect sight. He saw the well-watered plain of Jordan, but he overlooked the city of Sodom and its exceedingly wicked and sinful peoples. And the thing he overlooked was the biggest thing in the outlook. It was to prove his undoing!" Lot was not the first man who subjected himself and his family to temptations and danger in order to enjoy the comforts and luxuries of life. He was not the first man who made the mistake of thinking that a man's life consisted in the abundance of the things he possesses. Many a father has moved his family into immoral surroundings where they have lost their souls, all in order that he might make money, and "provide them with a better opportunity." Sometime ago this topic for a sermon appeared on a bulletin board "Will you neglect your child for ninety cents an hour?" One of the costs of this war is to be found in the neglect of children in the desire to make money, in the pursuit of gold to the neglect of godliness.

As Far As Sodom.

He probably did not intend to get into the immoral and corrupt cities when he made his choice. But gradually his moral fiber weakened and he finally got into the midst of things. The Old Testament record hints that his daughters were caught up in the tide of immorality and were despoiled in the process. There is many a young man or young woman fresh from the country with high ideals and good habits who ultimately comes to evil ways because they succumbed to the evils of the great cities into which they went to live and work. Every young man and young woman away from home is a challenge to the church and the religious agencies of the city into which they come. But these agencies cannot do much for these young people unless they get a chance at them. Young people away from home, and especially in cities will do well to associate themselves with the church and the church people.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

The Workshop

FRANK MEAD'S ARTICLE IN THE CHRISTIAN HERALD.

Recently there was a long article in "The Christian Herald," by Frank S. Mead, telling of his visits to the Marble Collegiate Church. We wish we had space to re-print that whole article, but here is part of it:

"The Marble Collegiate Church's outdoor bulletin board says that this is a Church "Where Old-Fashioned Friendliness Still Survives." Once in a while they change the slogan, just for freshness' sake, putting up "Where You are a Stranger But Once." They practice within what they preach without. Once inside, the strangers stay; they come back. The slogans work; they have brought into the work of this church literally hundreds of curious passers-by. And no wonder they stay. Friendliness is as much a part of the place as the old pews with the little doors.

"I go there last Sunday morning 15 minutes early and just managed to get a seat in the balcony. This is one of the best-filled churches in New York. The overflow crowds in other rooms hear through an amplifying system. I understand the church is also filled at the evening services.

"I watched a soldier come in; he looked like a lost boy from Iowa. He was shy, embarrassed, with that out-of-place look that visitors have in the big churches. But he hardly had his foot in the door when an usher came over to him, smiled, shook hands as though he meant it and said, "We're glad you're here. Won't you make this your church home while you're in New York?" The soldier when seated bowed his head to pray, and I know what he thanked God for; it was for an usher like that, in a church like that.

"You don't always get that kind of a reception in big city churches. Some of them are cold. So cold. Billy Sunday used to say, that icicles hang from the chandeliers and the ushers skate up and down the aisles taking the collection, in some city churches. That couldn't happen here. We watched users in the aisles downstairs shaking hands with everybody before they opened the little doors into the pews. You don't forget things like that. You're a stranger only once. You come back.

"There is a warmth and a worship and a mysterious sense of prayer, a sense of expectancy, of something big about to happen, over everything and everybody—inspired by those in charge.

"There was the opening sentence of the Invocation: "O Lord, God, be Thou present in this temple." It wasn't the words but the way the words were spoken that made it so quiet then that you could have heard the proverbial pin drop. There was the little informal unritualistic introduction of the preacher as he rose to read the Scripture.

"No vocal acrobatics in the reading of the Psalm; it was read the way your preacher back home reads it or as your father reads it, or as your father used to read it at the family prayer—read as it should be read. It was reverent, and it went right into the heart of everyone in the congregation of 2,000.

"Just before the prayer there was a minute of silent prayer; a full, complete minute, and it was to me the most effective minute of prayer I have ever known beneath the roof of any church. Dead, utter, complete silence. There was the faint swish and whirr of the endless Avenue traffic beyond the doors, but it seemed somehow like the sound of the whirring of angels' wings coming over us. We forgot the huge congregation, the church, the Avenue. Every one there was all alone with God.

"Could this be happening on Fifth Avenue? In the citadel of culture, in the metropolis where the intelligencia held sway? This place had the atmosphere of the Methodist prayer service or a Quaker meeting house. It was crowded with those New Yorkers and out of towners you'd expect to find in the movies on Sunday, not in church. Didn't one expect awesome dignity here, the air of the millionaire, the cold reserve of the well-placed? Was this cynical, blase, mammonish, Manhattan?

"I looked down on the heads of the congregation. Down on rich, poor, high, low. Down on New York dowager and sailor boys from California and shopgirl from Hackensack. They seemed all one, all made one by this prayer and all one with the same hopes, fears, aspirations, desires, triumphs, defeats.

"This was a congregation of "rich young rulers," all with some great lack or another. We are all like that. The sermon was aimed straight at the lack. What we needed, said preacher Peale wasn't forgetfulness in the movies or in drug stores fiction or in a bottle; what we all needed was God. As grass-root and fundamental as that.

"He wasn't very academic; he didn't use big words. He never once mentioned Freud or John Dewey or Hitler or the Russian situation or what was liable to take place around the peace table. He rolled no Greek words on his tongue to convince his hearers that he was indeed a scholar in Greek. He made no attempt to reconcile Christianity with the latest fad in chemistry or psychology or ethnology. He didn't try to make God intellectually respectable; he let God stand on his own feet. He wasn't preaching to the intelligencia, but to folks. About God. He talked about human needs and frustrations and defeat; about the little ungodly anti-godly pestilences that stalk Fifth Avenue and Main Street. And he spoke of how good it is for folks to go home after church and read their New Testaments, and find there the antidote for fear and frustration and defeat, and of entering into the Secret Place of the Most High that the Psalmist talked about.

"He read a V-mail letter from a soldier out of those very pews, a soldier who sat in the dark hold of a transport in the middle of the Atlantic gripping a New Testament in his hand, and every soul in that audience who knew a soldier, knew what the preacher was talking about. They always know what he is talking about. He gets down where they live and they love it. They pack his church.

"I went to a Good Friday service and got there twenty minutes early and had to stand up while he preached on SIN! Sin, on Good Friday, on Fifth Avenue! It was good, unhealthy, old-fashioned sin, and they all knew what he was talking about. They knew so well, that they asked for the sermon in pamphlet form, and they get them; 5,000 copies are printed of each. There is a mailing list of over 1,500 names; they go to shut-ins, hospitals, chaplains, men in the service, and the folks who have heard Dr. Peale in the pulpit or over the radio. No set price is asked, but the freewill gifts to this worthy project, pays the expenses of one of the most capable sermon publication committees in New York.

"New York loves it. For New York, in its great heart, wants exactly what you want who live along the Main Streets of ten thousand little American towns. You want release, security, the feel of the Everlasting Arms, a new confidence in God and

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We have been praying for rain so that the corn crop and the lespedesia hay crop would be saved here at the Christian Orphanage. Last night we had a small shower, not enough to do much good, but from the appearance of the sky right now it looks as though our prayers are going to be answered.

The weather has been so dry that our garden is suffering as a result, and with no rain we would lose much else. One just cannot raise good crops without water.

It is vacation time at the Christian Orphanage and a good many of our children are away from the orphanage for a week, ten days or two weeks visiting relatives and friends. We have some some children who have no relatives or anywhere to go on their vacations and it is always hard for them to see the other children go visit their people when they have no place to go.

One little girl is visiting near Raleigh this week with some of the people who are members of the Sunday School class which is keping this child in clothing. She is a shy child and it is her very first trip away from here alone on a bus. We know that she is having a very good time.

If a child has relatives who are willing to take the child of the orphanage for a vacation of ten days or two weeks, then we let the child go there. Sometimes they visit with very good friends. Last summer several of our children did not get vactions because the polio epidemic was so serious around here. Fortunately there were no cases in our town.

One of our matrons here at the Orphanage is very ill and in the hospital in Burlington. She has been with us for a number of years, and has given faithfully of her strength and loyalty to the children here at the Christian Orphanage. I wonder if she would not be very happy to receive cards from our members of the Christian Convention. If you will write to her, I shall be very happy to see that she receives every card or letter that is sent. Just address them to Mrs. Fannie Farmer, Elon Christian Orphanage, Elon College, N. C.

We are all praying for a speedy recovery for Mrs. Farmer that she may soon be back with us and again enjoying good health. A great many of our boys and girls who have gone out into a successful life have done so largely through the tireless efforts of Mrs. Farmer, and they all love her very much indeed. A card from you would be one way of our church people showing their appreciation of her many years of service to the little children here.

Our conference year is more than half over. Our goal for this year was "Twenty-nine Years of Service as Superintendent of the Christian Orphanage, and Twenty-nine Thousand Dollars." So far we have received from the churches of the Southern Convention a total during the first six months of 1945 of $5,742.59, which is only about one-fifth of our goal. It would take a good financier to run an orphanage of eighty children on this amount per year. To give a child good care as an orphanage is expected to give means properly balanced diet at all times, plenty of milk, good clothing so that the child can be on equal terms with other children in school and elsewhere, good beds on which to sleep, capable matrons in charge to train these children in the way of life, and a thousand other things which good parents are expected to do for their children.

Some one has asked the question: "How long should I give to the church and its institutions?" Someone else has answered "Why, just so long as the Lord keeps giving to you." I sometimes wonder if we are all giving in proportion as the Lord is giving to us. The orphanage is yours, it is your responsibility.

CHAS D. JOHNSTON,
Superintendent.

REPORT FOR JULY 12, 1945.

Amount brought forward.....		$5,742.59
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Herman	$ 6.00	
Wake Chapel	7.77	
		$ 13.77
Eastern Va. Conference:		
Union (So.)	$ 18.06	18.06
N. C. and Va. Conference:		
Ingram	8.18	8.18
Western N. C. Conference:		
Flint Hill (R)	$ 5.00	
Pleasant Union	5.23	
		10.23
Va. Valley Conference:		
Linville	$ 13.62	
Winchester	5.12	
		18.74
Total for the week.....		$ 68.98
Grand total for the year....		$5,811.57

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name .....

Street or Route .....

City ..... State .....

Church .....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BRINKLEY.

Whereas our Heavenly Father, in his infinite wisdom and love, has removed from our midst our co-worker, Mattie Rountree Brinkley, who was a loyal member of Cypress Chapel Christian Church. A true worker in the Sunday School and Missionary Society. A cheerful giver, one who was a firm believer in tithing and was a splendid example for other members of her group to follow. One who was ever ready to lend a helping hand to the needy. She was a gentle, lovable person; a devoted companion, a kind friend and neighbor. Now therefore, Be it Resolved

1st. That God in His all-wise Providence doeth all things well. And while we mourn our loss, we realize our loss is Heaven's gain, and we bow in humble submission to His will.

2nd. That we strive to emulate the many virtues of her useful life—in the church, home, community and neighborhood.

3rd. That we extend our deepest sympathy and love to her husband and children, brothers and sisters in this sad hour, and commend them to Christ who alone can alleviate pain and bind up broken hearts.

4th. That a copy of these Resolutions be spread on the minutes of our Missionary Society of Cypress Chapel Church and one sent to the family.

MRS. G. C. MANN.
MRS. C. C. HARRELL.
MRS. J. W. JONES.

TRUE OR FALSE: CHURCHES ARE FRIENDLY?

(Continued from page 2.)

the city belong, is one of the friendliest churches I ever visited. I was interested in the fact that the ushers were prominent men of Cleveland, in formal dress, including gray gloves. There had been some misgivings on the part of some in the church lest this formality repel those who might otherwise attend their services. I was so deeply impressed by the delightful atmosphere created by the presence of these men and by the marked cordiality with which they greeted people that I shall never forget that Sunday.

In most cases of those who feel that they have not been made welcome the fault lies with the individual himself. Every pastor has been disappointed by seeing an individual or a man and wife escaping through the exit before he or any of his church people had a chance to extend the hand of welcome. Those who hurry out of the church just as soon as the benediction is pronounced have only themselves to blame if they feel that the church is lacking in cordiality.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

ly we could give five cents a day for the support of our College and the continuance of our program of Christian education in a day like this. Small contributions coming from thousands of people amount to a great deal when they come together in the treasury of the College. The College was built for every individual in our Church. Individual contributions through the Sunday School and church are solicited and greatly appreciated. The hope of the College lies in universal support on the part of the Church.

We are grateful for all contributions received.

Previously reported	$3,807.36
Churches.	
Eastern Va. Conference:	
Richmond, First .....$ 15.00	
N. C. and Va. Conference:	
Burlington 12.00	
Western N. C. Conference:	
Flint Hill (R) 3.00	
Liberty 5.00	
———	35.00
Grand total	$3,842.36

MISSIONS.

(Continued from page 8.)

do for these unfortunate people, who without the message of Jesus Christ have no hope in this life. If we could only divide ourselves and be in several places at once!

If there is anything in particular which you would like to know, I will be glad to answer any question. Thank you for your letter. I assure you that the prayers and interest of friends at home mean everything to us on the field. We could do very little without such help.

Cordially yours,

OLINE E. NICHOLSON.

THE WORKSHOP.

(Continued from page 13.)

a Christ at the heart of things. Any church and any preacher offering that in good plain intelligent language will get crowds. Lacking it they will get what too many New York churches are getting — pews half empty at every service. Of course there is more than sermonizing here; there is the usual well-rounded weekly church program.

"It may just be that too many churches miss their chance with too many of us in failing to get down to the real root of the business. I like to see my faith hold its head high among the scientists, but I have yet to find the man who has had his life changed by one of those dry-as-dust, pseudo-scientific sermons. I love an altar and Gothic arch, but unless God is in that temple the altar and the arch are quite wasted on me. I have read my share of psychology, but neither Freud, Overstreet or John Dewey have ever lifted me an inch nearer to the feet of God.

"What makes a church go? What lifts a man in church? God! What will lift the world out of the mess of sin it is in, if anything ever will lift it? God! We need a lot more of God. We need more Marble Collegiate churches, more Dr. Peales."

—The Civic Bulletin.

Politics and the Church

After all that happened in Nazi Germany it was surprising, if not shocking, to read in the **New York Times** for June 6th, that in an interview, Pastor Martin Niemoeller, recently released from a concentration camp, claimed no "political opposition to the Nazis." He said that "as a churchman he was not interested in politics, but that he was unable to accept any authority that claimed a right to override that of the Church.

It is quite futile for churchmen to pretend that they can be disinterested in politics. In the case of the Nazis it was indispensable to the realization of their political ambitions that the myth of "Aryan" supremacy should have been created, that "non-Aryans," according to their definition—Jews first, and later Poles, Yugoslavs, and Russians—should have been persecuted, reduced to slavery or, as in the case of the Jews, annihilated.

This was highly immoral conduct, according to Christian standards and neither the Church, nor any spokesman for the Church, has the right to say that Christians could be indifferent to it.

As the Church, and Dr. Niemoeller, learned too late, a State which could maintain its power only by suppressing opposition had ultimately to suppress the Church herself as well as those of her spokesmen who, like Dr. Niemoeller, finally came to their Christian senses by remembering the words of the Apostle—"We ought to obey God rather than men." It is said that Dr. Niemoeller gave these words a modern interpretation by declaring, "Not you, Herr Hitler, but God is my leader." It is also said that for proclaiming this true principle of the Gospel he was arrested and imprisoned.

He was on sound ground when he proclaimed this true principle. He came to it, however, only after the heavy hand of Nazism had been laid on the Church. The persecution of the Church by the Nazis was an immoral act to be sure. But so was the persecution of the Jews, decreed by Nazi politics, which preceded it. Dr. Niemoeller should have been as concerned about the persecution of the Jews as he was about the persecution of the Church. He should have seen, as we should see, that immorality in the political realm cannot be divorced from immorality in other realms. The pity is that, after the facts are so clear, Dr. Niemoeller should still say that he was not opposed to Nazi politics, but only to the persecution of the Church.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JULY 19, 1945. NUMBER 29.

Elon College Library 3X

A Doorway of Hope

By JAMES W. FIFIELD, JR.

The United Nations Charter is certainly a right and a long step in the direction of a better, more Christian world. It will require modifications, improvements in the light of experience as it develops, but it is constructive and basically sound.

Every monotheist believes not only in one God but also in the universal brotherhood of man. The two are inevitably and inextricably bound up together. There is no Christian defense for nationalism or racialism. "One World" is more than the title of a popular book, it is an imperative for all peace lovers and all professing Christians.

The religious people of America ought to give resounding approval and applause to our President and our Senate. We ought to give resonance to the ideal through our practical discussions in our areas of influence.

At least the United Nations Charter opens a doorway of hope toward a finer world future. All other alternatives are unthinkably dark. Peace is a vital imperative for this planet, in view of the devices of modern warfare. The veneer of civilization is too thin to stand another global war within the next century.

Enthusiasms commensurate with those devoted to the war must be devoted to building a better postwar world. It will not be easy. We can count on God's help if we are resolute and humble. Spiritual enthusiasms and convictions must provide first-cause impulses for the process. Churches will have large responsibilities for expressing large views, projecting large plans, and envisioning large accomplishments.

NEWS AND VIEWS

The editor attended the Eastern Virginia Sunday School Convention, which was held with the Suffolk Church on Tuesday of this week.

The Executive Board of the Southern Convention met last week. Up to the present there has been no report to THE SUN of any action by that body.

Announcement has just been made of the engagement of Dr. Douglas Horton and Captain Mildred McAfee, USNR, president of Wellesley College and director of the Waves.

Miss Susie Allen sent this interesting statement with her report: "We have almost reached our goal for the year in three quarters. Our women are still working wonderfully well and I am so grateful."

The managing elitor visited with the Windsor, Virginia, Sunday school on last Sunday. He enjoyed seeing old friends and making new ones. Rev. Fred Wright is on vacation, but he could not stay away from Sunday school.

Many of our ministers are on vacation during July or August. We hope that they will avail themselves of this spare time to write a few notes about their churches and themselves and send them in for this column. Other people are interested in what they are doing.

A SERVICE MAN SPEAKS.

A Baltimore Christian Endeavorer, Lt. (j-g.) Earl Causey, recently home from the Pacific, spoke to a group of Boy Scouts about his experiences. He had served on 12 ships. On one craft, the men were subjected to a Jap aerial attack, and were rescued by a destroyer in the nick of time. Another time he escaped going through a typhoon by a narrow margin.

At the close of his talk, Lt. Causey made this important statement:

"I used to think our pastor in the home church was narrow on the drink question. I contended it was all right to indulge if one knew when to stop. Now I agree with my pastor 100 per cent. From my observation, I came to the conclusion that the best place to stop drinking is before you begin."—*Virginia Endeavorgram.*

MASSANETTA CALLS . . .

Massanetta Calls all Virginia Christian Endeavorers for August 20-23, days which will be full of wonderful opportunities. Massanetta Springs is located in a summer resort country, in the heart of the Shenandoah Valley of Virginia, between the Blue Ridge and Alleghany Mountains, and is an ideal spot for a vacation. The Endeavorers are fortunate in having Rev. Edwin B. Woford, of Woodstock, as Director of Recreation. He is planning special events for the afternoons and there will be opportunity for all to participate actively in baseball, volley ball, tennis, folk games, mountain climbing, swimming, table games on hotel porch or anything else Mr. Woford can plan. In planning these events he is keeping in mind the high schoolers particularly and is being assisted by Ida Gordon Cosby, the Virginia Union Recreation Superintendent. Mr. Hoford will also have a conference on "Recreation Today." Several of the state officers and other Endeavorers are enthusiastic about having Mr. Woford with us as Director of Recreation as they have seen him "in action," so be on hand for every event.

Other conferences will include a study of "Christian Endeavor Essentials," "Union Leadership Needed," "Better C. E. Meetings" (17 years and under) and "Better C. E. Meetings" (over 17 years), "The Art of Winners Others," "Stewardship" and "The C. E. Pledge in the Life of a High Schooler."

Leaders and speakers who have accepted and will be with the Virginia Endeavorers include Luther R. Medlin, of Greensboro, N. C., who is chairman of the Southern Steering Committee of the International Society of Christian Endeavor; Rev. Kenneth R. Bain, pastor of Melrose Avenue Christian Church, Roanoke; Rev. Parks W. Wilson, pastor of First Presbyterian Church, Harrisonburg; Rev. Randall C. Mason, pastor of First Christian Church (Congregational) Portsmouth, and Miss Imogene Kitts, of Norfolk.

Plans for "Citizenship Night," with Miss Joann Feazell, State Union Citizenship Superintendent presiding, are under way. Enter the essay contest as the winning essay will be read as a part of this program.

The "Rocking Chair Conference" will convene on the front porch of the hotel at most any hour. See Mrs. Susie Mann, the State Union Alumni Superintendent to see if you are "eligible."

Miss Bettie V. Cline, State High School Counselor, is planning a meeting of all high schoolers for the opening night.

The conference choir will be a highlight and those who are interested are asked to sign up at special desk which will be in the main lobby of the hotel. A rehearsal will be held the afternoon of August 20th under the direction of Rev. Randall C. Mason, the song leader.

Wednesday, August 23rd, will be a big night as the banquet will take place. Surprises galore! So be on hand for everything.

As there is no local committee handling arrangements, the several city unions have been requested to handle a part of the details:

Auditorium Decorations and Signs —Richmond Union;

Banquet—Roanoke Union;

Literature—Lynchburg Union;

Ushers—Southside Cities Union;

Exhibits-Citizenship — Joann Feasell;

Publicity—Irvine S. Clark;

Society, Union and Individual Scrapbooks—Bristol Union.

Mrs. Curtis L. Garner, 106 Madison Street, Lynchburg, is the registrar and reports a number of advance registrations. Is yours among this number? Get that $2.00 off to her immediately and $1.00 for those under 17 years.

Plan your vacation for the week of August 20-23 and join the other Virginia Endeavorers in full fellowship, instruction and inspiration as we endeavor to carry out our theme for 1945 "With Christ, We Press Forward."

"Meet Me At Massanetta."

The rate for room and board in the hotel for the entire time August 20-23, opening with supper on the 20th and closing with luncheon the 23rd, will be $8.25 per person. Get your registration and room requests in as soon as possible. Doris Reams, of Lynchburg, is serving as Assistant Registrar.

On the surface, it may seem that the destruction of a nation was due solely to the fact that it was crushed by a superior force; but nations fall more from their own internal corruption than from any other cause.—*Whiteside.*

A SERIES OF OUTLINE VESPER TALKS.

By Rev. Elisha A. King, D.D.,
Pastor Emeritus, Miami Beach, Florida, Community House.

VESPER TALKS.

[These talks were given at a Young People's Summer Training Camp in Florida at twilight in a forest beside a beautiful running stream. Believing them to contain many helpful suggestions for other leaders, and for their own worth, we publish them. They may be used by anyone in whole or in part without further permission.—The Editor.]

III.—SCARRED HANDS.

Call to Worship—

"Holy, Holy, Holy, Lord God Almighty,
The whole earth is full of Thy glory."
And we thank Thee and praise Thy name, here in these open spaces.
Deliver us, O God from coldness of heart and wandering of mind, that with steadfast thought and kindling desire we may worship Thee in spirit and in truth.

Hymn—"Take My Life and Let It Be."

A Mystical Meditation—

"At evening I wander alone to the sea,
The breakers that come bring a solace to me;
And scarcely the gulls take trouble to flee away from my goal,
Yet, evening turns somewhere within me a key;
And opens a room;
A secret deep room,
Far-hid in the house of my soul."
—George Merrick.

SCARRED HANDS.

"He put His hands on them."—(Mark 10:13-16.)

"Mighty works are wrought by His hands."—(Mark 6:2.)

"He showed them His hands and His feet."—(Luke 24:40.)

We are so familiar with our hands and other people's hands that we seldom think of them as having a meaning—or teaching a lesson.

In the Bible the word "hand" has many meanings. "God's hands" is a phrase meaning that God is strong and helpful. Also, Power. The hand that upholds and sustains the world. "The hand of God" may mean discipline or even punishment.

Functions of the Hand—

To mark position, as to point.
To exert power.
To express emotion.

Take the matter of power, for example. One is reminded of the famous sculpture, "The Hand of God," by Auguste Rodin. It is now in the Metropolitan Museum of Art, New York City.

It is a great hand carved out of solid marble, holding human beings within its grasp revealing elemental power. The destinies of human beings are in that powerful hand.

Let me give you a description of the "Hand of God."

"So delicately sensitive, so magically skillful, so intelligently powerful the figures of man and woman curled like petals barely distinguish themselves from the rough earth of which they are molded."

Now let us return to the "functions of the hands." To sit on the right hand of a king is to have a place of power and honor. For successful living do not turn either to the right hand or the left hand of the Law of God. Go straight on!

Hands Express Emotion—

Hands lifted in prayer.
Extended in expostulation.
Clasped in a bargain.
Folded in sleep.
Blessing conveyed.
Oath registered.
Defiance offered.
Laying on of hands in ordination to a sacred office.

To wash one's hands in public is a protestation of innocence. (As Pilate. Matt. 2724.)

Hands create, as for example, a sculptor's hands.

What Your Hands Reveal—

Anyone can read hands that are dirty, rough, soiled, and with broken fingernails. You can very well tell what kind of people they reveal.

It is also revealing to see smooth hands, clean, neatly cared for. The people who care for their hands are not usually careless people.

The palm of the hand has been studied and "read" since 3000 years B. C. in China, and now everywhere.

A Word or Two About Palmistry—

"The irregularities and flexion folds of the skin of the hand are interpreted as being associated with mental or moral dispositions and powers as well as with the current of future events in the life of the individual." The roughness and softness of the palm means something.

An article in Encyclopedia Brittanica says:

> "That these purely mechanical arrangements have any physic, occult, or predictive meaning is a fantastic imagination, which seems to have a peculiar attraction for certain types of minds, and as there can be no fundamental hypothesis of correlation, its discussion does not lie within the province of reason."

Let Us Now Turn to the Hands of Jesus—

We are all influenced by works of art that we have seen since childhood. Early Christian art depicts a Divine Saviour quite apart from a Human Person, Jesus, such as is found in the Gospels. Many of the pictures of Jesus are painted from women models, or might have been, for they have the appearance of women. Very few of the pictures of Jesus reveal Him as a Working Man—a handler of tools. His hands are almost always shown as small, soft and like a woman's.

William L. Taylor painted a picture of Jesus at prayer in the moonlight up on a mountain. His hands are clasped tightly and deep cords and muscles stand out intensely! The hands of a working man! Geovanni Papini, in his "Life of Christ," wrote:

> "It must not be forgotten that Jesus was a working man, born poor and living among a people who worked with their hands. He earned His daily bread with the labor of His hands. Those hands which blessed the simple hearted, which cured the lepers, which gave light to the blind, which brought the dead to life, those hands which were pierced with nails upon the cross were hands that had known the numbness of work, hands that were callous with work, hands that had held the tools of work, which had driven nails into wood, the hands of a working man."

If Jesus' hands were used to earn a living, to do good deeds, it is an example to us. Jesus was never idle. He was always about His Father's business.

We should not be ashamed to have the marks of good, honest labor on our hands. St. Paul showed his hands to the Elders at Ephesus and said: "These hands have ministered to my necessities." (Acts 24:34.) That is, he earned his own living while preaching to them. He was a tent maker by trade.

After the crucifixion Jesus showed His hands to His disciples. The hands with the wounds of the nails. Those were sacrificial hands.

(A friend of mine told me that his mother let a heavy window frame fall upon her hands in order to save the boys's life, and all the years she carried a broken and scarred hand. That, too, was a sacrificial hand.)

Elbert Hubbard once wrote, "When God looks you over at the

(Continued on page 15.)

RELIGION IS NEWS.

Widespread enthusiasm is in evidence over the promised appearance of a new New Testament this fall. Scholars have been working since 1930 to translate the Bible into clear, straightforward English and yet retain the majesty and grandeur of the 334-year-old King James version. It will be known as the Revised Standard Version of the New Testament. Work by other scholars on the Old Testament is 60 per cent complete and should be finished by 1949. Dean Luther A. Weigle, of the Yale Divinity School, is chairman of the revision committee. Dean Weigle warns that it is not a "Slang Bible" or merely a Bible of "current phrases." What has been produced is a Testament, still the masterpiece of literature which the King James version is recognized to be, but with all obsolete expressions, circumlocutions and inverted phrases translated into the language of today. "This version," concludes Dean Weigle, "will enable the reader of today to get the meaning of the Scriptures in straightforward language that will be more understandable to him, and undoubtedly will result in even more widespread reading of the Bible." We should be grateful that the result of this scholarship is soon to be made available. How true it is: "Other men have labored and ye are entered into their labors."

An increasing number of new churches have been opened and facilities have been granted for church publications in Russia, according to George Karpov, chairman of the Soviet Council of Affairs of the Orthodox Church. During the first five months of this year, 420 churches were opened. A printing plant and six presses have been placed at the disposal of the church, and the immediate result has been an increase in the circulation of the Journal of the Moscow Patriarchate from 6,000 to 10,000 and announcement of plans for early printing of Bibles and prayer books.

A significant new development has been the visits of Russian Church leaders abroad. Patriarch Alexei and other high Orthodox prelates visited the Near East during June in response to invitations by Patriarch Timothy of Jerusalem, and other Patriarchs who attended the Russian Church Council in Moscow early this year. Previously, Russian church delegates paid official visits to Rumania, Yugoslovia and Bulgaria. The first official delegation of the Russian church ever sent to England was entertained during June by the Archbishops of Canterbury and York.

UNUSED POWER.

Amusing, isn't it? People go hundreds of miles to lie on the beaches and get sun tan, while the same healing and energizing sunshine remains unused at home. Oh, yes, people would buy it in quantities if it could be bottled and sold. But the majority of those who work on the farm carefully shield themselves from the sun, oblivious to the health giving and disease resisting vitamins which God is willing to send down upon the just and the unjust. This unlimited reservoir of health and strength is the gift of God's grace. More of this marvelous power should be used. If a disease-threatened civilization is to be saved, men must harvest for health as well as for money, they must look to God for healing as well as salvation.

Jesus came, we recall, "that men might have life and have it more abundantly." His simple but profound prescription was "ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you."

Think of America's unused power! A new era calls for the fullest utilization of our natural resources, offered by the soil, the rivers and streams and the forests and minerals. Indeed, we are standing at the gateway of an age of expansion, of the flowering of creative forces, the recognition of additional phases of God's handiwork.

Think of the ususued power here in the South! David E. Lilenthal has been rightly saying, "Our vast rivers need grievously to be put under control and made to work for, not against the people; our forests need to be restored and refreshed; and our minerals need to become the basis of the greatest exploratory and research program ever undertaken—to permit the most intensive and prudent and wealth-creating utilization of these fundamental resources." Mr. Lilenthal has seen the Tennessee Valley development and is convinced that the same potential resources may be found in many other regions: land, streams, electricity, factories, jobs, forests, minerals, health and wealth.

Now think of the unused spiritual resources. There is unrecognized and unused talent in every church. Our churches are surrounded by potential citizens and servants of the Kingdom. The greatest source of unused power is that of the Spirit. "Ye shall receive power," said the Master, "after that the Holy Ghost is come upon you." Again said He, "Ye have not because ye ask not." How does one gain access to this power? "To as many as received Him gave power to become the sons of God." St. Paul and the disciples knew the "power of the resurrection." It was the secret of their conquest and endurance. "All power is given unto me . . . Go ye into all the world, and lo I am with you." As we do His Will and Work, we have access to His Presence and Power.

R. L. H.

Yeast is the richest source of riboflavin. Dried brewer's yeast contains 40 to 70 micrograms per gram, but ordinary yeast contains from 80 to 85. The fermentation process is inimical to the preservation of the vitamins. Beer is carefully filtered to remove the yeast. If it contains vitamins, even in a small quantity, it is "bad beer" because part of the process of making beer involves eliminating the vitamin content.—The Voice.

How to Prevent World War III

By Col. Junius E. West.

[An address delivered before 50 Philathea class members of the Suffolk, Virginia, Christian Church, 19 of whom were War Mothers, and again at the midweek prayer Service to the church public.]

We stand on holy ground on this holy day and holy occasion. Since this church building was dedicated March 11, 1861, the United States has had four wars.

In the War Between the States, Dr. William B. Wellons, founder and first pastor, refugeed his family at the home of Hon. Chesley F. Faucette, in Alamance County, N. C., while he closed the church for most of the war, suspended publication of The Christian Sun and became a chaplain in the Confederate Army and edited the Army and Navy Register, the newspaper for the Confederate Army and Navy. It is said that the chaplain of the Union Army stationed in Suffolk used the church some months for worship. Rev. William T. Walker, who afterwards became the third pastor, was a Confederate soldier from Caswell County, N. C., and lost an arm in the battle at Seven Pines, near Richmond, Va. Dr. William W. Staley, the fourth pastor, while a boy, carried the Confederate mail in some section of North Carolina.

In the Spanish-American War of 1898, Dr. William W. Staley, pastor, prayed in the Suffolk Armory on the departure of Suffolk Companies F and G on a Saturday morning and following Sunday morning. On both days there was a great outpouring of the people to bid farewell to our boys. Many men, women and children wept and these two days were among the very saddest I have seen in Suffolk.

In World War I Dr. Staley was pastor, and the Christian Endeavor Society of the church sponsored the plan and executed it perfectly to give a testament to every soldier from Suffolk and Nansemond County, regardless of creed or race. Individuals and organizations outside of the church assisted financially.

During the war, soldiers and sailors from the Norfolk area were guests of the Suffolk churches in large groups, being entertained in the homes. One Sunday the Christian Church entertained a trainload of service men in homes of members, and after supper the entire group attended night service and returned to Norfolk by N. & W. train.

During World War II, along with other churches, civic and community organizations, Dr. John G. Truitt, pastor, and the various organizations of the church and Sunday School, have entertained service men at the Woman's Club, and individuals have entertained service men every Sunday in their homes. These same organizations have participated in numerous patriotic, social and benevolent war activities and entertainments. Our beloved pastor, Dr. Truitt, has been a member of the National Committee on Army and Navy Chaplains. He held a preaching mission at Camp Pickett and has lectured on the Naval Chaplain's program at the school at Williamsburg. He has also sponsored weekly prayers and weekly letters to every service man and service woman belonging to the church or congregation, these letters being signed jointly by the pastor and all prayer meeting attendants. Besides this, he has written hundreds of personal letters to the service men. All these letters carried news about the church, encouragement, hope, sympathy, fellowship, love and prayers for their safety and early return. Beloved war mothers, this is a part of what our church and great pastor has done for you. When able to attend the prayer meetings I have always deemed it a great privilege and high honor to sign these letters to your sons.

It is impossible for me to portray the sacrifices you have made and the heartaches you have suffered during these trying days, as only a mother knows, but I bring the greetings and love of the church in united praise for your faith in God, your courage and heroism. This program is in honor of you, and through you to the war mothers of our country.

While this church was not organized until long after the American Revolution, permit me to recall the fact that General George Washington had a great faith in God, was a man of much prayer and an active member of the church. How fortunate for the new nation in the new world, that he was elected its first President and became our most beloved American. Long may he be "First in war, first in peace and first in the hearts of his countrymen."

From a material standpoint, the lot of the war mothers of the Confederacy was much harder than that of any war. When we consider that the United States did practically nothing for the poverty-stricken South after the War Between the States and what our nation has done and proposes to do for the starving people of the world after World War II, I am forced to the conclusion that Christianity and brotherhood have progressed wonderfully in the hearts of the people of our nation.

Lincoln freed the slave and saved the Union and will live among the great men in American history. Robert E. Lee was as great in defeat as he would have been in victory. While the Confederacy, like a meteor, flashed across the sky of history and died in a blaze of glory, the name of Robert E. Lee will never die. Few men in the world seemed to have possessed his humble spirit and great Christian character along with his greatness as a soldier and leader of men.

During the Presidency of William McKinley, of Ohio, the Spanish-American War was won, and America became a world-wide power with world-wide responsibilities. Had our statesmen grasped the idea and the fact that the American flag never beats a retreat, World Wars I and II might have been averted. More than any other President, McKinley, a major in the Union Army, bound up the wounds of the War Between the States, materially reduced sectional prejudice by the appointment of Confederate generals to the U. S. Army in the Spanish-American War, the appointment of General Fitzhugh Lee, as Governor-General of Cuba, and the suggestion that on National Memorial Day, flowers be strewn alike on the graves of the Blue and the Gray. He had so beautifully exemplified the spirit of the United Nation that when the State of Ohio and its capital city, Columbus, selected the orator for the unveiling of the great monument at Columbus, as the nation's tribute, Major John W. Daniel, Confederate and U. S. Senator from Virginia, was chosen.

President Woodrow Wilson is not only among the five greatest Presidents on the United States, but one of the greatest statesmen since Moses. He was more than a statesman. He was a great prophet. Had the U. S. followed his leadership after World War I, I am confident World War II would not have been. He gave his life in an effort to free humanity from the curse of war and lead the world into international peace and good will. On a trip across the nation, speaking in behalf of American participation in the League of Nations, he said:

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

Churches usually have a variety of members on their roll. Some are young, some are in middle life, others are old. The standpatters, the revolutionists, the critics, the faithful, the careless, the indifferent, the educated and the uneducated, the rich and the poor all have their places. The larger the church, the more marked are these differences and the more difficult becomes the task of the local pastor. The ambitious young minister sometimes wishes to see the day when he may be called to a large church. The large salary and the coveted honors are there, but beware of the larger problems. There are no easy roads to a successful pastorate, and every pastor has its problems, its difficulties and its disappointments.

The rural pastorate is not regarded with great favor by the average young graduate from college or seminary. If circumstances make it necessary to make a beginning in a rural field, it is accepted as a stepping stone to a large city church. In either field and in all fields the differences in temperament, taste, culture and church loyalty will be a matter of serious consideration. Many capable men, called of God to preach the Gospel, have turned away from the responsibilities of the local pastorate and have sought a position in other kinds of work. The ambitious failures usually find great comfort in being elected to fill some position where they may give advice to others. These wise counsellors usually find their source of material in books and not in the rich and tried school of experience. It is interesting to observe the wisdom of some people who have been partial failures, and they tell other people how to succeed in business, in teaching, in politics and—in church administration.

During a ministry of forty-seven years it has been my privilege to serve as Secretary of the Eastern Virginia Sunday School Convention, The Christian Missionary Association, the Eastern Virginia Conference and the Southern Convention. In all these years I have recorded the proceedings of church meetings covering at least two hundred days. This was an opportunity to make a study of people who participate in a church meeting and to record some observations on the nature and content of motions and resolutions offered for consideration and adoption.

Some people have a chronic case of Conference or Convention-itis. They want to be on the program. Every motion and resolution should have public recognition, in some way, by their eloquence or wise advice. Their voices are known by their much-speaking. Other people of equal talent prefer to be listeners and they are not often heard in Conference assemblies. Our Conference and Convention have paid out large sums of money to print motions and resolutions which were not of any permanent value to the church or the Kingdom of God. The church would not have suffered if they had not been written. Some people write out their motions and get another to present them. There are many kinds of plans used to reach the desired end.

But the Kigdom of God survives. The stupid and the schemers do not take it by violence. The wind blows out the chaff. The righteous shall prevail. Truth crushed to earth shall rise. The sturdy local church and the faithful pastor are the hope of the Kingdom of God. They do the work and they shall have their reward.

I. W. JOHNSON.

ANCESTRY OF THE JAPANESE.

In race and fundamentals of their culture, the Japanese are the offspring of the ancient Mongoloid inhabitants of the Asiatic coast lands during the new stone age which continued to about the dawn of the Christian era.

The Mongoloids invaded what are now the Japanese islands, and although they found there the now near extinct Ainu, they were able to establish themselves and become the major race. The descendants of the Ainu now number less than 20,000, while the descendants of those who finally overcame the Ainu, and who are now the Japanese, have increased to more than 105 million. Apparently the business of extermination by the Japs is an inherited trait.

Although the race from which the Japanese sprang was able to subdue the Ainu and finally take possession of their land, the Ainu exerted a wide influence on the race that finally developed into the present-day Japanese.. Traces of the Ainu mixture are still visible throughout Japan, particularly among the former Samurai, or knightly class, foundation of Japan's army.

The forbears of the Japanese were noted fishermen, and so are the Japanese. Another trait in the chain of proof that the Japanese are the descendants of the Mongoloids is that they did the very thing to the Ainu which the Japanese have been trying to do in recent years to other peoples —subdue them.

When the ancient Mongoloids entered the Japanese islands is not definitely known. Moreover, those who are proficient in the study of human races are uncertain as to the origin of the Ainu which the Mongoloids found upon their arrival. How long the Ainu were able to hold their territory is also uncertain, but studies show that for several hundred years they were making a bold but futile fight with their primitive weapons against foes with more advanced fighting equipment. The races failed to merge congenially.

Superimposed on this Ainu-Mongoloid mixture was a higher type of civilization which began to reach the Japanese islands near the beginning of the Christian era, and which was accompanied by a certain infusion of fresh blood, largely from Korea. Some, however, came direct from China, but in all, the chief effect was on the upper class.

The Japanese first appear in written history about the close of the second century when a long period of turmoil was enter by the rise of a powerful queen over the land of Wo, or western Japan, and who, by her command of magic, widely extended her influence over the various tribes. Thus was established the nucleus of the Japanese nation. This queen, so accounts relate, had no husband but was assisted in governing by her brother, apparently an only partly understood instance of royal brother-and-sister marriage which almost certainly existed in the Mongoloid element.

Chinese records refer to "the great Wo" and "the queen country." For decades the country was ruled by queens who derived their powers from a belief that they represented the Sun Goddess. Probably under Chinese influence, these queens gradually lost their power and survived merely as chief priestesses of the Sun Cult, while the actual power was vested in the male heads of the ruling clan, the mikados. These also considered themselves descendants of the Sun Goddess, and hence god-kings in their own right.

(Continued on page 10.)

Mankind's Best Charter

By A. J. Cronin.

Most of us realize that, amidst the convulsions now shaking the earth, we face a crucial period, not only in our own lives, but in the history of mankind. We are told that the old order is dissolving, that the new world presently to be arranged will be a splendid place, with jobs and automobiles and the latest scientific conveniences for everyone, with plenty, prosperity and peace stretching like paper streamers around the globe. But despite these reassurances of the golden age to come, there lurks in the hearts of many of us a strange uneasiness.

From bitter experience man knows the fallibility of statesmen, the fallacy of solemn treaties—often no more than "scraps of paper" to be torn up at will—the farce of some international pledges, which may be flagrantly disregarded overnight. He senses vaguely that it is not what is done for him that matters, but what he himself will do. He feels that he is standing at the crossroads, hesitant and beset, aware that his first steps will be fateful, yet uncertain of the way that he must go.

At this juncture, when more than ever before he needs illumination, it is of supreme importance that man's view of his own destiny should not be obscured by the physical world which encompasses him.

Here, especially in this great, rich country of America, surrounded by the evidence of progress and of wealth, a man is apt to fix his objectives in purely materialistic terms and to measure his success or failure by the material possessions which accrue to him. He thinks exclusively of material welfare, of better health and housing, speedier transportation, higher wages, a greater abundance of food, clothing and luxuries. He wants finer entertainment, more elaborate relaxation, sporting spectacles with bigger thrills.

Today's Greatest Evil.

He hears on all sides the slogan: Enjoy, enjoy, enjoy! He attains, quite logically, the state of mind when the ultimate, indeed the only, object of his life becomes the full and complete satisfaction of his physical desires.

It is this comfortable, this insidious philosophy which constitutes the greatest evil in the world today.

If a man has any depth of vision, he must surely realize that more is required of him than a self-indulgent existence, or indeed that total self-indulgence will never bring him joy. For it is the greatest illusion to imagine that happiness is achieved by the full gratification of our hearts' desires. To such a man there must come a moment when he wearies of the things that he has won; when, bored and satiated, he feels himself existing in a multitude of useless distractions; when within himself he suspects with bewilderment and dismay that there is another purpose, some profound and eternal purpose, in his being.

It is then, in fact, that he discovers that beyond the kingdom of the world there exists a kingdom of the soul.

A Generation Misled.

Now, no one can deny that modern civilization, as it is called, has operated to mislead this generation and to distract it from the considerations of the spirit. In the hectic rush of our existence, amidst the bustle and stridor of great cities, there seems little opportunity for the cultivation of those supernatural forces which are within us. A friend confessed to me the other day that when by some misadventure, he found himself quite alone, with time on his hands, the unique and desperate situation left him utterly at a loss!

Moreover, even if the occasion should present itself, we have become too vain of our own progress, too sure of ourselves to pause and examine our interior state. Because we can synthetize rubber, span the earth with sound, and spin out wool from peanuts, we think we know the answers to all the riddles which have puzzled the philosophers since time began. Unconsciously we dramatize our pattern of living in terms of rocket planes and super-vitamins—a slick, streamlined existence in which there is no place for steady contemplation, or the quiet examination of our own consciences.

In a word, people have become so obsessed by the miracles of science they have forgotten the miracle of the universe. Yet if we are to survive and not disappear in a bloody welter of V-bombs of our own invention, we must rediscover that miracle, remove our eyes from the smug contemplation of mundane trivialities and fix them back upon the stars.

Some seven hundred years ago, in Assisi, there lived a man who was laughed at by a great many people of the town. He had no money at all, and whatever he got he immediately gave away. He ate the poorest kind of food, went barefooted, wore only a rough habit, ministered to lepers and outcasts and, in default of a bed, slept on the hard and stony ground.

This queer individual had the strange mania of trying to do good; he was neither greedy nor covetous, he envied no man, cared nothing for comfort or luxury. His whole life was a heroic denial of self, a glorious affirmation of the desire to help others. His austerities were severe and fantastic. No wonder the townspeople followed and mocked at him—as indeed they did.

Yet despite the austerities, Francis of Assisi knew a happiness such as few of us will ever know, and despite the mockery he left a mark upon his age and upon succeeding ages which will still remain when the glittering records of dictators and kings lie forgotten in the dust.

No one in his senses would expect modern man to achieve in every detail the perfection of the Franciscan ideal. A man who has an everyday job to do, and a wife and family to support, cannot suddenly resolve to retire to a mountain and become a saint. Yet if he cannot ascend the heights and claim a burning halo, at least he can go part of the way and warm himself at the flame. For this freak of Assasi, this simpleton on whom the birds of the air perched without fear, stands in his restraint, self-discipline and love of all mankind, as the perfect exemplar of that selflessness which is so urgently required in the world today.

The Strange Paradox of Man.

It is a truism which requires restating that most of the evils which afflict humanity spring from the insatiable selfishness of men. Strife, crime, poverty, oppression, all the wars which have decimated the peoples of this earth through the ages up to and comprising this last terrible conflict, have had their origin in man's greed, egotism and insensate human lusts. Man, who blames everyone but himself for his own miseries, is himself responsible for all the woes and wretchedness which afflict him. If only this truth were more fully realized today! If only, instead of trying to govern the universe, man would first try to govern himself! Then indeed would we stand on the threshold of a better world.

For the strange paradox is this—that man, despite his complex human nature, full of basic contradictions,

(Continued on page 10.)

MISSIONARY OFFERINGS.

WEEK ENDING JULY 12, 1945.

Sunday Schools.

Shallow Well, Jonesboro, N. C.	$	12.00
Chapel Hill, N. C.		3.50
Auburn, Raleigh, N. C.		16.00
Hines' Chapel, McLeansville, N. C.		3.00
Mt. Olivet (G), Dyke, Va.		9.52
Bethlehem, Broadway, Va.		2.15
Spring Hill, Waverly, Va.		11.26
Lebanon, Semora, N. C.		6.10
Liberty Spring, Suffolk, Va.		5.00
Winchester, Va.		7.25
Oakland, Suffolk, Va.		15.00
Pleasant Grove, Halifax, Va.		20.30
Newport News, Va.		15.00
Haw River, N. C.		70.90
Suffolk, Va.		75.00
Total	$	271.98

Individuals and Churches.

First, Norfolk, Va.		77.00
Albemarle, N. C.		25.00
Lebanon, Semora, N. C.		31.54
Holland, Va.		90.00
"A Friend"		10.00
Rosemont, Norfolk, Va.		29.50
Morrisville, N. C.		3.48
Hope Mills, N. C.		26.00
Total		292.52

Specials.

Franklinton Parsonage Rent, Franklinton, N. C.		50.00
Total for the week	$	614.50
Previously acknowledged		23,878.34
Total since Sept. 1, 1944		$24,492.84

Gratefully,
MATTIE COX PARKER,
Secretary.

THIRD QUARTERLY REPORT.

WOMAN'S MISSION BOARD OF THE N. C. CONGREGATIONAL CHRISTIAN CONFERENCE.

APRIL 1, 1945-JUNE 30, 1945.

Women's Societies.

Albemarle	$	20.00
Auburn		3.00
Berea		10.00
Burlington		243.57
Carolina		2.50
Church of Wide Fellowship		16.67
Concord		12.65
Durham		54.91
Elon College		110.20
Erskine Memorial		30.00
Flint Hill (M)		2.00
Flint Hill (R)		2.00
Fuller's Chapel		5.15
Greensboro—First Ch.		89.00
Greensboro—Palm St.		7.50
Hanks' Chapel		9.90
Happy Home		25.75
Haw River		16.25
Henderson		18.76
Hines' Chapel		4.45
Hopedale		5.00
Hope Mills		10.00
Ingram, Va.		37.85
Liberty, Vance		37.50
Lynchburg, Va.		8.00
Mebane		3.25
Monticella		5.00
Mount Zion		9.25
New Lebanon		13.00
Parks' Cross Roads		10.00
Pleasant Grove, Va.		16.75
Pleasant Hill		9.10
Pleant Ridge (G)		9.00
Pleasant Ridge (R)		8.00
Raleigh		10.00
Ramseur		12.48
Randleman		12.00
Salem Chapel		5.00
Sanford		77.50
Smithwood		7.50
Turner's Chapel		35.00
Union, N. C.		10.00
Union, Va.		15.00
		$1,050.44

Young People.

Albemarle	$	12.00
Durham		22.03
Elon College		4.50
Greensboro—First		18.52
Hanks' Chapel		5.00
Hines' Chapel		8.00
		70.05

Willing Workers.

Durham	$	8.75
Durham, Juniors		16.34
Elon College		6.25
Greensboro—Frist		8.91
		40.25

Cradle Roll.

Asheboro	$	12.50
Durham		4.36
Elon College		11.70
Greensboro—First		2.78
Lynchburg—First		6.60
		37.49
Total receipts		$1,198.23

Disbursements.

Bank charges	$	.32
Mrs. W. V. Leathers, Treasurer Woman's Mission Board of the Southern Convention—For:		
Thank offering		15.75
Life memberships		60.00
Memorials		70.00
Indian Mission		37.25
Missions (General Fund)		1,014.91
Total disbursements		$1,198.23

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

TO PREVENT WORLD WAR.

(Continued from page 5.)

"Boys, I told you before you went across the seas that this was a war to end wars, and I did my best to fulfill the promise, but I am obliged to come to you in mortification and shame and say I have not been able to fulfill the promise. You are betrayed. You fought for something you did not get. And the glory of the armies and the navies of the United States is gone like a dream of the night, and there ensues upon it, in the subtile darkness of the night, the nightmare of dread which lay upon the nations before this war came; and there will come sometime in the vengeful providence of God, another struggle in which, not a few hundred thousand fine men from America will have to die, but as many millions as are necessary to accomplish the final freedom of the people of the world."

We mourn the death of Franklin D. Roosevelt, who was elected President for four terms and was generally recognized as one of the world's greatest statesmen and greatest humanitarian.

As our commander he was leading our armies to an early victory and the nations of the world into a league or association of nations, but was not permitted to see this nation enter into the "Promised Land" of international peace and good-will.

I believe President Truman will finish the task begun by President Rosevelt and will make a good President in his own name and right when he begins to solve the problems of peace which are more difficult than the problems of war.

What can we do to prevent World War III?

Let us pray for the San Francisco Conference, that a League or Council and Assembly of Nations, with a permanent court of international justice may be formed. Let us create a public sentiment in favor of such an organization and for the continued support of same. Let us demilitarize Germany and Japan and make an imperative demand upon the President and Congress of the United States for a large standing Army, Navy and Air Force, sufficient bases in the Pacific, and the greatest Merchant Marine of any nation, with which to back the League of Nations and prevent war until the hearts of men and nations can be changed by the Gospel of the Prince of Peace. This will take years and perhaps a

(Continued on page 13.)

News of Elon College

By President L. E. Smith.

COLLEGE PRESIDENTS MEET.

At the call of the chairman, President Findlay, of Drury College, Springfield, Missouri, the presidents of the church-related colleges of the Congregational Christian Church met at Eden Seminary, St. Louis, Missouri, Monday and Tuesday, July 9 and 10. Those present were Presidents Findlay, of Drury College, Gierbach, of Pacific College, Drake, of Doane College, VanCleave, of Piedmont College, Hopkins, of Defiance College, Lang, of Yanktown College, and Smith, of Elon College.

Dr. Harry T. Stock, executive secretary of the Division of Christian Education for the denomination was present and gave counsel which was most helpful. Among other items of interest the following topics were discussed.

I. Cooperation on the part of member institutions. It was the feeling of all present that Congregational Christian colleges could cooperate with benefit to all in the matter of purchasing. There are certain things on the "must" list for all colleges that are practically identical; such as, textbooks, supplies for students, cleaning and disinfectants for buildings, materials for repairs, building supplies, dining room equipment, groceries, etc. Other interests have found that it is profitable to buy in quantities and it would seem that our colleges might cooperate in such a way as to effect savings for all participants. We can certainly buy more cheaply together than we can separately.

It was also suggested that our member colleges might cooperate in the matter of exchange of professors and students to the advantage of all concerned: if one college should have an outstanding professor in any department that it might exchange a professor in the same department with a sister institution; also students, after the freshman year, might find it to their advantage to spend a year at one of our other institutions specializing in a particular field in which they were interested. Through this exchange of professors and students our colleges would be introduced to each other through faculty and students. This would be a step towards creating the consciousness of an overall college for the denomination.

II. The question of a college related church was discussed at length. We have all been anxious to have colleges of Congregational Christian Church origin recognize themselves as related definitely to the denomination and publicly announce themselves as church-related colleges. An aim of our colleges is in some way to create a college-related church; that is, to make the Congregational Christian Church college conscious. We seem to have proceeded on the theory that if the Church or church people organized, founded a college and set it on its way, it should be able to proceed without the counsel or help of the Church. It should be the aim of the Church constantly to relate itself to its colleges in a helpful way. The frequent meetings of our college presidents have been held not so much in interest of the colleges themselves but in the interest of our whole church program. The colleges feel that their destiny is determined by the destiny of the Church and that sooner or later the Church will realize that its efficiency and destiny are determined by the destiny of its colleges. The Congregational Christian Church has always stood for a trained leadership, has demanded trained ministers for its pulpits, but it has not been overly concerned as to who would do the training or preparing of its leaders. If ours is to be a unified church, the Church itself must have something to do with the training of its leaders. A church leader is the product of the training and atmosphere of the college campus on which he is trained. If we are to have ministers and laymen who are familiar with our church's history, program and purpose, we must have something to do with their training. It is good to have a church-related college but we are not likely to have such a college in the realest sense until we have a college-related church.

III. Support for the colleges. It is an historical fact that students pay only approximately fifty per cent of the cost of their education. The remaining fifty per cent has to be provided for in buildings, equipment and productive endowment. These facilities and this support are provided by the public in the form of gifts, often under pressure in intensive campaigns. When endowments are not sufficient, contributions for current expenses must be sought from generous individuals and from the Church at large. It was suggested that we recommend to the proper denominational boards and agencies the advisability of approaching the Church as a whole for the support of all our church-related colleges and that one dollar per member be set as a goal for this support; that is, we would ask the privilege of appealing to all local churches in the Congregational Christian Church for a contribution of $1 per member enrolled in the local church. This would seem to be a somewhat small amount for an individual to give for the whole program of Christian Education in his denomination, particularly in a day like this.

IV. College Day. Beginning at a late hour we announced April 15, 1945, as College Day in our churches —a day in which we were to call our churches' attention to our own colleges—their curriculums and their needs. The publicity given the day by the Missions Council was excellent. The interest in our colleges was accentuated. It is our feeling that by planning now our Missions Council could give more effective publicity to College Day with decided benefits. It would be a fine thing if one item of our program for College Day in the local churches could be a voluntary offering for the cause that we expound—inform our people and give them an opportunity to contribute.

V. Those present were much concerned that we find a way to enlist our colleges and our Church in one united program of Christian Education for the denomination for for society as a whole; in such a united program we would not only realize financial support for both the church and college but we would interest and secure a number of our more talented young men and young women as active participants in our church's program, as well as many full-time Christian workers either in the ministry or on the mission field.

It is hoped that the day is not far distant when in addition to church-related colleges, we shall have a college related church and a united program for Christian Education for our whole constituency.

FIFTH SUNDAY OFFERINGS.

Our report for this week brings the total amount received from our Sunday Schools and churches to be credited on conference apportion-

(Continued on page 15.)

MANKIND'S BEST CHARTER.

(Continued from page 7.)

despite his failings and hypocrosies, is capable of infinite good.

Quite recently an instance of such shining merit was offered by the four ministers, all of different creeds, who were aboard the transport "Dorchester" when she struck a mine and began rapidly to sink. Amidst the dread and confusion, these men, handing out lifebelts from a chest on the doomed ship, found that there were not enough to go round. When the chest was empty, each silently removed his own lifebelt and passed that out, too. Then linking arms, these four stood together in prayer as the ship poised and plunged with them beneath the waters.

Here, surely, is an epic of self-sacrifice, only one of many now being enacted in the wide and tragic theater of war, which proves that the spirit of Assasi is not dead; an example which should shame us all toward a higher level of individual conduct, stir us toward making the brotherhood of man more than an impressive phase.

Let Us Reorder Our Lives.

If we dishonor the principles of right, we dishonor those men who at this moment are dying for these principles; we disdain their sacrifice, and avow by our acts that their deaths have been in vain. Let us pledge ourselves therefore to reorder our lives, to speak the truth, to be temperate, charitable and faithful, to act with honor, not only in our large transactions, but in the little things which make up our daily lives.

Our world has shrunk; each of us dwells upon his neighbor's doorstep, and the conduct of this close community depends upon the right actions of every one within it. The total good can be more than the sum of the individual good. Nor can we expect others to reform unless we reform ourselves.

Unhappily, words do not beget deeds, and lapse, often, to the unholy level of pious platitudes. Experience shows that despite the best of good resolutions, high intentions will fail in their fulfillment unless they are supported by something more than an enobling thought. Man is too fickle and unreliable a creature to regulate his conduct by human standards alone. We must recognize the fact that a future founded solely upon human relationships is founded upon sand.

What then remains? Only one thing, one possibility, one belief—that morality does not exist to improve our brief moment upon earth, but as a code to prepare men for something beyond; that the supreme objective of man's destiny is God.

Now, it must be admitted that the subject of God is distasteful to many worthy people—they shrink from it as from something indiscreet, or else they regard it as something to be kept in the background and brought out only on those rare Sundays when they go to church. Moreover, before the war, when a tidal wave of irreligion swept the world, atheism was very fashionable. God had even become a sort of joke, outmoded but amusing, in smart sections of society.

But recently a great and striking change has taken place. Under the stress of mortal combat, men have suddenly remembered God. There were no atheists in the foxholes of Bataan. Chaplains returning from the battlefront tell the same story—everywhere, on the shell-torn beaches of the Pacific, on the bloody plains of Flanders, men have once more felt the need of God and brought Him back into their hearts.

Here, too, at home, many who are suffering from the stress of war, who have lost beloved friends and relatives, have come humbly to their knees. On that day of awful suspense, when the Allied forces launched their momentous attack upon the coast of Normandy, the churches were filled to overflowing with those who had come to pray; filled with people of all creeds, the zealot and the waverer alike—yes, even the unbeliever—all drawn by the overwhelming desire to pray, by the irresistible necessity to invoke aid and protection from above.

Nothing could be more helpful than this impulse to return to religion, for here, at last, is a basis on which to fashion all human conduct, to build the structure of a sane and strong society. If we place ourselves and our lives in the hands of God, we need no new charters, no fresh formulae to regulate our world. The best charter ever given to mankind was that Sermon uttered on the Mount, nearly two thousand years ago, extolling the meek, the merciful, the pure in heart, exhorting us to do good, to love our enemies, to judge not, that we be not judged, condemn not, that we be not condemned, forgive, that we be forgiven.

It Is Easy to Forget.

It has taken a dreadful war to put us back on the pathway to belief; therefore we must strive to foster this regeneration, for once we are no longer sustained by the righteous sense of destroying a terrible evil, it is easy to forget God. Men fly to God in time of trouble; when the danger has passed they doubt or deny Him.

The great vanity of this modern age, the greatest of all earthly vanities, is an intellectual superiority toward God. When we hear the sophists of today, we should recollect the words of Roger Bacon, the great Elizabethan philosopher: "A little learning inclineth men's minds to atheism, but depth in it urgeth them about to their Creator." We should remember that it is useless to try to comprehend God. Attempts to define Him are as profitless as the efforts of a little child to empty the sea with a teaspoon. We must accept God blindly, believe in Him because He is unbelievable, find reassurance of His existence through that quiet voice which speaks to us deep in our consciousness, the secret prompting of our soul.

This is no time for apathy. The world, bankrupt of virtue and justice, has been brought almost to ruin by the perversity of godless men. Persistence in godlessness will drive it inexorably to its doom. From the crossroads of our dilemma we will never go forward, nor will we even survive, until we have each one of us re-embraced that faith almost lost upon the way, that faith of our Pilgrim forefathers, faith in God and in the right. Armed with this old faith, but with a new fortitude, let us set out bravely to earn our better world.

ANCESTRY OF THE JAPANESE.

(Continued from page 6.)

There is nothing in history to show that the ancient Ainu were other than a peaceful fisherfolk, who sought in vain to hold their territory. But upon them descended the Mongoloids, the forerunners of the Japanese, and seized their possessions. This greed has run its course, and justice is moving in to settle an account long overdue.

C. B. Riddle.

A PREACHER'S KID.

A four-year-old lass had come to play with the minister's son, who was about the same age. "Let's play like you were the father and I were the mother," said she. "Now you go off to work while I stay at home and clean up the house." To which he replied, "No let's don't play that I go off to work, let's play like I'm a preacher like my daddy!"

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

WHEN JOEL HELPED HIS FATHER.

Many of you boys are busy helping your fathers on the farm this summer. Boys at our Elon Orphanage are busy on the farm, too. There is a boy of Old Testament days who used to help his father on the farm in the land of Jesus' birth. This strong brown-eyed, brown-skinned boy's name was Joel. His family and other farm families lived in square gray-stoned houses in a little village. Just outside Joel's door grew a fig tree.

When the first heavy rains of winter were over, springtime came. It was the loveliest time of the whole year. During the rainy season the small gray houses grew damp and cold, and a boy could not run about out of doors. But in spring the sun shone bright and the sky was a beautiful blue. The time came when the dry ground was ready for the plow.

"Come, Joel," his father called one day, "the wheat must be planted so that your mother and the little ones may have food to eat. The grain in our bins grows less each day."

Father and son went up the narrow winding street until they passed beyond the village where the farmers' fields lay. There with his slow, brown oxen a neighbor was waiting for them at the edge of the field. The father put the plow which he had carried on his shoulders down on the ground. The neighbor fastened the oxen to the plow. Joel's father took the seed bag and began to sow the seed. He held the skin bag in his left arm, while with his right hand he scattered the seed. While watching the brown seed fall from the circling arm of his father, Joel's mind was busy. In his imagination he could see the first tender green sprouts springing up from the seed, and the ground which now lay brown became a carpet of tender greeen wheat. He could even see the wind bending the ripening stalks as it passed over them.

The friendly neighbor followed close behind Joel's father. He leaned heavily on the handle of the plow which the oxen were pulling. The plow threw the soft earth up over the seeds and covered them. He tried to cover the seed as quickly as possible, but it was a good thing that Joel was there to frighten the flocks of hungry birds which flew down to try to get some of the grain as soon as they saw it being planted. He shouted to frighten them away and threw soft lumps of soil at them. Soon his mother and little brothers came to help him and all of them made such a noise that the frightened birds flew away. They kept constant watch until all of the precious seed were well covered, because this meant that they would have a good crop of wheat for the next season.

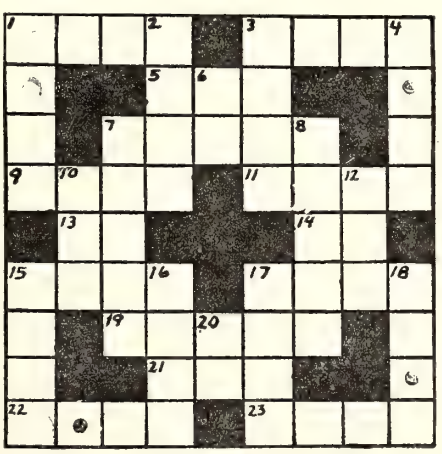
When the sun began to set in the west, it was time for them to stop work. The family were tired and hungry when they reached home. Soon the evening meal was ready—bread, honey, and dried fruit.

The family sat down but before anyone started to eat, Joel's father started to say a blessing. It began, "God of our fathers, we thank thee." Joel listened. Not a word was spoken until the prayer was finished. Then they all said, "Blessed art thou for ever and ever." Amen.

CROSSWORD PUZZLE.

ACROSS:

1. Molten volcanic rock.
3. Excavation from which minerals are taken.
5. Cry of a dove.
7. A tot. (Isa. 11:6.)
9. Without color; wan.
11. One who does. (Jas. 1:23.)
13. Victory in Europe. (Abbr.)
13. Each. (Abbr.)
15. A fruit.
17. Forehead.
19. Flowers.
21. A ship's diary.
22. To pass over in a ship.
23. A hymn.



DOWN:

1. To jump down.
2. To feel pain.
3. To knead dough into desired form.
4. Always.
6. Old Interest. (Abbr.)
7. Free from clouds.
8. Those who do. (Jas. 1:22.)
10. Avenue. (Abbr.)
12. Each one. (Abbr.)
15. To move from one place to another.
16. To turn like a wheel.
17. Asks in charity.
18. Part of a bird used for flying.
20. Therefore.

CHEERFULNESS.

By LAURA GRAY.

Issued by the National Kindergarten Association.

"I don't want a bath I had one yesterday!"

"Bob's taken my towel. You give it back!"

Then followed scuffling and crying. All these discordant sounds came from a little brown house which Molly Wood and I happened to be passing.

"Isn't it late for young children to be going to bed?" I asked, as I granced at my wristwatch. "It's almost nine. This is the Burt's house—they are all young children. Your Nanny has been in bed since seven."

"The Burts don't keep regular hours. Mrs. Burt says it doesn't matter during the holidays because the children can sleeep in the morning when they stay up late the night before. But I don't believe they do, for they seem to be wailing all day. They wear perpetual scowls on their faces. I said 'Hello,' to Teddy on the street the other day. He scowled back as if he weren't able to smile and look pleasant. Some adults are like that, but I'd be sorry if my Nanny should grow up that way."

"You need have no fear of that," I said.

Why are some children cross and disagreeable while others are so sweet? Are some born with an unhappy outlook, while others are endowed with sunny dispositions? No, a child is not born with a sour temperament. If he appears sour, he has been made so by an unwholesome environment—perhaps by poor health conditions, over weariness, hunger, improper feeding, over excitement, or family discord.

The needs of a little child are so simple that they are apt to be overlooked. Regular hours for eating, sleeping and playing; suitable food well prepared; comfortable clothes and peaceful surroundings—these are within the reach of most parents.

Every family can have a happy, cheery child if parents are willing to pay attention to his simple needs.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD'S PROMISE OF A NATION.

Lesson V—July 29, 1945.

Memory Verse: *"I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee."* Genesis 17:7.

Lesson: Genesis, Chapters 17 and 18.

Devotional Reading: Hebrews 11: 8-16.

God's Sovereignty.

"I am God Almighty." The word translated God here is not the usual word for God—it emphasizes the idea of "superior authority," it calls attention to the majesty and power of God. It needs to be used today in this sense. For there are many people who are wondering if there is a God and if there is what kind of God He is to allow the things to happen which have been happening. But God is not dead, and God has not abdicated. He is still God, and Sovereign and Ruler and King of Kings. Men may delay His plans but they cannot defeat His purpose. Even in this seeming catastrophe God is fulfilling His plans. It is because God is Sovesreign that the world is in such a mess. Men and nations have broken God's sovereign laws and they they have broken themselves against God's sovereign laws. God is—that is the basic fact with which religion begins. And the second is like unto it—God is Almighty, Sovereign. His will will be done. He shall see the travail of His soul and be satisfied. Ultimately life will work only one way, God's way. The Psalmist of long ago proclaimed this sovereignty of God, when he said: "The kings of the earth set themselves and the rulers take counsel together against the Lord, and against His Anointed saying Let us break their bands in sunder and cast away their cords from us." Then he said, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." To be sure God's heart has been broken by the destruction and desolation and death which Hitler's folly has brought upon the world, but Hitler has been a great, even if a ghastly joke in God's eyes. Reverently it can be said that God must have laughed when He heard Hitler talking about determining Germany's and Europe's history for the next thousand years. And He will continue to laugh as long as nations try to run their affairs without Him. This central fact of the sovereignty of God is expressed by Jesus in the phrase "the Kingdom of God," which means that God is King, that God rules, that God will rule. Christians let us take courage. Righteousness shall prevail, love shall conquer, Christ shall rule.

God's Initiative.

"And I will make my covenant between me and thee, and will multiply thee exceedingly." We talk about men seeking God, which men do, of course, but we must not overlook the fact that God also seeks men, and that God took the initiative in the matter. God did the first seeking. God commended His love toward us in that while we were yet sinners, Christ died for us. Religion has its revelations as well as its discoveries. The Sovereign God himself not only took the initiative, but He bound himself with a solemn covenant.

God's Covenant.

God not only made demands upon Abraham, God took solemn obligations on Himself. Religion is not a one-sided thing, a hard bargain which God has driven with a helpless man. Its glory is in the fact that it is a voluntary matter on both sides. God binds himself even as He asks man to pledge himself. The Old Testament Covenant is such a personal transaction, and the New Testament is even more so.

God's Promise.

"I will multiply thee exceedingly . . . for the father of a multitude of nations have I made thee, and I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and unto thy seed after thee." It must have given a strange sense of security and peace to the man of God to have God speak in such straight language. It was not a temporary covenant; it was an everlasting covenant. Perhaps the Zionists have something after all. "And I will give unto thee and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession." That sounds as if Palestine really did belong to the Jews. History in the making may reveal some interesting things at this point. God is not slack concerning His promises, as men count slackness.

God's Graciousness.

The point of all of this is that God made it all known to the man whom he was delighted to call His friend. We do not know how he talked with Abraham; but we do know that "God appeared unto Abraham, and said unto him . . . " The majestic, sovereign, invisible God made His presence known unto His humble servant and revealed to him His secret. Here is one of the glories of the Christian revelation. Created as we are in His image or likeness there is the possibility of fellowship and communication between us and God. The secret of the Lord is with them that fear Him. The meek will He guide in judgment and the meek will He teach His way. If any man will to do His will he shall know. All too often prayer for most Christians is getting something from God rather than listening to God, and learning from God and getting grace to obey God. Modern man needs to learn how to be still and to know that God is God.

God's Proposal.

By way of repetition it might be said that there are three promises in the Covenant which God made with Abraham:

1. The descendants or seed of Abraham were to become a chosen nation.

2. These descendants of Abraham were in time to inhabit their own country, Canaan.

3. Through Abraham's descendants all the nations of the earth were to be blessed.

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Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

THE ANNUAL.

Before this all the people in the Southern Convention probably know that the "*Annual,*" containing the minutes of the last session of the Southern Convention and the minutes of the Conferences and auxiliary organizations has been printed and distributed. The Convention Constitution says that the Superintendent "may edit" the "*Annual.*" The Executive Board authorized him to do so.

Secretarial aid was given all conference secretaries in preparing their minutes for publication so copy could go to the printer the same week the conference met. Copy did go to the printer at that time for the last four conferences. Statistical tables were later. It was our hope that the "*Annuals*" would be distributed by the first of the year, but they were not ready until June. Printers, like everyone else, have their troubles.

Copies of the "*Annual*" were mailed to all Convention and Conference officers, to Convention Committee members, to denominational leaders. Additional copies were prorated to the churches according to the votes of the conferences. Twelve hundred copies were distributed. A few copies remain in this office for those who may desire them.

THE MANUAL.

For about ten years the Convention hos been working on a revision of "The Principles and Government of the Christian Church." The last session of the Convention went over the matter carefully, and authorized the Executive Board to have the revision printed.

The first copies of this new booklet, called the Manual of the Southern Convention of Congregational Christian Churches, have been received in this office and used in the recent Executive Board meeting. It is expected that the remainder will arrive within a few days from the binder.

The book is not the last word to be said on the subject. There are still improvements to be made, if the Convention is to become what it can and should be. It is therefore hoped that pastors and leaders in all the churches will get copies of the "*Manual,*" study it carefully, and make suggestions for improvements. The Executive Board appointed a committee to receive and to make such suggestions for the Convention to consider when it meets next spring.

The sale price, as announced last summer, is thirty-five cents per copy, or three for a dollar. Orders will be received at this office, and booklets will be mailed from here.

AN ANNOUNCEMENT.

Seven years ago we were preparing to move to Elon College and begin to work for the Southern Convention as Promotional Secretary. We moved September 1, 1938, and began work at once.

During these seven years I have put into the Convention all that I had. No night has been too dark and no storm too hard to keep me from answering to the best of my ability, the calls to service. Through sunshine and shadow I have gone up and down among the churches lending a hand of helpfulness and giving a word of encouragement.

Now the time for a change approaches. My term will expire with June of next year. I shall not be re-elected. In order to be quite fair with the convention in a time when ministers and leaders are very scarce, I told the Executive Board at its recent session that search should begin for a new superintendent. I am ready to consider being a pastor. Perhaps somewhere there is a church or a group of churches that I can serve. If so, I shall be happy. If nothing opens in the way of a job before that time, I shall continue the work with the Convention until my term is completed, but no longer. If an opportunity presents itself earlier, I shall ask to be relieved of Convention work so I can enter the pastorate again.

For those who have had the joy of serving churches as a minister, there is no substitute for that type of service.

This announcement is being made now for the benefit of all concerned. It would not be fair to go to the Convention meeting without previous thought concerning the important matter of securing a superintendent. This will not be necessary.

F. C. Lester.

TO PREVENT WORLD WAR.

(Continued from page 8.)

century. If we create a public sentiment for a League of Nations to prevent war and back that sentiment by our votes, the United States Senate is certain to approve the League of Nations by a two-thirds vote.

The only doubt is, will the United Church of all creeds rally around the flag of Jesus Christ as the nation has been united in war around the Stars and Stripes and carry the Gospel of Jesus Christ into every nation and subdivision of same.

It will be the greatest opportunity of the Church of God, since Jesus was born in Bethlehem. There should be a great spiritual revival in the church in order to meet the challenge of such a task. We have just scratched the surface of the earth as to Foreign Missions, but the clock will soon strike and the hour will be at hand when the followers of Jesus must live the Gospel at home and obey the command of our Lord and Master, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

I challenge this church and this class to do our part in undertaking this greatest task of the church. We must not fail the Christ and humanity in these tragic times You cannot preach to the people of Suffolk when there is a big fire or riot in the city. Neither can you evangelize the world during a war like this one or World War I.

If we will keep behind the politicians and statesmen, I believe they will do their part, and if the United Church does its part, leaving to the government to settle all political, social and economic questions, the world will be led into international peace and good will.

These Things shall be—a loftier race
Than e'er the world hath known shall rise
With flame of fredom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall lived as comrades free;
In ev'ry heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And ev'ry life shall be a song,
When all the earth is paradise.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It seems to have been the writer's job to make many trips to the hospital during the last month. We had two little girls less than six years old that have been under the doctor's care nearly two months. The doctor suggested we take them to the hospital to a specialist for treatment in their cases. That meant several trips to the hospital.

We had a little boy who had all the symptoms of polio and the doctor who was attending him suggested that we take him to a hospital about forty miles away for complete examination by a specialist. We rushed him there and to our delight and relief of much mental agony the doctor said he did not have it. This little tot was living in the building where many of the little tots live. No one knows the mental agony we suffered until the doctors got through giving him all kinds of tests and came out and informed us that he did not have it. On our way back it seemed that even the car ran better than going to the hospital.

Then one of the matrons took sick and had to go to the hospital for nearly a week anl still has to go back every few days for treatment. It got to be such a fad that even the writer had to go for a couple of days for a check-up.

Just when the fever of going to the hospital had subsided and we thought everything was running smoothly again, to top it all off, one evening just before the matron rang the bell for the children to come inside to their rooms, a little boy who had climbed too high in a tree, trying to get down, was in too big a hurry and fell down instead of climbing down, and broke his arm just above the wrist—both bones. Then he had to be rushed to the hospital to get it set. The next day he had to be carried back to have an X-Ray made to see that it had been set properly as it had been such a bad break.

With a secretary only four hours a day your superintendent does not have much time to eat idle bread.

We often have our interesting experiences in this work. A few days ago we had carried a patient to the hospital and we were sitting in the sun parlor waiting for the doctor to see the patient. A lady patient came out and took a seat and said to the writer: "I saw you sitting out here and I just wanted to speak to you." She was a girl we had reared in the Christian Orphanage and has been out for some time, probably seven or eight years. She said she was to undergo an operation the next day. She said she was married and lives on a farm and works in Burlington in a box factory. She said she rode 26 miles each way to work every day, and did her own housework. She gave me a small contribution. I said to her, "I don't feel like taking this money. You are here in the hospital and may need it." She said, "It belongs to the Lord and I want you to have it for the orphanage." She also said, "I make it a rule to put aside one-tenth of all I earn and give it to the Lord, and I am going to send you some more soon."

There is a woman who is not rich in this world's goods, she works hard to make an honest living. She rides 52 miles to and from her work each day, and she can still afford to lay aside one-tenth of her income to give to the Lord. What a beautiful spirit. What a beautiful example she lays before the rest of us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 19, 1945.

Amount brought forward.....		$5,811.57
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 2.56	
Hope Mills	8.85	
Morrisville	2.88	
		$ 14.29
Eastern Va. Conference:		
Cypress Chapel	$ 14.55	
Liberty Spring	7.00	
New Lebanon	6.00	
Newport News	7.30	
Norfolk, Old Zion.....	10.00	
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Rosemont, Sunday School.	50.00	
Oakland	15.00	
Spring Hill	7.61	
Suffolk	75.00	
Union (Surry)	6.00	
		223.46
N. C. and Va. Conference:		
Haw River	$ 42.70	
Hines Chapel	6.00	
Lebanon	4.69	
Pleasant Grove	20.30	
		73.69
Western N. C. Conference:		
Albemarle	$ 7.50	
Pleasant Ridge	9.37	
		16.87
Va. Valley Conference:		
Mt. Olivet	$ 9.41	
		9.41
Total for the week		$ 337.72
Total for the year.....		$6,149.29

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

A SERIES OF OUTLINE VESPER TALKS.

(Continued from page 3.)

judgment He will not look for medals or degrees, or diplomas, but for scars."

In Kipling's famous poem "Tomlinson," he makes St. Peter say:

> "Ye have read, ye have heard, ye have thought, and the tale is yet to run;
> By the worth of the body that once ye had, give answer, what have ye done?"

That's it, what have we done anyway, to be worthy of all God's grace and goodness to us? There is labor to be done with our hands.

> "The bread of life is love;
> The salt of life is work;
> The water of life is faith."

[Look up Jesus' estimation of what makes a man worthy of heavenly blessing. Matt. 25: 31-40.]

A pastor was calling in a poor neighborhood in the city and found a working girl sick and dying. She said that in her early years she used to go to Sunday School, but ever since she had grown up life was so hard she gave up going to church (she had to work on Sundays) but she remembered that her Sunday School teacher had said something about Jesus' love, and that some day we might meet Him in heaven. "But I am going to die and I have nothing to show Him so He would know who I am. What shall I do, pastor?"

"My dear girl," he said, "show Him your scarred hands."

PRAYER.

Have mercy upon us, O God, according to Thy loving kindness; according to the multitude of Thy tender mercies blot out our transfressions. Wash us thoroughly of our iniquities, and cleanse us from all our sins. For we acknowledge our transgressions, and our sins are ever before us. Purge us and we shall be clean. Wash us and we shall be whiter than snow. Create in us clean hearts, O God, and renew a right spirit within us. Help us to have clean hands and pure hearts to do Thy will. Amen.

NEWS OF ELON COLLEGE.

(Continued from page 9.)

ments beyond the $4,000 mark. This is wonderful and most encouraging. The amount received to date is slightly less than one-third the college's apportionment from the churches. By keeping the interest of our college before our Sunday Schools and church and asking for voluntary contributions for its support, we shall be able to secure the total amount apportioned and more. The amount contributed so far represents a small percentage of the Sunday Schools and churches of our Convention. If our Sunday Schools and churches who haven't contributed this year would contribute equal to those that have, it would be of tremendous assistance to the College in its present need. There are more than thirty-two thousand members in our Convention. We have but one college. This is a fine army of Christian people to march in the interest of their institution of Christian higher education. Let every member arise, acquit himself, make his contribution and do his share to the full. Christian education was never in greated demand than it is today. Our church must not fail in its forward program and consecrated purpose.

We are grateful for all contributions received.

Previously reported		$3,842.36
Churches.		
Eastern N. C. Conference:		
Hope Mills	$ 23.00	
Morrisville	5.00	
Eastern Va. Conference:		
Norfolk, First	111.95	
Western N. C. Conference:		
Albemarle	20.00	
Sunday Schools.		
Eastern Va. Conference:		
Spring Hill	2.10	
Suffolk	116.96	
N. C. and Va. Conference:		
Lebanon	3.93	
Va. Valley Conference:		
Mt. Olivet (G)	2.82	
		285.76
Grand total		$4,128.12

FOR THE CHILDREN.

(Continued from page 11.)

When a little one is cross and irritable, something is wrong with his daily routine or his health. This should be put right before the habit of *grouchiness* settles upon him.

It should be remembered that small children absorb the spirit of their surroundings. As milk takes the taste of other foods confined in the same cooler, so the child reacts in keeping with those with whom he comes in contact. If those around him are cheerful and in happy relationship with one another, he, too, will be cheerful and happy.

We need to watch ourselves. How do we treat such annoyances as a leaky tap, a late delivery? Is it with complaints and frowns or with the lightness they deserve, Do we meet them with a smiling remark, such as, "Daddy will mend the tap when he comes home if he is not too tired," or, "Maybe Mother can put on a new washer if Bobby will hold the tools," or, with regard to the late delivery, "The grocer's man may have had an accident with his truck. Poor man, he will be late finishing his work today. We won't wait, but will have something else for lunch."

Such seemingly unimportant trifles are the fabric from which character is formed. In a cheerful atmosphere, young children develop habits of cheerfulness.

Dr. Haven Emerson says: "There is no more preventable disease in the world than alcoholism."

No Middle Ground

By REV. LLEWELLYN O. DIPLOCK,
Rector, Christ Church, Yonkers, New York.

A merely critical non-committal attitude towards Christ has been impossible. For Christ embodies within Himself ultimate values, things like honesty, truth, beauty, goodness, kindness, mercy, and love—love for God and for man. It is not possible for men or nations to remain on the fence with regard to these things which Christ taught and embodied in His life on earth. One must take a stand on these ultimate values and ideals of living. One must either be for them or against them.

To try to remain indifferent to these great issues of life is only to be judged by them. Not to choose becomes in itself a contrary choice. Not to decide becomes an adverse decision. We cannot sit on the fence and dangle our feet on either side of this great issue of loving God and our fellowmen. We either do or we do **not.** All our present concern over race prejudice and religious and social intolerance is directly connected with the challenge of Christ. We are being challenged, every one of us, to take a stand on the tremendous issue involved in such words as these: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself."

Love of God and love of our fellow men are fundamental and basic precepts of living which cannot be ignored by any of us today. We must believe that God is our Father and that all men are our brothers, or else disbelieve it. We either uphold and praise that principle as it is written into our Declaration of Independence, or else we are traitors to the spirit which is America.

Equality, brotherhood, freedom, liberty, these are the very bone and marrow of our nation. Are we willing to stand up for them and die for them if need be? Are we willing to act as though we believed in these things? That is the challenge which faces us today. Are we ready and willing to say that we believe that God created men free and equal—that God is our Father, and that all men are our brothers? What is more, are we willing and ready to act upon that belief? We cannot ignore this decision, we have to take a stand.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, JULY 26, 1945. NUMBER 30.

Mrs W C Wicker 1-1-46

Why I Teach

By ARTHUR G. SKELLES.

I TEACH TO SAVE THE CHILD.

He must learn to live righteously, that he may be happy, and contribute to the happiness of others.

He must learn to enjoy worship, that he may not seek debasing pleasures.

He must learn to serve the Church, that he may help to build a righteous world.

He must learn to love God, that he be not led astray by false gods.

How shall he learn these things
if no one teaches him?

* * *

I TEACH TO SAVE THE CHURCH.

Church membership is not merely an obligation to be assumed, but a habit to be learned.

The members of the Church of tomorrow are today's children.

If we do not train the children now, there may be no Church then.

Who will build tomorrow's Church
if you—and I—do not?

* * *

I TEACH TO SAVE MY SOUL.

In teaching children, I learn about myself.

In teaching the Bible, I learn God's word.

In helping others to live Christian lives, I make my own life more Christlike.

In leading others to God, I am drawn nearer to God.

In saving others, I save myself.

How better can I follow Jesus than
by leading others to Him?

NEWS AND VIEWS

The Suffolk Christian Church received five new members last Sunday.

Dr. John P. Jockinsen, of St. Petersburg, Florida, is confined to the hospital following a major operation.

Dr. John G. Truitt assisted Rev. W. J. Andes at Happy Home Christian Church, near Reidsville, North Carolina, recently in a series of evangelistic meetings.

The following officers of the Eastern Virginia Sunday School were reelected: Will B. O'Neill, president; W. R. Savage, Jr., vice-president; W. H. Baker, secretary; Miss Mary Lee Folk, treasurer.

Rev. Roy D. Coulter assisted Rev. Ellis N. Clark in revival services at Long's Chapel and ten members were received. Mr. Clark, who has been called to serve the Long's Chapel and Morrisville churches for the coming year, conducted revival services at Morrisville last week.

Rev. J. L. Neese conducted a revival at Beulah Christian Church, near Wake Forest, N. C., the first week in July. Rev. Thomas D. Sutton, pastor of this church, received 24 new members. There was 45 rededications and professions of faith. The church is planning to build some new Sunday School rooms and organize a Young Peoples' meeting.

VALLEY WOMEN'S CONFERENCE MEETS.

Women of our other conferences can share in spirit with the women of our Valley Conference who are meeting in their annual conference at New Hope Church on Thursday, July 26.

Mrs. R. A. Whitten, president, has planned the program around the theme of the Stay-at-Home Conventions, "A Charge to Keep We Have." The welcome will be given by Miss Verdie Liskey and Miss Amy Louderback will respond for the guests. Antioch Young People will conduct the opening devotional, and the Bethel Young People will have charge of the devotionals at the afternoon session. It is planned that at least part of the program of the Stay-at-Home Convention will be used.

The guest speaker will be Mrs. J. Frank Morgan, president of the Eastern Virginia women. Her address is entitled "Bulwarks for Tomorrow."

ACTIVITIES AT SECOND CHURCH, NORFOLK.

The work here at Second Congregational Christian Church, Norfolk, is going very well despite the warm weather and the call of the beaches, and other attractions that call folks from the church. The attendance is off a bit, but the work moves on. Recently we have been honored by three of our Church leaders, Dr. L. E. Smith, President of Elon College, gave us a surprise visit to our Sunday School, and spoke a few words to our Men's Bible Class, and Rev. and Mrs. R. L. Jackson, our newly appointed missionaries to China, visited our church on the night of July 17, on the occasion of the public service of the Women's Missionary Society. We are glad to have these leaders of our Church visit us, and we shall look forward to seeing them again.

Our church held a Daily Vacation Bible Class with our good neighbor church, Zion Methodist, across the street from us, and the school was a wonderful success. We hope to have an even better one next summer. We hope to put on an enlistment evangelistic campaign in the early fall, and to do many things that will make our church a stronger and more influential one for our Lord. We have found here some of as fine a people as may be found anywhere, and believe there is a good future for the church.

J. F. Morgan.

An Eastern fable says that the gate of Heaven is so narrow that one man walking alone can just barely squeeze through. But two men walking side by side, and helping each other may find easy entrance. And once, when ten men came, who had all been serving one another in love, they found the gate so wide that they saw no post on either side. This imaginary story illustrates well a basic truth. If you help someone else to get to heaven, it will be much easier for you to get there yourself. God has saved us to serve Him.

"WHERE THERE IS NO VISION . . ."

On July 11, 1919, President Woodrow Wilson stood before the United States Senate and made a passionate plea that the League of Nations be a charter of compelling peace. He informed the Senate, which was a literal declaration to the world, that the hope of peace was for peace-believing nations to unite to see that international order was kept.

But before Mr. Wilson sat a group of men, many of whom were determined to thwart his plan, to bolt his ideas, and frustrate his idealism—and they did. On the plains of their shortsightedness and hesitation, many believe, now lie the bleached bones of millions.

On July 2, 1945, another President, Harry S. Truman, after the wheels of history had turned 26 years, stood on the same spot in the United States Senate where Mr. Wilson was so coldly received. In principle, Mr. Truman presented the same program of hoped-for peace for which Mr. Wilson plead in vain. Mr. Truman's presentation was not a league, but a charter, yet a document embodying all the fundamentals of Mr. Wilson's League of Nations. Mr. Truman was given great ovation.

There are many lessons in the contrast between Mr. Wilson's icy reception in 1919 and the warm welcome given Mr. Truman in 1945. The major of these lessons is that the man who sees ahead of his time—who foresees the consequences of a policy—must for a time pay the price of scorn and derision. Great is the man who has the conviction and the courage to pay the price!

Mr. Wilson was called a theorist and a meddler in international affairs, and there were heaped upon him many uncomplimentary epithets. But although Mr. Wilson was scathed and scorned, hated and hounded into his grave, his vision for world order was not eclipsed by the crypt at St. Alban's where his body was placed.

Tragic experience and repetition of history at a colossal price in money and men have vindicated the bold stand of Woodrow Wilson and crowned his dauntless spirit, as has often been the verdict of time for other men who dared to speak their minds on things of importance to the common good.

C. B. Riddle.

Washington, D. C.

Missions lie at the heart of and are the genius of the Christian religion.

A SERIES OF OUTLINE VESPER TALKS.

By Rev. Elisha A. King, D.D.,
Pastor Emeritus, Miami Beach, Florida, Community House.

[These talks were given at a Young People's Summer Training Camp in Florida at twilight in a forest beside a beautiful running stream. Believing them to contain many helpful suggestions for other leaders, and for their own worth, we publish them. They may be used by anyone in whole or in part without further permission.—The Editor.]

IV.—GRATITUDE.

Call to Worship—

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

Hymn—"Now the Day is Over."

Scripture—Responsive Reading.

"Let everything that hath breath praise the Lord. Praise Him for His mighty acts; praise Him according to His excellent greatness. Enter into His courts with praise."

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

GRATITUDE.

"Forget Not All His Benefits."

At the close of a beautiful and worthwhile day a famous English woman said to her companion, "Doesn't such a day make one grateful?" "Grateful to whom, my dear?" A scientific man of the past generation said, "At the end of each day I feel like saying 'Thank you' to some Power if I only knew to whom to say it." In both cases it would have been easy enough to have said, "Thank you, God." But this is where most people fail in practicing the joyous and pleasant act of gratitude!

What is Gratitude?

Gratitude is an emotion which has in it the tender feeling and the negative self feeling. It is a sort of kindness that wells up within us when a favor has been received. It is a warm and tender feeling toward a benefactor. It is a genuine form of thanksgiving. It is a way of saying "Thank you." It seems as if everybody would have this feeling most of the time; but in human experience it is rare.

Everybody knows about the ten lepers. Only one of them went back to Jesus with thanks!

A famous Scotch commentator, Dr. Hastings, said, "Some of us are like people who, when they get better of sickness grudge the doctor's bill." We forget our mercies as soon as they are past!

Gratitude to God.

We are thinking now chiefly about thankfulness to God the author of most of our blessings.

We hear a lot today about materialism and humanism, all of which are explanations of the world without God.

The materialist answers the question, "Where does the corn come from?" by saying "From the ground." The religious man says, "From God." This, of course, makes all the difference in the world! Thanksgiving to God is a religious emotion. It is based upon the positive conviction that there is God. Also that He is our benefactor.

Illustrations of Ingratitude.

We who have thankful hearts and are not afraid to express our thanks may be surprised to be told that genuine gratitude is a very rare thing in this world.

Aesop devotes a couple of his fables to the subject. A woodman found a poor sick snake by the roadside and took it home to warm and cure. When his child held out its little hand to caress it the snake produced its fangs and the woodman killed it with his axe and said, "There is no gratitude from the wicked."

He tells about a wolf. He got a bone in his throat and asked a crane to get it out for him; but for pay the wolf was cruel and vicious. He expressed no sense of gratitude!

Shakespeare gave voice to the common ingratitude of men in these words from his play "As You Like It." "Blow, blow, thou winter wind, thou are not so unkind as man's ingratitude; thy tooth is not so keen because thou art unseen, although thy breath is rude."

In his play "Twelfth Night," he says, "I hate ingratitude more in a man, than lying, vainness, babbling, drunkenness, or any taints of vice, whose strong corruption inhabits our frail blood."

So common is ingratitude that the following proverb came into being—"Gratitude is the least of virtues; ingratitude the worst of vices."

An Animal for An Example.

It is strange that Aesop had to take for an example of gratitude an animal. Most everyone knows the fable of *Androcles and the Lion.* The lion got a large splinter in his paw and Androcles pulled it out. The lion was relieved from pain and never forgot to be (thankful) grateful. In the course of time the lion was captured, put into the lion's den at the colliseum and starved. One day a company of men were thrown into the ampitheatre to make amusement for the populace. The lions were turned loose. When the lion came to Androcles he recognized him as his former benefactor and began to purr and rub his legs in pure gratitude. Aesop would have us understand that it is a rare thing to find a human being who is sincerely grateful either to man or God. Careless, thoughtless people take everything for granted and demand more benefits as rights due them. He thinks chiefly of himself. The thoughtful man, on the other hand, will cultivate the grace of gratitude. He will have kindly sympathy in his heart and be grateful for everything. He will live daily with a thankful heart.

What Do We Have to Be Thankful for?

We may be casting about in our minds asking the question, "What have I to be thankful for?"

Let us undertake to strike a balance. No one can speak for another in exact terms, for our lives differ and our benefits are not the same. But if I were to make a list of the things for which I am grateful I would set down items like these:

First of all, my existence, my life, my reason, my health; then comes nurture, protection, guidance, education, civil rights, religion; then the gifts of grace, nature and worldly goods; for redemption and instruction in the truth; then there come such things as all good things received and for all success in my business, and for all the good I may have been permitted to do for others; then there are parents to be thankful for, for teachers and unknown benefactors, for all who have helped me in the daily round of duty and service; then there are books, sermons, lectures, concerts, conversations, prayers, examples, and even rebukes and injuries; for all these things and for countless others unknown to me I am grateful to God, my Creator and my Friend.

No man can sum up all his benefits. Our whole civilization, our religion, our health and our hope are all from the hand of God and the sunrise of every day opens a whole new world of adventure, and the man and woman who learns how to welcome each new day with a feeling of gratitude has learned the one great

(Continued on page 14.)

A NEW SCHOOL FOR THE NEW DAY.

"Come—Learn!"
So said my Lord to me!
And long I tarried in His school,
That I His truth might see.

"Come—Learn!"
I cried at length, "How long?"
And then with tenderness, He said,
"Till you learn strength and song!"

"Go—Teach!"
Again His word came swift—
And I awoke from dreams to deeds,
To tell men of His gift!

"Go—Teach!"
And thus His love proclaim,
O'er earth and sea, to man and child,
In every age the same!

"Learn—Teach!"
The cycle endless is!
The more I learn, the more I teach;
The glory ever His!
—Ernest Bourner Allen.

"A New School for the New Day," was the theme selected by President Will B. O'Neill, in planning the program of the Eastern Virginia Sunday School Convention, which met last week in Suffolk. The session opened with an address by the Rev. Peter Young, which appears in this issue. The concluding message was given by the Rev. Minor C. Miller on the subject: "A New School for the New Day." Mr. Miller enumerated four new elements which confront the church; the dominance of secularism, the decline of religious faith, unconcern for the multitude, and the decline in moral standards. He then stressed the positive contribution of the Sunday School in terms of better buildings and equipment commensurate with the public schools, definiteness of purpose in planning, a more comprehensive program of training and activity, and a new enthusiasm geared to the essentials of Christian education. Other addresses, seminars and panel discussions covered the various phases of Sunday School work in a forthright and challenging manner.

R. L. H.

THE DIVORCE MILL—AND MANIA!

Divorce is a racket! One can hardly imagine a more glaring or daring exposition of the immoral traffic in divorce courts than that found in **"Life,"** July 23, issue. The grand distinction is heralded: "Los Angeles Frees Many More Mismated Couples Than Reno . . . In Los Angeles County last year there were 17,803 divorces, a figure that is more than twice the number in Reno and more than three times the number in Miami." A signal honor, that!

What constitutes legal grounds for divorce: adultery, physical abuse, desertion? Now don't be absurd. "Most popular grounds are 'mental cruelty,' which includes anything from a husband's reading too much to his disliking the way his wife cooks steak . . . Anna MacGillivery said husband wanted her to use lipstick because other women did." Imagine! "Mrs. Mary Monroe asks for alimony (and got it). Her husband wanted the divorce, said she came to breakfast in her nightgown." A flimsy excuse!

How explain this phenomenon? **"Life"** offers two reasons: (1) hasty marriage by very young couples and (2) enough money to get rid of the unwanted spouse. A third reason is apparent: "Skillful lawyers like S. S. ('Sammy') Hahn are pushing clients through in as short order as three minutes per divorce . . . Sammy's fees range from $75 up to an occasional $25,000 and his business, he says, is very lucrative." Indeed! Moreover: "Photographers in the courthouse always grab the most attractive divorcees, use them for leggy pictures for Los Angeles papers. Icebox keeps beer for pressroom, also provides a perch for owners of photogenic legs." So!

Steps should be taken to "de-glamorize" and "demonetize" the divorce racket. The church must take up the task of education for marriage and home life with renewed devotion and increased efficiency.

R. L. H.

RELIGION IS NEWS.

The South Australian Congregationalists have launched a centenary fund of $80,000 for development of denominational work in that area. Some of the projects for which the money is to be used are homes for the aged, minister's stipends and pensions, youth work, and the jubilee plans of the London Missionary Society . . . Our denominational plan for "A Year of Sacrificial Giving" for the Committee on War Victims and Services was initiated recently in Central Church, Atlanta. The spirit and method of this plan was reflected in the sermon by Dr. Anderson, "A Ring and a Robe for Those Returning," which appeared in our July 12 issue. Our corporate goal, it will be remembered, is $4,500,000.

A hundred and twelve million dollar postwar program of world relief, restoration and reconstruction has been authorized by Protestant denominations, according to a 41-page report presented to the United Church Canvass yesterday by its acting director, Stanley I. Stuber.

The total amount of $112,750,000 is being sought by 16 of the religious bodies. Other postwar programs are in process of formation. When postwar material aid is added the total is increased by another $3,000,000. Most of the denominations will begin their campaigns in the fall. The Methodist Church has already completed the financial aspect of its Crusade for Christ, raising over $26,000,000. It will now begin other phases

of the crusade such as evangelism and stewardship.

Among those having the largest postwar askings are the Presbyterian Church, U. S. A., $27,000,000, Northern Baptists $14,000,000, Southern Baptists $10,000,000, Lutheran $15,000,000, Protestant Episcopal $5,000,000.

This $112,000,000 is "over-and-above" the regular giving of the churches and does not include current expenses, world missions, and other benevolent items in regular budgets.

In his report, Mr. Stuber pointed out that at present there is no coordination of these various postwar programs. Except for certain world relief work, and specific missionary unified projects, the postwar plans are being worked out independently. Mr. Stuber recommended an over-all coordinating committee. He also proposed a unifying campaign name and symbol.

The United Church Canvass planning committee, of which the Rev. Dr. Albert Stauffacher, New York City, is chairman, now has the report under consideration. The United Church Canvass, 297 Fourth Avenue, N. Y. C., supported by nineteen denominations, has recommended the period from November 18 to December 2, 1945, for united church canvasses in local communities.

The New Day

By Rev. Peter Young.

An Address before the Eastern Virginia Sunday School Convention.

I am to speak to you on "The New Day," which we are facing and what that might mean in terms of our Sunday School approach to it. Others, I was told, will discuss the new and vital Sunday School program which is necessary in the light of this New Day we are in. It is my responsibility, therefore, simply to indicate what the New Day is.

I don't suppose I could begin my discussion of the New Day more appropriately, and with a more timely element, than with the reading of the Preamble of the United Nations Charter, which was recently agreed upon in San Francisco by the representatives of almost every nation in the world. Here is this significant preamble:

"We, the Peoples of the United Nations

Determined

—To save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

—To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

—To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

—To promote social progress and better standards of life in larger freedom, and for these ends, and

—To practice tolerance and live together in peace with one another as good neighbors, and

—To unite our strength to maintain international peace and security, and

—To insure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

—To employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims.

Accordingly, our respective governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present charter of the United Nations and do hereby establish an

International organization to be known as the United Nations."

That, I think, is magnificent. It is a statement of principles. No religious body of people could have stated the principles more fully or in better spirit. Words like "God" and "Religion" and "Morality" are not in this text, but they certainly are implied in every phrase of it. So that, it is my belief, the religious forces of our country can fully support the adoption of the United Nations Charter by our Senate. All the human aspects of life, as men must live together on this planet, are considered therein, and since we have long known that nothing human is alien to religion, therefore, in a real sense this is a religious as well as a human document.

I am speaking now mainly of the statement of principles in the Preable to the Charter. How those principles are to be applied in specific instances is another matter. The body of the charter indicates some of the practical procedures. Moreover, when the occasion arises and the time comes, the representatives of the various nations will have to use their best judgment and wisdom in the matter. In the meantime, we religious people ought to rejoice greatly that the nations of the world, through their representatives at San Francisco, have enunciated the hopes and aspirations of the common people for peace and security.

Now this, I take it, is part of the New Day in which we are living. The peoples' hearts and minds are being turned from war to peace, from intolerance to tolerance, from competition of the dog-eat-dog type to cooperation, and I can't think of any better way to steer our Sunday Schools in the path of human service than to make the principles of the World Charter dominant in their courses of study. Only thus shall we make it the New School for the New Day.

Long ago a Hebrew seer wondered about man's dominion over the world. He believed in God. He believed that God had created the heavens and the earth and the sea, and all things therein; and furthermore, that God had created man in his own image. It came upon him in all its solemnity, the thought that since man is made in the image of God—that is, with the capacity to know and feel and will—he therefore is superior to the fish of the sea, the birds of the air, and the beasts of the field.

This superiority is manifested, the Hebrew seer indicated, in man's dominion over every living thing upon the face of the earth. Beyond this, man has also subjected the world of nature to his dominion, in a far greater way than the ancient Hebrew seer ever dreamed. Through his grasp of the principles of science, which he applies in God's world of law and order, man has won for himself much power—I don't say all power, but *much* power—in the air, on the sea, and on land.

Man often boasts too freely of this

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Sunday School Convention of the Eastern Virginia Conference met Tuesday, July 17th, in the Suffolk Christian Church. The program as printed in a recent issue of THE SUN was adopted and made the order of the session. Every number on the program was well prepared and rendered with general approval by the delegates and visitors. Dr. Will B. O'Neill, the genial pastor of the Holland Christian Church, presided with his usual grace and efficiency. Mr. W. H. Baker is secretary, and Miss Mary Lee Folk is treasurer. All the officers rendered good and faithful service and were re-elected for the ensuing year.

On account of the transportation problems it has been difficult to hold a Convention dealing with all the departments of the work as provided in the constitution. The session this year was of an inspirational nature and was based upon a discussion of the "New School for the New Day." There were five addresses as follows: "The New Day," by Rev. Peter Young, of Norfolk, Va.; "Worship in the New Day," Dr. W. S. Hardcastle; "Leadership Training for the New Day," by Dr. Wm. T. Scott; "Missions in the New Day," by Rev. R. L. Jackson, and "The New School for the New Day," by Rev. Minor Miller. These addresses were well prepared and were greatly appreciated. A panel discussion with Rev. Robert Lee House as leader, was an interesting feature of the afternoon program.

About one hundred and fifty people attended the sessions during the day. Convention dues amounted to more than $700 for the year. It was voted that $100 of this amount be retained in the treasury to be used within the bounds of the Convention during the year for the promotion of leadership training; about $600 will be sent to the Southern Convention Office for the Board of Christian Education. That money will be available for payment of a part of the expenses of the Convention Office as provided by the last session of the Southern Convention. It was voted that the Sunday School Convention request the Convention Office to credit the amount paid as supplemental to the Christian Education Apportionment of the Eastern Virginia Conference. According to records of the Southern Convention there is no printed statement that the Eastern Va. Convention paid any amount on this fund last year and it was the opinion that this should be recorded with the other gifts from the Eastern Virginia Conference. A substantial sum was paid last year, but it was not itemized in the printed records. The Sunday School Convention is a subsidiary of the Conference and not of the Southern Convention.

It was also voted that the officers of the Convention seek to relate the Young People's Department and the Pilgrim Fellowship in some practical way, and provide representation on the Convention program next year from this group. Unfortunately, word was passed around among the Pilgrim Fellowship that many of the ministers and other leaders in the Convention are not interested in the young people. Whoever started that report, or repeated it, did the adult people a grave injustice and misinformed the young people. There is not a minister of any age in the Southern Convention who is not interested in young people. They should have first place on our Sunday School Convention program. I would like to vote for every speaker on the program for next year to be selected from the young people's department.

I. W. JOHNSON.

WAKEFIELD LETTER.

The third quarterly business meeting of the Burton's Grove Church met recently. A fine spirit of cooperation prevailed and all seemed deeply interested in every item claiming attention. They voted their pastor, as Wakefield has also done, the month of August for rest. However, a series of Union Revival Meetings at Wakefield will prevent a full month's rest, as our church there is a party to the proposed meetings. It will be of interest to the many friends of Mr. Emmett W. Carroll in this area to know that he is again improving in health and now able to walk about his yard. Brother Carroll served Burton's Grove Church as secretary-treasurer for more than forty-seven years consecutively. After months of confinement to his room by sickness and to his bed for more than a year, he resigned his long-held position in the church, and after accepting it, the church immediately elected him honorary secretary-treasurer for life. That is indeed a splendid record for faithful service. We hope that he may yet be able to attend his church services again.

The importance of preserving correct church records has frequently been brought to my attention. Sometimes important parts or periods of the history of some church is missing —either lost or destroyed. Such conditions are possibly caused by too often changing church clerks just for the sake of changing, to pass the honor around. An efficient church clerk should be retained as long as possible, as they become more efficient, better acquainted with all the affairs of the church, and finally attach great importance to the office. Too often the proceedings of a business meeting are hurriedly made in a very fragmentary way and regarded as unimportant and of very temporary use if any at all. *"Keep the record straight."* Following the death of Rev. Mills B. Barrett, nearly fifty years ago, some of his discarded papers came into my hands, among which I found the proceedings of three meetings of this Conference, one dated 1828, and the others in the 1830's, all in a beautiful handwriting and in form comparable with such proceedings of today. They were probably never printed. I sent these three copies to Prof. Lawrence, at that time a member of the Elon College faculty, and custodian of such papers. Soon afterwards they were destroyed by fire with other more valuable papers.

Our Wakefield Church has recently suffered a loss in the changing of residence by Mrs. Blanche Moffett from Wakefield to Waverly, Va. Mrs. Moffett was teacher of our Women's Bible Class, and President of the Woman's Missionary Society, and helpful in so many ways. We shall all greatly miss her. Her father's family were all outstanding members of our church and some were leaders. It will be of interest to the many friends of Mrs. Moffett's brother, Mr. Jack Baird, of Waverly, to know that he is again improving nicely in health and is back home from some weeks at the hospital. He has been a loyal and devoted member of this church from boyhood. The love and prayers of a great host of friends follow him. I am just from prayer meeting. The leader said that, "We are in danger of having more Churchanity than Christianity." I am very much inclined to agree with him.

MURDOCK W. BUTLER.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

KINDNESS TOWARD LITTLE CREATURES.

By INA GRABRIEL RICHMOND.

Issued by the National Kindergarten Association.

Bobby, Jimmy and Tommy were playing marbles out in the back yard. Jimmy had just made a good shot—straight for the hole. Suddenly a beautiful butterfly flew right over their heads, and they all stopped to watch it.

"It looks like an airplane zooming around," said Bobby, as it came to rest on the rosebush a short distance away.

"Let's go over and look at it," suggested Jimmy, and fitting the deed to his words, he hurried toward the butterfly.

"Look out!" shouted Tommy. "You'll scare it away!"

By now the three boys were standing around the rosebush over which the butterfly was hovering. Its large, brown, fluttering wings, shining in the sun, were decorated with huge, white, black, and golden circles.

"I'm going to catch it," said Bobby, as he reached for it.

"No, leave it alone and let's watch it," answered Jimmy.

Just then their mother came out on the porch.

"What have you there, boys?" she asked.

"Oh, a nice, big, brown butterfly," Jimmy called to her, as she walked over to where they were standing.

"Bobby wants to catch it," added Tommy.

"Let's just watch it for a few minutes," said their mother, "and I'll tell you all about this little creature. You see how its wings shine and glitter? Well, once, when I was a child, I saw some boys catch a butterfly. They took it by its wings. They were not careless boys, but they did not know about a butterfly's wings. Later I saw that, wherever they had touched them, the lovely, shiny powder was gone and the poor little butterfly didn't move and looked as uncomfortable as children do when they are sick or hurt."

"Did it cry?" asked Jimmy.

"I don't really know about that," answered their mother, "but you could tell by the way its wings drooped that it was no longer as happy as it was before. Its wings were a little crushed and perhaps its legs were, too, for it did not even walk around as it did before. You see a butterfly's legs are very small."

"The poor little thing!" exclaimed Jimmy. "Couldn't it fly away?"

"It didn't fly away; perhaps it couldn't," said their mother.

"Did you feed it?" asked Bobby.

"Well, I took it home and kept it out in the yard where I could watch it, but the next morning, when came to look for it, I found it on the ground, dead."

"And Bobby was just going to catch this pretty one!" exclaimed Tommy.

"Well, I didn't know that would hurt it," said Bobby. "I only wanted to take a good look at it."

"We can watch without touching it," said mother, "and then it can fly away without being hurt."

"It's a good thing we didn't catch it," said Bobby.

"Yes," said mother, "you might have destroyed it. All little creatures want to live, and we must never hurt or harm them for our pleasure."

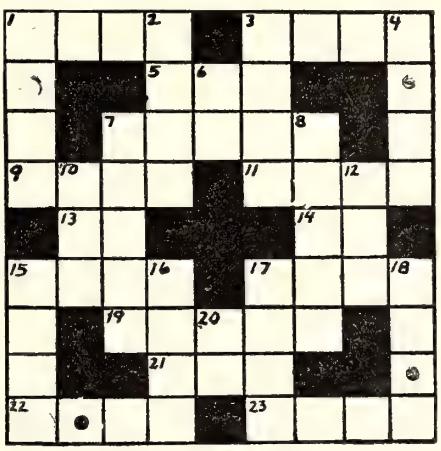
CROSSWORD PUZZLE.

ACROSS:

1. Father. (Mark 14:36.)
3. Master.
5. Ocean.
7. To send forth light.
9. To see at a distance.
11. Terminates.
13. Masculine pronoun.
14. Dark Ink. (Abbr.)
15. Curved; crooked.
17. Wheat used for sowing.
19. To fear greatly.
21. Elongated, snake-like fish.
22. Toothed implement for smoothing the soil.
23. To prepare land for seed.

DOWN:

1. Father of one of David's mighty men. (II Sam. 23:11.)
2. Pale; without color.
3. A narrow path.
4. Periods of 24 hours.
6. English Island. (Abbr.)
7. To give money in exchange for goods.
8. Finished; completed.
10. Feminine pronoun.
12. To stop living.
15. Animal that frightened "Goldilocks."
16. An oak.
17. A seasoning.



18. A girl's toy.
20. Eastern England. (Abbr.)

Answers to Last Week's Puzzle.

ACROSS: 1. Lava; 3. Mine; 5. Coo; 7. Child; 9. Pale; 11. Doer; 13. V. E.; 14. Ea.; 15. Pear; 17. Brow; 19. Roses; 21. Log; 22. Sail; 23. Song.

DOWN: 1. Leap; 2. Ache; 3. Mold; 4. Ever; 6. O. I.; 7. Clear; 8. Doers; 10. Ave; 12. Ea. O.; 15. Pass; 16. Roll; 17. Begs; 18. Wing; 20. So.

COLLEGE TO AID IN RECRUITING MINISTERS.

Atlantic Christian College, an institution of the Disciples of Christ, in outlining its program for 1945-46, has placed special emphasis upon plans aimed at recruiting ministers and other full-time Christian workers for the church. The Disciples, in common with most other Protestant denominations, are experiencing a shortage of ministers which is described as "alarming."

The college has announced that it will hold an Institute on Life's Service in the early fall, inviting each Disciples' minister in North Carolina to bring with him two or three of his best young people who might become ministers or do other full-time Christian service. Outstanding speakers who are known for their exceptional contributions as ministers in the local church, missionaries or religious educators will address the Institute.

President H. S. Hilley, in making the announcement, urged ministers to bring their best youth whether or not they had yet expressed an interest in Christian life work. It is Dr. Hilley's hope that the Institute may challenge these young people to make the work of the church their vocation. "The Institute," he said, "is not intended for those who have already made up their minds."

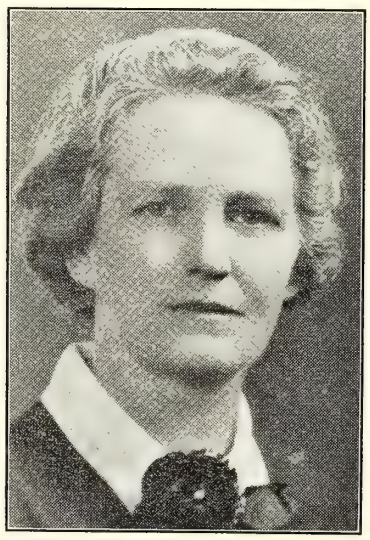
The minister of Jesus Christ should be a teacher, a preacher and a leader. The magnitude of this work should challenge young men to give their best to the Master.—*The Annual.*

Missions The World for Christ

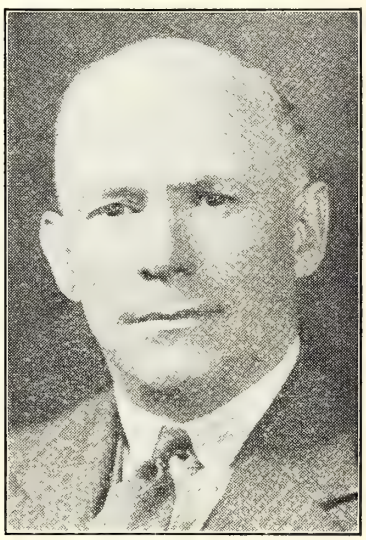
MISSIONARIES FOR SPECIAL STUDY.

REV. AND MRS. RAY E. PHILLIPS.

Teamwork is important on the mission field, as anywhere else. Rev. and Mrs. Ray E. Phillips make a good team. They both graduated from Carleton College in 1914 and were appointed missionaries of the American Board to Africa in 1917, sailing the next year. In the meantime, Mr. Phillips had received his B.D. from Yale Divinity School.



MRS. RAY PHILLIPS.



REV. RAY PHILLIPS.

While on furlough in the United States in 1937, he received his Ph. D. from Yale University. The Phillipses had four children. One of them, Donald, was killed while training with the East Africa Branch of the R. A. F. Ruth, the only daughter, is at Mt. Holyoke. John and James are both in Chicago.

Hofmeyr School of Social Work.

Dr. and Mrs. Phillips are missionary social workers and thus are in a new and stimulating field of work. They live in Johannesburg, South Africa, which is a large city with many problems, as we shall learn in our study of Africa next year. Mr. Phillips is the head of the Jan Hofmeyr School of Social Work. In December, 1942, the first class of 22 members was graduated, after having studied such things as social and economic problems, family life, Christian social teachings, the conduct of Bible classes and Sunday Schools, individual and social psychology, and so on. They are all now occupied in social work in various parts of South Africa, and others are studying in the school, which was organized under the sponsorship of the Y. M. C. A., which Mr. Hofmeyr (now Minister of Finance and Education) was president. This is a pioneer work in Africa and its growing influence is being felt through the work of its graduates in many communities.

Y. M. C. A. Work in Military Camps.

In 1940 Dr. Phillips was asked to undertake the organization of recreational services in a military camp for training native recruits near Johannesburg. From this small germ has developed a great enterprise. By 1943 there were 148 trained Africans working under him all over the Union of South Africa and in the Middle East. He traveled 2,500 to 3,000 miles per month directing the work. As the only civilians allowed in the camps, these Christian social workers are the friends and advisers of the native soldiers. It became necessary for Mr. Phillips to resign from executive responsibility for this work, since it reached the point where it occupied too much of his time. He is still advising on problems as they come up, but does not do the actual travel. His native assistant director carries on in his stead.

Post-War Plans.

It is planned to sponsor a new organization for the establishment of community centers through the Union, catering to non-European groups in cities, towns and rural areas. Government funds will be made available to assist local authorities and voluntary bodies. It is planned that all agencies working among boys and girls, young people and adults in the field of recreation and leisure-time activity will cooperate.

Native Soldiers' Demobilization Committee.

Dr. Phillips is serving on the above-named committee, along with three Senators, two members of Parliament, for Native Affairs. This committee three Majors and the under-Secretary is to plan for re-employment of ex-soldiers and for payments of gratuities and loans. It is their purpose that the native ex-soldiers be treated in the same general way as the European ones.

Bantu Men's Social Center.

This center houses the Jan Hofmeyr School and the students work in the social center for part of their training. The activities of this social center have been greatly expanded during the war period, and its facilities are placed at the disposal of active soldiers every week-end.

MRS. PHILLIPS ACTIVITIES.

Schools.

Mrs. Phillips supervises the sewing in the Orlando and the Brakpan Schools. She takes her turn with Dr. Taylor and native pastors conducting the morning devotions at the schools under their supervision. Her Christian work with children is especially important, and she holds all-day conferences with the teachers in her home on Saturdays.

Talitha Home.

This home for delinquent girls serves an important place in social work in Johannesburg. Here native girls who have come to the city and succumbed to its temptations are taught about a new way of life. A new dormitory has recently been built, and the government has promised help in building another which will not only have classrooms and dormitory space but a well-equipped domestic science kitchen where the girls will learn much which will aid them in securing jobs and making homes of their own.

(Continued on page 12.)

News of Elon College

By President L. E. Smith.

THE CHRISTIAN MINISTER.

I believe in a Divinely called ministry; that God lays hold of those whom He has chosen and says, "Follow me and I will make you to become fishers of men." Just when He calls or how he lays hold, I do not know. I am sure that each call is individual and each approach is different. Man does have a choice in life. The choice is whether he will say "yes" or "no" to the call of God. His decision will determine his course.

If you judge from history it would seem that more men entered the Gospel ministry in depression days than in the days of material prosperity. This doesn't mean that God calls louder or more frequently in times of material scarcity, but that material influence is more persistent and more effective in days of material prosperity. When there is plenty of money to be had with a scarcity of effort, the Church suffers for lack of leadership in two definite ways:

First, there is not a sufficient number of young men who are willing to give themselves to the Gosepel ministry. There are certainly enough fine, Christian, young men in our churches to meet the requirements of our pastorates. There is no doubt but that God has called. They seem unwilling to answer. They reason from a human standpoint, "If I should give myself to the ministry of my Church, how could I prepare myself? I would have to go to college and seminary. That would take a long time and a lot of money. I do not have the money. If I should borrow the necessary funds and spend years in college, when would I ever get my obligations paid? I know ministers today who have been out of seminary for ten years and more. They have never been able to pay their college debt. These obligations are still on their hands. At the proper age I want to be married, have a home of my own and rear a family. How could I ever do it as a minister in my church?" This line of reasoning is correct if God is to be left out and the ministry be considered strictly as a human venture. But remember, "Man does not live by bread alone but by every word that proceed out of the mouth of God." True riches consist not in what a man has but in what he is. We are God's and all things belong to Him. No young man has anything to lose by giving his heart to God and his life to the Gospel ministry. His labor is not in vain.

Second, there is not a sufficient number of those who have given themselves to the Gospel ministry who are willing to give themselves completely. They have heard the call of God and answered sincerely and honestly. Under the fresh experience of the Divine call they entered upon their new experiences with joy and optimism, but somewhere along the journey the going became difficult. Demands increased but salary did not. The minister is puzzled and bewildered. What is there for him to do? He and his family must live and live honorably. The people do not seem to be mindful of their pastor's need. To the pastor the fields of the world seem more inviting than the garden of God. He is conscientious and consecrated. He has put his heart on the altar as a minister of the Gospel. He doesn't want to take it off. He can't afford to but he does listen and finally he goes part of the way. He divides his time. He takes another job in addition to his pastorate. He works at his new job during the week and continues to preach on Sunday. He isn't happy—he suffers. The Church suffers. It needs a full-time minister but under present conditions it can't have it. Who is to blame? The minister and the church. But the church holds the remedy. A sufficient salary could and should be provided—not a salary sufficient to give the pastor all that he might want, but to assure him of the necessities of life and along with the money give a little love and a lot of cooperation.

Our Church in the Southern Convention has always suffered for the lack of competent leaders who are willing to give themselves to the ministry of the church with utter and absolute abandon. Our churches are perhaps suffering more at this particular time for the lack of efficient and full-time ministers than ever before. The present and future of our Church require that both ministers and laymen pray the Lord of the harvest that he would send forth laborers into his vineyard. There are young men in our local churches—members of consecrated families—whom God is calling to preach His Gospel. Let the pastors and officials of our churches pray earnestly unto God that these young men may hear and answer the call of the Almighty.

PROSPECTS FOR 1945-46.

Captain Paul Plybon, a veteran of World War II and a student in Elon College has been giving part-time as field secretary for the college since January this year. Misses Verdalee Norris and Mary Coxe have been assisting in the office and Messrs. Earl Daniely and Emerson Whatley have been assisting Mr. Plybon in the field. All of these are students in Elon College and have given a few hours a day to this effort until Commencement in May. Since then all except Mr. Whatley have given more time to the matter of interesting high school graduates in coming to Elon College. Unfortunately Captain Plybon is ill and has to be out of the field entirely for not less than three weeks.

In spite of all these hindrances, these young people—students in Elon—have done a wonderful job. West Dormitory and Ladies Hall are completely filled and a number of girls have been assigned to Oak Lodge. Acceptance fees have been paid for all rooms assigned. This is only July 10. Other young ladies will be enrolled before the opening date in September. Prospects are that we shall have a fine group of girls for 1945-46.

Yes, we do have some boys—more than last year as of this date. Approximately fifty have reserved rooms, which is very good. As a rule the greater part of the male students reserve rooms during the months of July and August. Present indications are that we shall have about one hundred dormitory boys, and when this number is added to that of the day students, we hope the total number of boys for this college year will be encouraging.

Do you know of some young person who is planning to enter college in September and hasn't yet selected his college? Tell him about your college—Elon College. Don't hesitate to recommend Elon. Your school will measure favorably with the best.

With the cooperation and help of our friends, we shall make our college the kind of institution that the public demands.

FIFTH SUNDAY OFFERINGS.

Next Sunday is the fiifth Sunday. Elon College trusts that every Sunday School in the Convention will

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

YOUTH WORKING WITH CHRIST FOR A BETTER TOMORROW.

Leader—The Young Peoples' Society will now come to order. We will open our meeting by singing "This Is My Father's World." After this Jane will read the 96th Psalm and Betty will lead in prayer.

Song.

Scripture.

Prayer.

Leader—Is there any old unfinished business to come before the society tonight?

Clyde—Madam Chairman, yes I think there is. We said at our last meeting we were going to give an original public program. I think we should begin working on it at once.

Leader—You are right, Clyde; we had planned to give a public program. Didn't we decide it should be entitled "Youth Working With Christ for a Better Tomorrow?"

Clyde—Yes, that's what we said.

Edward—Well, I think that's too broad a topic to write on and I don't exactly see the importance of it either.

Jane—Edward, you're right about it being a broad topic, but surely you can see its importance. Why we can't afford to leave Christ out of our plans in making a more Christian and better world.

Edward—Oh, I don't know. Why people have been going to church and reading the Bible a long time, but we don't seem to have made much progress.

Betty—We have failed to advance far but we mustn't stop now. We haven't failed because we went to church and read our Bible, but because we didn't apply what we learned from the two to the best use. We mustn't stop now, that would be throwing everything away.

Margaret—Betty, I think you're right. We've failed because we were too weak at the moment we needed to be so strong. We haven't met our challenges as real Christians. By the way, where is everybody tonight?

Edward—I saw Jack the other day and he said he wasn't sure about coming. He mentioned something about him and Doris going to the movies.

Jane—I saw Mildred, James and Judy and they were going to a party. They said they didn't think we would miss them this once.

Margaret—I don't understand them. They really are nice and such good friends, but they knew we had that program to prepare. Guess they figured being a few it wouldn't make any difference. But they were wrong. We have to work together if we want it to be a success.

Betty—Yes, that's right even if it does mean giving up a little of our own pleasures. To make a real success there has to be some sacrificing.

Edward—Oh, yes, I'm beginning to see the light. It's kinda like the San Francisco Conference. If every country demanded just what they wanted without thinking about what was best for all there never would be peace.

Clyde—You've really seen the light. Wish we could get others to see it as easily. Then we could really go somewhere.

Jane—It may be hard, but we must get them to see and understand. If we are to be leaders of tomorrow we must prepare now and help others.

Betty—Yes, if we fail we've lost everything. The whole hope of the peaceful world with Christ will be gone. If we win we've gained everything worthwhile, and we can't win if we don't try.

Leader—How nice it would be if we could make our theme song the theme song of youth everywhere. Clyde please sing it for us.

Clyde—O. K., Dot.

Song—"Just As I Am, Thine Own To Be."

Leader—Thanks Clyde; that was very nice. I too have thought of something which I think expresses our thoughts and desires. It's a poem by Longfellow.

Poem—"A Psalm of Life."

It's really getting late so we must close. I think we should meet real soon and plan that program when all our members are here.

Margaret—Let's meet Wednesday night. I don't think that bothers any previous plans.

All—O. K.—That's all right with me, etc.

Leader—Wednesday night it'll be. We shall sing "Dear Lord and Father of Mankind" for our closing prayer.

Written by Margaret Mann,
Cypress Chapel Church.

CONTEST WINNERS NAMED.

Winners of the first nation-wide contest for Parshad Scholarship Awards granted as part of the observance of Youth Week, have been selected, according to an announcement by the Rev. Isaac K. Beckes, director of youth work of the International Council of Religious Education and executive secretary of the United Christian Youth Movement. With young people of 13 denominations from 27 states participating in the national contest, Miss Cynthia M. Smith, of Olympia, Washington, member of the Congregational Christian Church, and Robert Strand of West Allis, Wisconsin, member of the United Presbyterian Church, were selected top winners, the Rev. Mr. Beckes stated. Presentation was made by Mr. Alfred H. Avery, Cambridge, Massachusetts, at a dinner in their honor July 2 at Chicago.

Made possible by Mr. Avery, the award consists of a four-year scholarship valued at $1,600.00 in the college of the winner's choice. It also includes a scholarship each summer at a conference sponsored by the UCYM, or any other accepted religious organization, the Rev. Mr. Beckes declared.

The Parshad Scholarships were offered to the boy and girl showing greatest evidence of Christian service and understanding of Christian responsibility, as well as for the writing of an essay on the 1945 Youth Week theme, "Youth Serves." Contests were held in local churches throughout the country, and winners of these were entered in state contests. These in turn were entered in regional contests, and from the regional contest winners the national winners were selected.

A member of the Congregational Christian Church, Miss Smith is the daughter of the Rev. Dwight C. Smith, pastor of the United Church of Olympia, Washington. Her record of activity tells the story of an outstanding Christian character.

(Continued on page 15.)

THE NEW DAY.

(Continued from page 5.)

power which he has won. He will talk of his airplanes as masters of the skies, but in reality he knows that they are not quite masters of the skies; he will speak of his ships as being queens of the seas, but he knows that they are not quite supreme over the waves; he will refer to his buildings as skyscrapers, but he realizes that they do not actually touch the heavens. There is still a point beyond which man's power is as nothing, even as the proud builders of the Tower of Babel discovered.

And that we, too, must learn in this New Day.

In addition to these considerations, we believe man must look to the way he is using such power as he has gained. He may be godlike in his assumption of power, but he sometimes looks like the very devil in the uses to which he puts it.

There is no point to putting a stop to man's seeking for power. A moratorium on science is not the way to serve either the ends of man or of God. Man, who was told by his Creator to subdue the earth and have dominion over it, will not rest content in the thought that it is time for him to sit down where he is, but will forever seek to win mastery over the earth and make it serve human ends —not personal ends, but human ends; not the good of one class, but all classes; not for the special benefit of one nation, but all nations.

For when man seeks power for himself alone, he is thus fighting against the interests of others of his human family. So comes war—and buildings are knocked to earth; ships are torpedoed and sunk to the bottom of the sea; airplanes carry destruction from the skies. And not only his inventions, but also his children, his sons and daughters, his fathers and mothers, are done to death. This is the sad spectacle of man when he uses his power of dominion to wrong ends. We must wonder then, whether the birds, beasts and fish do not sneer at our so-called superiority.

But the New Day for man means also that when he has done his worst, he then sometimes comes into his best. The godlike in him subdues him to contrition in the face of the mess he has made. He is sorry for what has been and promises that it shall never happen again. In plain language, this is precisely what the nations of the world said in San Francisco. President Harding said it, too, after World War I. Like good Methodists and other religious people, the nations will backslide a little, no doubt, but at the same time they are giving voice to the ideas which Jesus said cover all the teaching of the Law and the Prophets; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and, Thou shalt love thy neighbor as thyself."

It is a New Day when the nations of the world utter their convictions in the spirit of humble penitence. From there, it is the Christian's duty to help them cooperate for the common good; to help them in our Sunday Schools to bring to pass the principles of brotherhood and goodwill which they wrote into the preamble of the United Nations Charter. The New Day is one of world cooperation.

There are subsidiary aspects of world cooperation which we must take into account in this New Day. The question of race is here paramount. The New Day, as I see it at this point, stands negatively for the denial of every claim to racial superiority on the part of any group anywhere, anytime; and positively, for the re-assertion of the Biblical dogma that God hath created of one blood all nations of men to dwell on all the face of the earth.

I think it will be said historically that we fought this war for this high purpose. The claims of racial superiority asserted by would-be totalitarian powers, and their denial of God as a necessary off-shoot of that false assertion, made life intolerable for the free peoples of the world. The matter resolved itself into one, either of war, or of the scuttling of the principle of human dignity. We couldn't bargain our choice indefinitely in terms of appeasement, and consequently the end result was war.

Now it is our duty to see that the equality of all men before God, and their human rights to life, liberty and the pursuit of happiness, are made constituent parts of the curriculum of the Sunday School in this New Day. For, by this war, we haven't permanently laid low the bogey of racial superiority. It is, indeed, the sorriest and most dangerous thing on the face of the earth today. If it is permitted to go, unchecked by the teaching of the truth of God in our Sunday Schools, it will flare up soon again, and when it becomes a question of the yellow race against the white race, we—meaning the white race—will be in for a lot of trouble, to say the least. However, our first consideration must be the values inherent in the religious ideal of the equality of race, and these we must stress in our Sunday Schools in this New Day.

Another subsidiary aspect of world cooperation which we must emphasize now is the pressing need of reconstruction. The world is in chaos. The ordeal of war has left terrifying misery throughout the world. There is starvation and destruction and homelessness. There is want and woe and fear. Now the peoples of the world must get together to help each other. As we cooperated in destruction, so we must cooperate in reconstruction. This is basic. No nation can permit it elf the luxury of plenty when there are other nations whose people are dying for want of the simple necessities of food, clothing and shelter. The nations must share what they have and rise together to world sufficiency.

This is the idea behind UNRRA—the United Nations Rehabilitation and Relief Administration. Let us thank God that the victorious nations in this war are helping the vanquished peoples to some of the necessities needed to sustain life. They are thus helping to lay the foundations for world security.

The matter must come closer home to Christians who are seeking to do God's will on earth and to make Christ's ideal of service a reality. Indeed, we must patiently teach it to our children in our Sunday Schools, and they will learn through practice that the cup of water given in Christ's name is the balm of healing our sick world needs. Our missionary programs will need to be given strong emphasis in this New Day, for the saving of our own souls as well as for the saving of the world. The war has disclosed how much the missionary work of the Christian Church has drawn our world into such a cooperative spirit as it has. This must go on with renewed vigor. We Christian people have "a job of work to do"; pouring life and light into the world's darkened places; feeding the hungry, clothing the naked; bringing hope to people who have long been strangers to hope; deepening the spirit of fellowship among all the peoples of the earth. This, indeed, is the announced Postwar Emergency Program of the Congregational Christian Churches. It is work for the New Day, and we feel it must be given life and breath, hands and feet, in our Sunday Schools.

An even more immediate and practical task for the Sunday School in the New Day is that presented by

(Continued on page 13.)

Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

HAPPY EXPERIENCES.

Not all of the work of a superintendent of churches is drudgery. Much of it leads to great joy. Sometimes people do that little extra that gives new zest, that inspires, that lifts one above the clouds and gives a glimpse of what life will be when the frailties of earth are vanished. Here are two such experiences.

About the first of June I made a visit to the home of some of the members of Mt. Zion Church in Eastern Virginia and offered to help in securing a new minister, having a supper to raise some needed money and for good fellowship, and offered to preach for the church on the evening of my birthday. Later a cordial invitation came to attend a church supper on Saturday and preach for them on Sunday, une 17. Of course I went. To my complete surprise the supper was a birthday party with cake, candles, and a gift. Such kindness set joy-bells ringing in my soul, and I am deeply grateful to all who shared in this lovely experience.

Before Miss Angie Crew left for her home in Ohio and the vacation before sailing to Turkey, where she is to work for the next three years, the Burlington Sunday School gave her some money which she set aside for a trip to the Holy Land, the dream of a lifetime. After she was gone, a letter was sent to the Sunday Schools suggesting that others might like to share in this trip to Palestine. Gifts began to come at once, and still they come. On Sunday, July 14, the day she was to be ready to sail, Mrs. Lester and I presented Miss Crew $550 in cash as a love offering from the Sunday Schools of the Southern Convention. The gift was presented at a tea party in the apartment of Miss Lucy Eldredge in New York City. Miss Pattie Lee Coghill, Mrs. Edna Fulcher Coob, little Miss Elizabeth Lester, and a guest of Miss Eldredge shared in the party. It was a great joy to all of us to represent the love of those who attend our Sunday Schools, and to say to Miss Crew: "Thank you for the fine work you have done for us, and God bless you as you work for us in far away Turkey." It appears now that she will sail about the first of August. Greetings can be sent to her at Apt. 31, 144 E. 22nd Street, New York 10, New York.

SIGNS OF HOPE.

During the past ten years or more, many churches and Sunday Schools have grown in the wrong direction. Enrollment has decreased. In the Southern Convention church attendance has been about static, not much gain or loss reported from year to year, but Sunday School enrollment has taken a tumble. A study of the reports made to the North Carolina and Virginia Sunday School Convention and the Western N. C. Convention indicates that, although many persons have gone into the military service of our country, the enrollment in Sunday School has increased slightly. There is not much gain, but there is no loss. Reports to the other Conventions have not been reviewed. If they are similar to the others, it appears that the tide has turned and that our Sunday Schools are ready to grow.

Reports coming in from revival meetings indicate that larger numbers are being added to the church that has been the case in recent years. This, too, is good news, and is a sign of promise. Perhaps we are now at the beginning of a revival of religious sincerity, devotion, and consecrated service that will bring into the Church multitudes of those who are being saved.

Another good sign is that the churches are contributing more money for the various enterprises of the church. Pastors are getting more nearly adequate salaries, church buildings are being improved or new ones built, parsonages are being considered as part of the necessary church property, and all the enterprises of the Church are receiving more money than previously. Of course we have not reached the top, but there are indications that we are on the way up—and we are just beginning to see the beauty of Christian giving.

Like the clouds seen by the prophet long ago, these signs may be no bigger than a man's hand, but they give promise and fill our hearts with hope.

WESTERN N. C. SUNDAY SCHOOL CONVENTION.

The Western North Carolina Sunday School Convention met with the Pleasant Hill Church on Thursday of last week. President B. J. Earp called the meeting to order at ten o'clock in the morning and adjourned at four in the afternoon, right on schedule.

Answering the roll call were 7 ministers, 5 superintendents, 16 teachers, 60 delegates, and several visitors.

The morning session was a sort of study forum with discussion on: "How to Increase Attendance," "How to Organize the Sunday School," "More and Better Teachers," "The Literature We Study." In the afternoon there were group meetings to discuss the work by ages —children, young people, and adults, and a forum on "The Outreach of the Sunday School." Under the latter there was discussion of the community, the orphanage, the college, and missions.

Although only thirteen schools were represented by reports, the income from dues was about twice what it was two years ago, when the Convention met last.

Officers were re-elected as follows: President, B. J. Earp; vice-president, Cyrus Shoffner; secretary-treasurer, Miss Vivian Walker.

MISSIONARIES FOR SPECIAL STUDY.

(Continued from page 8.)

Helping Hand Club.

Mrs. Phillips has recently become the chairman of the committee responsible for the Helping Hand Club. Here hotel accommodations are furnished for the working girl, training of domestic servants is provided, and it functions as a real community center for the girls working in that area.

Hofmeyr School of Social Work.

Mrs. Phillips teaches two classes at this school, one in "Family Problems" and the other in "Story Telling." As the wife of the director many of the students consult her about their personal problems and she feels a great responsibility in connection with their living conditions, their health, and where they spend their leisure time. The Phillips home is always open to them, and Sunday evenings are especially devoted to providing them with a friendly atmosphere where they can find out the meaning of a real home.

Thus we see that both Dr. and Mrs. Phillips are meaning a great deal to the native people of Johannesburg, South Africa. Through their efforts a new day is dawning for these people, when they will have opportunities for training and work in keeping with their abilities.

THE NEW DAY.

(Continued from page 11.)

the returning service men and women. This may rightly be looked upon as a prime consideration of the church as a whole, as indeed all that I have said may, too, but the Sunday School is an integral part of the church, and what confronts the one confronts the other also, though sometimes in varying degrees of emphasis.

The June number of the "International Journal of Religious Education" gave all its space over to a study of "those returning from war," from the point of view of religious education, and very recently a significant little book was published by Harper & Brothers, entitled, "The Church and the Returning Soldier." The author is Roy A. Burkhart, pastor of the Community Church, Columbus, Ohio. These are indications of the concern of both the Sunday School and the Church with respect to this matter.

Millions are returning from war, bringing their memories, hopes and needs, bringing also the life-changing experiences through which they have passed. What must the Sunday School do in the face of this challenging condition?

The question penetrates deeper into our resources and goals for life when we take into account the large number of civilians who have been uprooted from their homes and communities, and thrown together into war-swollen areas—cities, for example, like Washington and Norfolk, San Diego and Seattle. Most of these civilian war-workers will also be returning to their homes with new experiences, some good, some bad, which they had never encountered before.

The "International Journal of Religious Education" appointed an Advisory Committee on the Postwar Church, whose duty it was to study the program of the church and the Sunday School in relation to the returning servicemen. This committee was composed of 25 members, some of whom are chaplains in the army and navy, some have been working with soldiers and sailors during the war in connection with the Y. M. C. A. and the U. S. O., and others are leaders in our various denominations. I cannot go into their report here. You may want to look it up for yourselves—indeed, I so recommend. I mention this Advisory Committee to indicate the importance of the subject and how our responsible leaders are taking hold of it.

There are two points in their report, however, that I would like to hold before you. First, this Advisory Committee holds that "the churches unitedly declare anew what they have always affirmed—their faith in God as revealed in Jesus Christ, their faith in his creative and recreative purpose in life, and their faith in the redemption and sustaining power that comes to men through fellowship with God in Christ and through sharing in his purpose." All the people, soldier and civilian alike, need this fundamental tenet of our Christian religion, and no changes which they have encountered anywhere, nor any "normalcy" with which they are contented, will ever do away with it.

The other point I wish to indicate comes in the form of a specific proposal for the church's program of Christian education; namely, that the young adult and the youth programs be re-thought and re-built in the light of the new needs of our New Day. The Advisory Committee means by that that it isn't enough now to ask these vital groups to come together to sing a couple of songs dripping with the sentiment of the Primary Department, to listen to a pious sermonette, to hear a report on attendance and the amount of money collected. This sort of thing will be depreciated and ignored in time by the intelligent people among our youth and young adult groups, and we will thus lose their services for Christ. The returning veteran particularly will find nothing "to chew on" in this traditional procedure. What is advocated is a method of "talking it out." Small groups are suggested. If a class is too large for discussion it should be divided into several interest groups. And then the youth and young adults should be confronted in terms of their own lives and knowledge and wisdom with just such matters as we have said are paramount issues of this New Day—that is, problems of world cooperation, racial questions, the reconstruction program, and still other topics as marriage, the family, the children and their welfare, the parents and their duties. And I think we would thus be meeting the needs of our New Day.

I think I have pointed to certain dominant features in the picture of our New Day which ought to be suggestive of our new Sunday School program, particularly to adults. If we can gear our religious ideas and ideals into the world as we find it, we shall be dealing with religion and life in a healthy and constructive way, and I think, too, we shall by such a program be holding the people more generally to Christ's service. If we get the idea that our primary job now is to relate all religious teaching to world cooperation, to human dignity, to helping the needy everywhere, and to winning to active allegiance to Christ our returning veterans, we have a mature conception of the New Day.

NEWS OF ELON COLLEGE.

(Continued from page 9.)

comply with the Convention's directions and receive an offering for the college. All money received from the Sunday Schools, unless otherwise designated, is credited on conference apportionments. To date we have received $4,185.42 from Sunday Schools and churches which is a few hundred dollars more than received from this source in some years. It is interesting to note that fifty-nine Sunday Schools, together with churches, have contributed this amount. I call attention to the fact that 133 Sunday Schools have made no contribution to the college during this conference year, according to reports from the superintendent's office. It is encouraging to think what the total offering might be today if every Sunday School had contributed and contributed as much in proportion as the ones that have contributed. Brother Pastor and Mr. Superintendent, this would be an excellent time for you to present our college to your Sunday School and give every member an opportunity to make a contribution. This offering is voluntary. No one is overly persuaded, but everyone is urged to contribute. The need of the college makes this urgent. A generous response from our Sunday Schools on Sunday would help the college with August salaries and August bills.

We are grateful for your consideration and contribution.

Previously reported		$4,128.12
Churches.		
Eastern N. C. Conference:		
Damascus	$ 19.00	
N. C. and Va. Conference:		
Long's Chapel	25.00	
Western N. C. Conference:		
Seagrove	10.00	
Va. Valley Conference:		
Woods' Chapel	6.24	
Sunday Schools.		
N. C. and Va. Conference:		
Long's Chapel	2.81	
Va. Valley Conference:		
Bethlehem	16.25	
		79.30
Grand total		$4,207.42

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The good Lord always comes to our rescue in the time of need. A number of times since we have been in this work the way looked very dark and the cloud was dark and heavy; but behind the dark cloud the sun was always shining and it always found a place in the cloud to shine through.

This spring has been one of the most adverse that we have had for a number of years. We had but little rain in May, less than an inch in June and practically none in July up to July 14th.

Our gardens were scorched up. We had no garden vegetables for the children as we usually have at this season of the year. Irish potatoes and just a small quantity of garden beans. Our cabbage were almost cured in the patch. Our silage corn would twist up like shoe strings through the day. Our lespedeza crop looked as though it would be a complete failure. Our bean crop for hay had grown but very little. Fifty head of cattle to feed this winter. We made up our mind that we would not worry about a thing that we could not help. We had faith to believe the Lord would not fail us. On July 14th it began to rain. We had light showers all through the day. That night we had a real rain. It continued through Sunday and Monday. It is a fine season and it has put new life in our crops and we are happy. It pays to wait on the Lord. We remember back in the early thirties during the depression one of the large orphanages in North Carolina ran in debt during the year something like forty thousand dollars. The superintendent said he did not worry. He knew the Lord would come to his rescue. At the Thanksgiving season that year he made an appeal to his people to pay him out of debt. During the month of December that year his church people opened their hearts and sent to that orphanage $93,000. He had faith. The kind Master touched the hearts of the membership of that denomination and the response was great. It pays to have faith in the Lord. He can bring things to pass.

CHAS D. JOHNSTON,
Superintendent.

REPORT FOR JULY 26, 1945.

Sunday School Monthly Offerings.

Amount brought forward.....		$6,149.29
Eastern N. C. Conference:		
Auburn	$ 18.10	
Piney Plains	20.00	
		38.10
Eastern Va. Conference:		
Liberty Springs	$ 1.00	
Wakefield	20.00	
		21.00
N. C. and Va. Conference:		
Bethlehem	$ 37.91	
Durham	44.55	
Happy Home	9.37	
Long's Chapel Church....	25.00	
Long's Chapel Sunday School	12.81	
		129.64
Western N. C. Conference:		
Ether	$ 3.47	
Flint Hill (M)	1.22	
Graces Chapel	9.00	
Seagrove	10.00	
Shady Grove	2.00	
		25.69
Valley Va. Conference:		
Wood's Chapel		3.70
Total for the week.....		$ 218.13
Total for the year.....		$6,367.42

A great missionary statesman once said, "If our religion is wrong we ought to give it up, if it is right we ought to give it away."

A SERIES OF OUTLINE VESPER TALKS.

(Continued from page 3.)

lesson that helps to make living a joy.

True gratitude is not a boistrous thing that requires a lot of noise. It runs very deep and is really an undercurrent of appreciation and reverence. Let us be thankful for religious freedom that we have in America. We can worship God when we please, where we please and in the manner we please. For this we should be everlastingly grateful to those who have builded this country and guaranteed religious freedom in the constitution. Let us live in the atmosphere of appreciation.

PRAYER.

O Lord and Master of us all we thank Thee for all the blessings that come to us in our lives. Help us always to be thankful. Help us to carry the spirit of this evening's meditation through the night and on into tomorrow, and grant that the visions may not pass nor the impulses die until they have found fulfillment in our lives and in the lives of those about us. Through Jesus Christ our Lord. Amen.

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BEALE.

Whereas, God in His infinite love has seen fit to call to his reward, our beloved brother, William Fletcher Beale, and we as a church and individuals desire to record our appreciations and sorrow in our loss; therefore, be it resolved,

First. That the Isle of Wight Christian Church, of which he was a member, has lost one for whom they mourn.

Second. That we extend to the bereaved family our heartfelt sympathy and earnest prayer in their hour of sorrow, and ask God's blessing to fall upon them and give comfort.

Third. That a copy of these resolutions be sent the bereaved family, a copy spread upon the church records, and a copy sent to **The Christian Sun** for publication.

MRS. W. J. DARDEN.
MRS. H. M. WILSON.
MRS. W. E. WILLS.

NELMS.

Whereas, God has seen fit to call to her reward, our beloved sister and loyal coworker, Mrs. Elfleda Nelms, and, we as a church, and individuals, desire to record our appreciation and sorrow in our loss: therefore, be it resolved,

First. That the Isle of Wight Christian Church and Woman's Missionary Society, of which she was a faithful member, has lost one for whom they mourn.

Second. That we extend to the bereaved family our heartfelt sympathy and earnest prayer that God's blessing may rest upon them and give comfort.

Third. That a copy of these resolutions be spread upon the church records, a copy sent to the bereaved family, and a copy to **The Christian Sun** for publication.

MRS. W. J. DARDEN.
MRS. H. M. WILSON.
MRS. W. E. WILLS.

LIVESAY.

Mrs. Waverly B. Livesay, a member of the Woman's Missionary Society, of Dendron Christian Church, passed to her reward on June 29, 1945. In her going the society has lost a beloved friend and member.

Therefore, be it Resolved,

1. That while we miss her cheerful words and sunny smile, we know that our loss is her gain, and we submit to the will of God, who doeth all things well.
2. That we extend our sympathy to her husband and family and emulate the kindness and neighborliness which radiated from her life.
3. That a copy of these resolutions be sent to her family, a copy to **The Christian Sun**, and a copy recorded in the minutes of our society.

MRS. W. D. HARWARD.
MRS. J. R. BISHOP.
MRS. L. T. WILLIAMS.

I heard a devoted Christian say that each morning when he awakes he turns a pillow on end at the head of the bed, and that becomes his Bethel while he talks to God about the day ahead. Often his little son comes softly to the door and peeps in. If the pillow is still on end, the child slips quietly away and waits for the morning romp. For even the child knows when God has first place in the mind and the heart of the Christian, and the neighbors know, and the world knows.—*Inez Terradell in The Secret Place.*

President Lincoln, answering a society matron as to whether or not his family had a coat-of-arms, replied: "Why yes, indeed, it's a pair of shirt sleeves. Would you like to see them?"

CONTEST WINNERS NAMED.

(Continued from page 10.)

Miss Smith is president of the Western Washington Pilgrim Fellowship, as well as president of the Congregational Young Peoples' Summer Conference, which she has attended each year since 1941. In her local church she has served as program, recreational and personal action chairman of the Pilgrim Fellowship. She has taught church school for two years and the nursery for one year, as well as serving her church as substitute organist.

In cooperative Christian activity, Miss Smith was chairman of the 1944 Easter Sunrise Service, the 1945 Youth Week observance, and is the state Pilgrim Fellowship representative to the Washington Youth Executive Council. For two seasons she attended the Y. W. C. A. Girl Reserve Summer Conference, at Seabeck, Washington.

During high school her activities have brought her Christian influence into many groups as she served in official capacity in the school's girls' clubs, language clubs and musical organizations. In the community she has been Brownie Troop leader, Tri-Y financial chairman and has helped in the Red Cross Unit.

Miss Smith plans to attend Mount Holyoke College, South Hadley, Massachusetts.

No man should be permitted to enter the ministry unless he is willing to devote sufficient time and energy to thorough preparation. Education cannot create great ministers, but it can improve those who are called to preach the gospel.—*The Annual.*

The highest value of reading may be found in reading the Bible.

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Dayton, 2 Ohio

Is It Twilight?

By REV. ALFRED W. HURST, D. D.,
Minister Cleveland Park Congregational Church.

The first American journalist to visit Berlin after the surrender of Germany concludes his somber picture with the lament: "There is a peculiar feeling that one is seeing a world in its twilight." Sir Edward Grey, after the failure of his efforts to prevent the first World War in 1914, sighed: "The lights are going out all over Europe." They will not be relit in our time."

Are these the remarks of superficial observers who strive to be sensational? On the contrary, they and other careful observers have come to a conclusion which decidedly is distasteful to them, but which they are forced to admit, namely, that our body-minded, thing-minded civilization has gone the limit and is in danger of complete extinction.

What shall we say? Has the bright sun of civilization set? Is twilight to be the sovereign mood of the coming decades? Is the pallor which afflicts the landscape the outreached hand of night? Two answers are being given to this query. Neither denies the reality of the twilight. But one is based on the conviction that it is a descending twilight; the other is founded on a hope that the twilight is ascending. There is the twilight that follows sunset and is haunted by the shadows of coming night; but there is also the twilight which presages the sunrise as the light of coming day is gradually diffused over the arching sky.

The prophets of doom claim that civilization, like plants and animals, follows a life-cycle from the springtime of youth, through the summer of productivity, into the harvest period of autumn, terminating in the winter of old age with decay and death. According to this conception we are now entering the wintertime of decay. We can no more reverse the process than we can prop up the sun at close of day. It does no more good to rebel against it than for a man of 80 winters to curse his senility. Our thing-centered civilization is overripe. Its vitality is all but gone. Deplore it as we may, it were better to resign ourselves to the inevitable and endure it as best we can as long as we can. The figures which we see moving about in the twilight are preparing the death-shroud about our civilization before lying down to unpleasant dreams.

* * *

The prophets of the dawn, on the contrary, venture to suggest that the figures which we see dimly in the twilight are girding themselves for a journey. These prophets of hope are no less aware of the world's tragic plight than are the pessimists, but they deny that civilization's problem is biological. They point out that our secular culture has tried to live without an adequate ethic or religious faith and that a purely secular culture cannot endure. The lamp is flickering because the oil that feeds the flame is exhausted. Religion has been made merely an elective in the university of life. The Christian ethic has been consigned to the bleachers when it should have been made the umpire of the game. For the moment, some one suggests that the only possible course is to call the game on account of darkness. But the prophets of hope protest that instead the lights should be turned on by replenishing the oil of religious faith and morality. Moreover, they point to the encouraging fact that again and again religion has helped civilization in time of crisis and that Christianity in particular has proven its power to renew declining cultures and start them reaching for the stars once more.

The deeping twilight of our world is an inevitable result of the eclipse of religious faith. It is not a question of civilization being old or young. It is a question of opening the door to the Light of the World who can show us how to put our sensate culture under the regency of spiritual values. The prophet of Nazareth can re-create and renew our declining world, if we will let Him, but our decision must be wholehearted, and no part of life, personal or social, may be withheld from His control.

—The (Washington) Sunday Star.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, AUGUST 2, 1945. NUMBER 31.

Elon College Library 3X

A Mountain Psalm

The Lord is my High Mountain,
I shall not be overwhelmed;
He maketh my mind to know new wonders
He leadeth me beside the singing waters,
He exalteth my soul.
He leadeth me up the trails of inspiration
For His splendor's sake;
Yea, tho' I walk thru the valley of the feeling of small-
ness,
Yet I feel His regard for my life
For Thou art with me,
Thy trees and Thy snows, they thrill me.
In the presence of my problems;
Thou givest my life a meaning,
My gratitude bubbles over.
Surely the joy of awareness shall follow me
All the days of my life,
And I shall dwell in the consciousness of the Unseen—
forever.

—Ervine Inglis.

NEWS AND VIEWS

It is announced that Rev. Joseph E. McCauley has accepted a call to Waverly, Virginia.

During the month of August, Dr. Will B. O'Neill, pastor of the Franklin, Virginia, Church, will preach at the United Congregational Church of Little Compton, Rhode Island. We bespeak for him a joyous vacation.

The Rev. Robert Young, a graduate of Massachusetts State College and who has completed one year's study at Hartford Theological Seminary, is rendering a most acceptable summer ministry to the Holy Neck Church. Mr. Young will enter the Duke Divinity School this fall.

A few days ago the managing editor received a note from Mrs. Aubrey Todd, editor of "For the Children," saying that she was asking Mrs. A. Greig Ritchie to serve as guest editor during the month of August. Mrs. Ritchie assumed her duties this week. We welcome her, and wish for Mrs. Todd a happy vacation period.

I have long been profoundly convinced that in the very nature of partners, not enemies; that their interests are common, not opposed; that in the long run the success of each is dependent upon the success of the other. If the labor movement will do its share in outlawing industrial warfare; substituting partnership therefor; if more men of broad vision and high purpose respond to the opportunity for constructive leadership which labor unionism offers, well may it be that the trade union movement will enjoy the glory and honor of ushering in industrial peace. —*John D. Rockefeller, Jr.*

DR. HURST ANNOUNCES SUPPLIES.

Dr. Alfred W. Hurst announces the following supply ministers at the Cleveland Park Church, Washington:

August 5, Rev. Thomas Steen, using as his subject "Patterns for Tomorrow.

August 12, Chaplain George Cutton, "The Christian Soldier."

August 19, Rev. Francis McPeek, "The Business of Living Boldly."

August 26, Chaplain Clinton Wunder, "The Veteran Looks at the Church."

September 2, Rev. Tom Keehn, "Building Tomorrow Today."

CHRISTIANS ONLY.

I preached my first sermon in the summer of 1906, at New Center Church. That was some time before I was ordained, but I think of that as the real beginning of my work in the church. I have seen many changes since that day, changes of methods, and emphasis. In that day the emphasis was put on the word of being a Christian—we were told to accept the Lord Jesus Christ as our Saviour, and live like He wanted us to live. To be a Christian then was not so complicated. It was just living the simple Christian life that people could understand, and enjoy.

But in these days there is so much confusion. One is asked to be a modernist Christian, or a fundamentalist Christian, or some other kind of a Christian, and the result is that people hardly know just which voice to listen to, and to heed.

I believe it is time to put the emphasis on the name *Christian;* that being a Christian, one is Christ-like. And if we are like Christ, what more is expected of us?

J. F. Morgan.

PROGRAM OF NINETY-SEVENTH ANNUAL SESSION

OF THE

VIRGINIA VALLEY CENTRAL CONGREGATIONAL CHRISTIAN CONFERENCE.

* * *

THEME: *"Serving In and Through the Church."*

SCRIPTURE REFERENCE: *"For we are laborers together with God; ye are God's husbandry, ye are God's building."* I Cor. 3:9.

TIME: Wednesday and Thursday, August 8 and 9, 1945.

PLACE: Bethel Church—Rev. D. M. Spence, pastor.

* * *

WEDNESDAY, AUGUST 8, 1945.

Morning Session.

10:00—Conference called to order—Roy A. Larrick, President.
Worship Service—Rev. D. M. Spence, "Working in the Church."
10:30—Organization and Enrollment.
Recognition of Visitors.
Report of Program Committee.
Report of Stewardship Committee—Rev. G. H. Veazey.
Miscellaneous Business and Announcements.
11:15—Annual Sermon—Rev. R. A. Whitten. "Rebuilding With Christ."
12:00—Adjournment.

Afternoon Session.

1:30—Conference called to Order.
Worship Service—Rev. S. E. Madren,, "Young People and Church Attendance."
Report of Committee on Evangelism—Rev. G. H. Veazey.
Report of Committee on Sunday Schools and Pilgrim Fellowship—R. O. Rothgeb.
Report of Committee of Religious Literature—Mrs. Irene Monger.
Report of Director of Religious Education—Walton E. Brill.
2:15—Conference Missionary Association—Rev. R. A. Whitten, President.
3:00—Address—Rev. F. C. Lester, D. D., "The Joy of Being a Church Member."
Report of Committee on Ministry and Christian Education—Rev. R. A. Whitten.
Ministerial Reports.
Report of Entertainment Committee.
Adjournment.

Evening Session.

8:00—Conference called to Order—Rev. R. A. Whitten, Vice-President.
Devotional and Brief Business Session—Miss Helen Showalter, Pres., Pilgrim Fellowship.
Sermon—Rev. J. Frank Morgan—"Young People Seeking Life."

THURSDAY, AUGUST 9, 1945.

Morning Session.

10:00—Conference called to Order.
Worship Service—Rev. G. H. Veazey, "The Work of Unofficial Members."
10:30—Reading of Minutes.
10:45—Report of Conference Mission Secretary—R. O. Rothgeb.
Report of Committee on Foreign Missions—Rev. S. E. Madren.
11:00—Address—Rev. L. E. Smith, D. D., "The Southern Convention's Contribution to Christian Higher Education."
12:00—Adjournment.

Afternoon Session.

1:30—Conference called to Order.
Worship Service—Rev. Roy D. Coulter, "Obligations of Church Members."
Address—Chas. D. Johnston, Superintendent, "Our Orphanage."
Report of Committee on Social Service—Miss Clarene Andes.
Report of Committee on Christian Union—Rev. Roy D. Coulter.
Report of Women's Board—Mrs. R. A. Whitten, Conference Missionary Association.
Report of Temperance Committee—D. M. Spence.
Report of Resolutions Committee.
Report of Trustees.
Report of Executive Committee.
Report of Home Missions Committee—C. W. Louderback.
Report of Committee on Apportionments—L. H. Hook.
Report of Committee on Place.
Report of Committee on Nominations and Election of Officers.
Report of Treasurer.
Report of Finance Committee.
Miscellaneous.
Adjournment.

A SERIES OF OUTLINE VESPER TALKS.

By Rev. Elisha A. King, D.D.,
Pastor Emeritus, Miami Beach, Florida, Community House.

VESPER TALKS.

[These talks were given at a Young People's Summer Training Camp in Florida at twilight in a forest beside a beautiful running stream. Believing them to contain many helpful suggestions for other leaders, and for their own worth, we publish them. They may be used by anyone in whole or in part without further permission.—The Editor.]

V.—GLORIOUS LIVING.

Call to Worship.

"O come let us worship and bow down; let us kneel before the Lord our Maker. For He is our God and we are the people of His pasture, and the sheep of His hand."

The Lord is here in His holy temple, the world He has made, His great out-doors. Let us worship Him in quietness and thoughtfulness meditating on His word.

Hymn.

Responsive Reading.

A Receipt for Glorious Living.

"Just do your best,
And leave the rest
To Him who gave you Life,—
And zeal for labor,—
and the joy of strife,—
And zest of love,—
And all that lifts your soul above
The lower things."

—Oxenham.

GLORIOUS LIVING.

"*For me to live is Christ.*"—Phil. 1:21.

St. Paul meant to say that his life was wholly devoted to Christ and His work as an Apostle made life a glorious experience; great living.

Some Ways Many People Live.

1. *For Pleasure.* Those who live live for pleasure consider themselves chiefly. They are too busy having a pleasant time to sacrifice themselves for other's good.

2. *For Business.* Every hour is devoted to business—the chief object being to make money.

3. *For Fame.* Always keep an eye out for personal advantage. This, too, is a concentration on self.

4. *For Making a Living.* For many this is so hard that there is little place it in for pleasure or personal improvement.

5. *For Crime in Various Degrees.* (See Edgar Hoover's book.)

6. *No Aim or Purpose.* Aimless drifting vagabond. No romance. Nothing glorious.

What Makes Life Glorious?

1. *Happiness.*

I suppose one may do glorious things with his life and not be entirely happy.

(See Pearl Buck's book "Fighting Angel." Story of her Missionary Father in China.)

But a full life lived in the life of others and for other's sakes is essentially happy. One of the best definitions of happiness is this: "The happiest man is the one that has the most interesting thoughts."

This, of course, means that a life furnished with rich backgrounds of knowledge and experience has the greatest chance of being happy. Coupled with a transforming purpose, and an unselfish desire to help other people *that life* becomes, or may become, glorious.

Put in another way, we may say that we have our lives to do with as we please. Our parents see to it that we get an education. Then we may go to college or some other school or we may have to work at one thing or another. We have some leisure and we can read and study and be fitting ourselves for something worth while. Ultimately the time comes when we decide what the main lines of our lives will be. *What are we going to do with our lives?*

This is the vital question. On the answer to this question hangs our future. It may be just ordinary, may be very effective and be useful—may be *glorious.*

Perhaps a sacrificial decision may have to be made. "A great work demands a great sacrifice and he who is not capable of making a great sacrifice is not capable of doing a great work."

Comment.—This may all sound far away from what we often think of as happiness; but it is very near. Happy is the man who has found his work. To do the thing you really want to do and do it well is happiness. To live gloriously is to have a job, a task, or calling, or enterprise, or cause into which you can throw your whole life. And in addition to feel that you are doing something worth-while to help the general good, to benefit the world, to help bring in the Kingdom of God.

2. *Finding One's Work.*

Once upon a time there was a young Englishman who studied medicine. He was a Christian and felt obligated to make his life count for unselfish service so he asked to be sent to a people who were the most needy in the world. He went to the Labrador. There Dr. Grenfell poured out his life to those fisherfolk.

Once upon a time there was a girl, a member of a rich and cultured family, where everyone had leisure and plenty of money. She became tired of such a useless life, so during family vacations she took up the study of nursing without her family's knowledge (and with opposition when they found it out). But she persisted and became famous. Who was the girl? Florence Nightengale. She was absorbed and happy in her life work.

And there was a boy living in Alsace whose father was a clergyman. He was fortunate in having a happy home where he had the influence of culture and religion. He studied hard and became an unusual scholar; wrote learned books that made him famous; became a musician—one of Europe's greatest organists. He was already a famous man in his early middle life. Bue he was not happy because he felt he had received so much from society that he ought to do something hard and difficult to help the most needy and he thought of the Negroes in Africa. "The white man's burden." But to do it—to fit himself for it—he entered a medical college and became a medical missionary. He went to Lambarene, Africa. His wife went with him as a nurse. Ever since he has been happy in his service and is living gloriously.

There is no time left to give more examples of glorious living, except perhaps to mention Jane Addams, Fanny Crosby, and Helen Keller. The last two overcame blindness and made their lives glorious.

Comment.—Not everyone can become famous; but everyone can dedicate his life to Christ and say:

"Dear Lord, I give myself to Thee. I'll be what you want me to be, I'll go where you want me to go; I'll do what you want me to do."

This is one of the first steps in glorious living, but it involves preparation. Get your tools ready, God will find work for you to do. To be doing the thing that He wants you to do, and that you want to do, is supreme happiness and glorious living.

Somebody once referred to David Livingstone (in his presence) as having sacrificed his life for Africa. He replied that he had never made a sacrifice in his life, he was doing what he wanted to do and what God want-

(Continued on page 7.)

FOR WOMEN ONLY.

A recent editorial which implicated women in the staggering statistics of alcoholic consumption in America promptly brought forth a chivalrous defense which pointed to new conditions and varied achievement by women. And yet the intemperate element remains.

Now it is officially disclosed that women are buying 69 per cent of the nation's cigarette supply. This is the finding of a survey conducted by Fleming Hall Company, New York cigarette manufacturers, among 18,000 retailers over the country. They were attempting to determine just who is smoking the nation's 329 billion home-front cigarettes. Of course there is no guarantee that buying and smoking are synonymous, but since the separate military supply eliminates a large proportion of male smokers it is reasonable to conclude that women are smoking most of the cigarettes they buy.

The royal society of feminine dignity in America faces a triple threat: alcohol, nicotine, and divorce. These insidious forces number their willing captives by the millions and make daily converts with ease. Who will stem the tide?

Here is the sane and assuring testimony of a young college graduate: "I assure you that I am a perfectly normal girl and I don't smoke. I am twenty-one, and, like any of Eve's daughters, I want to be as attractive as possible. The first requirement, of course, is good health. There is nothing charming about yellowed teeth, a sallow complexion, jaded nerves, and that famous pariah about which even your best friends won't tell you. I want a clear skin, a clean smile, and breath untainted by tobacco . . . And so I do not smoke. I trust to keep my good health, clear complexion, strong, white teeth, clean breath, my personal liberty, and my self-respect. Also, I shall keep my pin money,—or at least I shall see that it is spent where it does not literally go up in smoke." Bravo! That spirit will save America.

RELIGION IS NEWS.

Stone Creek Cove at St. Charles, Virginia, was the scene of an unusual service last Sunday. A crowd estimated at 5,000 gathered to witness a snake demonstration. Holiness faith healers gathered for the dedication of a "Shrine of Divine Healing." Rev. Bill Parsons, local leader of the sect, and his followers ignored the proclamation from Governor Darden, forbidding such a "dangerous" practice. One Paul Dotson brought forth eight rattlers and copperheads which were swiftly twirled about the heads of hysterial worshippers. Uniformed troopers under the command of Captain H. W. Lawrence broke up the demonstration, killed four snakes and arrested four snakeholders.

Cult leaders base their strange action on the words of Christ from St. Luke: "Behold, I give unto you power to tread on serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you." They completely overlook this passage from St. Matthew: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written, Thou shalt not tempt the Lord thy God."

R. L. H.

ENGLAND'S "NEW DEAL."

The British labor victory, sweeping Churchill and the Conservative Party out of political leadership, came as a distinct surprise to most Americans. It had been generally predicted that Churchill would be re-elected, although by a rather small margin.

The Labor Party first came into power under Ramsay MacDonald at the close of Warld War I, but did not enjoy a voting majority in Parliament and thus could not carry through its social, economic and political objectives. This election, on the other hand, has given Labor twice as many seats in Parliament as the Conservative Party will have, and thus will make it possible for Clement Atlee, the new Prime Minister, to implement his party platform.

What is the significance of Labor's victory? So far as the war is concerned, Atlee will heartily support the Big Three. He will also warmly endorse the Charter of the United Nations. But other aspects of foreign policy will reveal some new emphases. For example, monarchy in Italy and Greece will receive cool comfort, and Franco's fascist regime will get no sympathy. On the other hand, there will be friendly cooperation with Russia and with other leftist governments on the Continent. The freedom of India will be encouraged.

In respect of domestic policy, a social-economic program not unlike that of the late President Roosevelt will be instituted, and it will, in many respects, move further to the left than did his. In other words, this is England's "New Deal."

How will the United States like this trend? Anti-New Dealists will fear it and may even be somewhat anti-British as a result of it. On the other hand, those who, with Henry Wallace, believe that this is the "Century of the Common Man" will hail it as a great achievement of democracy.

H. SHELTON SMITH.

Freedom is not to be found where men are deprived of opportunity through exploitation, nor where they are deprived of individuality in a dull monotony of regimentation.

—Governor Ellis Arnall, of Georgia.

In Defense of the American Way of Life

By Dr. J. Raymond Schmidt,
General Superintendent, National Civic League.

Slogans are as essential in fighting modern wars as men, ships, airplanes, weapons, ammunition and food. During World War I such slogans as "the war to end war" and "to make the world safe for democracy" inspired us to speed up the war effort.

The outstanding slogan for World War II has been the "preservation of the American Way of Life." Presumably the power in this slogan is derived from the fear in the average American's heart that life will not be the same in our country if we lose the war. In other words, the slogan conveys the impression that loss of the war means that "the American way of life" will be supplanted by a German or Japanese way of life.

Although the war with Germany ended three months ago in a decisive victory for the United Nations, the danger of losing "the American way of life" is greater than ever. Despite the fact that Germany is a broken, bankrupt and defeated nation, policed today by American, British, French and Russian troops, the teachings of Bismarck and Hitler have spread to America and are strong enough to threaten the overthrow of "the American way of life" in favor of "the Prussian way of life," otherwise known as compulsory peacetime military training.

Early in June a special House Postwar Military Policy Committee, headed by Chairman Clifton A. Woodrum, of Virginia, conducted extensive hearings on the general proposition that there should be some sort of universal military training following World War II. With few exceptions, the only supporters of compulsory peacetime military training were War Department attaches, army officials and other bureaucrats likely to benefit from the establishment of militarism as a national policy. A great array of church, educational, farm and labor leaders appeared and registered their protests against any form of peacetime military training as being bureaucratic, despotic and undemocratic.

The Army attitude can best be understood by the fact that there are 1,600 generals, many of them lieutenant colonels and captains before Pearl Harbor, who are not enthusiastic about retiring or being placed on the inactive list. These men will need a large peacetime army to preserve their status and salary rating.

Regardless of the strong opposition registered during the hearings, the House Postwar Military Policy Committee, by a vote of 16 to 6, favored the adoption of a "broad policy of universal military training," to be conducted "in such a manner and on such a basis as to cause the least interference with normal education and careers consistent with the effectiveness of the training program." Now that Chairman Woodrum's committee has spoken, it is up to the House Military Affairs Committee, of which Representative Andrew J. May, of Kentucky, is chairman, to announce when hearings will be held on Mr. May's bill, H. R. 515, which provides for compulsory peacetime military training.

When a powerful nation like the United States adopts the policy of universal conscription it must be because of danger from attack by an equally powerful nation. The nations charged with bringing on World War II are Germany and Japan, but they will be powerless to attempt another world conquest for many years to come, if ever. Therefore, in the words of the late Franklin D. Roosevelt, on the international horizon "there is nothing to fear but fear."

On the other hand, the only nations capable of waging large scale warfare are England and Russia. With these nations we are entering into a world peace organization, which Commander Harold E. Stassen, former Governor of Minnesota, and recently an American delegate to the San Francisco United Nations Conference, says will postpone World War III for at least fifty years. Then, in the name of common sense, why put the nation on a permanent military basis when the young men to be trained within the next few years, if still living, will be well past fifty at the start of the next global war? Surely it cannot be that we have no faith whatever in the good intentions of England and Russia. It is difficult to conceive how our mighty allies can be less interested in maintaining peace than we are. Certainly their losses in the present war have far exceeded our own, great as they have been.

As we see it, compulsory peacetime military training can mean only that statesmen have very little faith that the San Francisco Charter can prevent future wars. When we start training millions of young men, the movement to militarize the entire world will be under way. Because America has adopted universal conscription and launched a mighty military machine to go with it, every nation upon the earth, small and great, will feel compelled to fall in line and be ready to go to war on a moment's notice. There can be but one result: all the peoples of the earth reduced to slavery by the frightful cost of the armament race we have precipitated.

Moreover, the adoption of compulsory peacetime military training will cause great rejoicing among the brewers and distillers. The close link between the Army and the brewers throughout World War II indicates that 17- and 18-year-old boys will be given every possible inducement to cultivate the drink habit while receiving their allotted training. By this test, universal conscription may be regarded as the biggest blow yet aimed at the temperance cause in America.

Any bill proposing even the mildest form of compulsory peacetime military training constitutes a grave threat to "the American way of life." Once enacted into law, it will be possible of amendment over and over again until there would be nothing lacking to make our system comparable to the detestable Prussian system at the height of its infamy. When that time comes, which God forbid, there will no longer be any American democracy. Freedom will have given way to bureaucratic dictation with our people told where and when to work as effectively as under the military systems of Germany and Japan.

People who believe in preserving "the American way of life" have no time to lose. They must write and wire their United States Senators and Represenatitives at once demanding that they work and vote against any bill proposing compulsory peacetime military training in any form whatsoever. Democracy must be preserved! "Hitlerism" must be crushed in the United States as well as in Germany!

Send your letters and telegrams today! Tomorrow may be too late!

We are thankful to a friend for a little money; and yet for the benefits of our being, our life, health, and reason we look upon ourselves as under no obligation.

—*Seneca* (4 B. C. to 65 A. D.).

CONTRIBUTIONS

SUFFOLK LETTER.

Vacation time is here. We are planning to attend the Massanetta Bible Conference during two weeks of the month of August, and remain for the State Christian Endeavor Conference to be held at the same place, from the 20th to the 23rd. There will not be another "Suffolk Letter" during the vacation period. That will be a relief to the writer and it may mean much to many readers of THE SUN to have a change. So we are just saying, "happy vacation to all."

For a few weeks we are laying aside our work and our hobbies, such as fishing, repairing old worn out clocks, working in the shop and reading the funny pages in the papers. Hobbies are good for a preacher. The only trouble about a hobby is, it may work you too hard if you follow it too closely, and it will cease to be a hobby. It is good to keep at least one in sight when you run out of something you really like to do. It is not a bad idea for some people to take up work as a hobby. It is worth trying for one month. It will cultivate a love for one's work, and that is a fine experience.

I recently heard a man recite his experience with operations in a hospital. It is amazing how one enjoys telling all about it, after it is all over, and recovery seems assured. But it is all so interesting and exciting there is a first cousin to a wish that the same experience might be yours, just so you could tell about it. Did you ever have that thought when listening to a recital about operations? The point is this: the most trying experiences of life can enrich life by putting into them some enthusiasm, and personal interest. People do not talk about their religious experience. Is it because they do not have much experience with their kind of religion? That is a terrible possibility—even for preachers. Religion that comes out of the dry kiln is not very contagious. Rev. H. H. Butler, a very successful pastor-revivalist, often said: "The best revival season is during the hot weather." Reason is enriched by a mixture of feeling and emotion. Human nature requires well rounded experience that uses all the best powers of mankind to find God and have fellowship with Him.

The revival season is here for many rural churches. Liberty Spring Church has planned to hold a series of meetings week after the fourth Sunday in August, with Dr. John G. Truitt as the guest preacher. Oakland Church has planned a meeting for the week following the first Sunday in September, with Dr. Jesse H. Dollar assisting the pastor. Mt. Carmel, Antioch, Isle of Wight Court House, Bethlehem, Cypress Chapel, and a number of other churches in this section have planned to hold special services during August and September.

The churches of our denomination in Virginia and North Carolina need a great revival The word "revive" is used more times than the word evangelist in the Bible. One is safe in following the Bible as a guide for selecting words to express religious life and spiritual activity. Religious is more than a system of words, forms and indexed dogmas. It is a way of life—and the central element is a definite spiritual life. The fields are white unto the harvest. Where are the laborers? Vacation time should be a time of spiritual preparation for the greater tasks ahead. God grant that it may be effectual for many of us who need a closer walk with God!

I. W. JOHNSON.

HIROHITO ONLY ANOTHER JAPANESE.

Because Japan's emperor is regarded by his people, not so much as a ruler but as a god, his respect and treatment by the Allies have become an international topic. But with Japan's future at stake, or what is more important, the future of millions of Allied fighters being jeopardized because of Japan's insistence upon continuing the war, more and more Hirohito is regarded only as another individual. His record fails to make him more than that.

Indeed, Hirohito never had an opportunity to develop as a normal individual; no chance to become master of his fate. He is the most isolated individual in the world. He is looked upon by the Japanese solely as a symbol rather than a personality. Because of these things, Hirohito to the Japanese may be all the more godlike, but to most other peoples he is regarded only as another inhabitant of the land of the setting sun.

Born April 29, 1901, Hirohito was reared in the splendor of the great Meiji era, when his father lived a more secluded life, partly because no ruler could match the virtues of the mighty Meiji, and partly because of certain failings in himself. Before he was twenty, Hirohito found it necessary to take over the duties of the throne from an aged and infirm father.

At the age of three the baby prince was surrendered to the empire, and a special palace built for his residence. There, under the guidance of an admiral, the young prince was tutored in the arts of statesmanship. The boy did not enjoy the pleasures of an ordinary home, for only on Sundays and holidays were he and his brothers permitted to visit the palace of their ailing father, and only on Saturday afternoons was the empress to visit her baby son. Such were the conditions under which the "Son of Heaven" was reared as a child and young man.

In the emperor's academic education there was also an isolation from the outside world. In addition to private tutoring, he attended the famous Peers School, but was not allowed to enter any competition for grades lest unforeseen results occur. Sons of high-ranking nobles were selected as his companions. They were given brief and simple lectures upon topics and by tutors selected by the nation's guardians. Under no circumstances were Hirohito and his private group asked questions or required to take examinations.

At the age of ten Hirohito was commissioned as a sub-lieutenant in both the army and navy, and this ended his formal education. The Japanese, however, regard his service training, during which he rose to both field marshal and admiral of the fleet, as fully compensating for loss of schooling. Of these elevations many privates in the United States Army and Navy seamen would be interested to know how much of the rank was attained by work, skill and valor and how much as a result of the young man's exalted position in life.

An interesting sidelight on the education of Hirohito is that not until he became Prince Regent, in November, 1921, was he permitted to select his own topics for reading. Prior to that, or during the twenty years of his life, he read a specially prepared newspaper for his knowledge of the world. Topics which went into the paper were selected by members of his household, assisted by coun-

(Continued on page 10.)

News of Elon College

By President L. E. Smith.

WHEN DO WE BEGIN?

The minutes of the Executive Board of the Southern Convention for the Henderson meeting are received today. It is to be noted that the following vote was taken:

> VOTED: In view of the fact that Elon College has been granted priority on the campaign to raise $100,000 Endowment in the churches of the Convention and in view of the growing demands for post-war expansion both in the local churches and in denominational calls, it is the judgment of the Executive Board that the campaign in the churches for Elon College should be completed during 1945. We pledge to the College our heartiest cooperation in the campaign.

By this vote it would be assumed that the officials of the Convention are proposing and calling upon the entire constituency to undertake to raise the proposed $100,000 for endowment during this year. It is assumed that this $100,000 is for the purpose of establishing the Staley-Atkinson-Newman Memorial Foundation for Christian Education in our college.

This is fine. Nothing could be better, but if we are to succeed in this undertaking, and succeed we must, certain things are necessary.

1. There must be universal understanding regarding the proposed $100,000—that this money is to be a part of the permanent funds of the college (only the income is to be spent), that the income is to be used to enlarge the Department of Christian Education in the college and to make its services more direct and efficient in the local churches of the Convention.

2. There must be unity of effort and universal participation in the campaign. The interest and cooperation of everyone is necessary—not simply a select few among the membership but the cooperation of all—old and young, rich and poor. The gift of one, if it represents the extent of ability with due consideration of other gifts, is just as great as another. Small gifts are not refused but every contribution is appreciated. This is not a campaign to save the college, but to strengthen both the college and the church. Let pastor and people put their hearts in the campaign and it will succeed.

3. There must be intelligent and workable organizations. Perhaps there should be a Convention-wide organization consisting of general chairman and an executive committee representing the Convention, the Board of Trustees and the General Alumni Association; a general committee representing the several conferences constituting the Convention; conference committees representing the several local conferences; and a working committee in each local church. The duties of these committees are obvious.

4. Every local church should understand clearly what its share is in the $100,000 campaign. This has been tentatively agreed upon and authorized. The appointment for each local church is an amount equal to ten times its conference apportionments for the college as of the year 1943. It should also be understood clearly that the local church is at liberty to consider the amount that it is expected to raise as the amount asked from its city, town or community, and that in addition to its own members, it is expected to solicit outside assistance. There is no prescribed way in which it shall conduct its campaign or fixed time for payment—only the campaign is to be conducted during 1945.

The big question is: when do we begin? Nineteen hundred and forty-five is already far spent. If this amount of money is to be raised in cash and pledges during this year it is essential that efforts to organize and conduct the campaign be made at the earliest possible date. Necessarily the college is dependent upon our good pastors to lead the laity of the church in this tremendous and important undertaking.

Efforts have been made to contact the pastors.

The Eastern Virginia ministers met at Suffolk on Thursday, July 26; those in North Carolina met at Elon last Monday, and a meeting has been called in connection with the Valley Conference at Bethel, August 8.

It is hoped that the campaign may be launched in early fall with precision and effectiveness.

ELON BROTHERS RETURN FROM PACIFIC BATTLES.

Final victory against the Japanese means that there is still a big job in this war and a lot of territory yet to cover—you can take it from First Lt. C. A. Hughes and his brother, First Lt. Leroy Hughes, Elon College pilots, who have recently returned from completing an enviable record of flying missions with the Army Air Forces in separate theatres of the war against Japan. They are sons of the late Mr. and Mrs. C. A. Hughes, of Elon College.

Lt. C. A. Hughes is a veteran of one of the most dangerous routes that the Air Forces has traveled in the war, flying a cargo ship over the famed Himalayas, "the Hump" route from India to China. Ninety day and night missions to keep our men in China and the Chinese armies supplied with the implements of war is his record.

The other pilot of the Hughes family, Lt. Leroy, has completed a record of 67 combat missions, piloting a B-25 bomber over enemy-held territory and laying "eggs" on Japanese shipping. He was based for over 30 months in the Southwest Pacific with the Fifth Air Force, hitting at the enemy from New Guinea and Philippine Island bases.

As far different as the work of each of these flying brothers was, so was the way in which they returned to the States after being parted for nearly three years. Lt. C. A. Hughes arrived in California after three days and nights flying time from his base in India. It took his brother 34 days to return to this country by boat. It is a happy reunion for them as they spend the days here visiting relatives.

After his furlough, Lt. C. A. Hughes will return for reassignment to California. Lt. Leroy Hughes, with a total of 87 points, will receive his discharge and again take up civilian flying.

VESPER TALKS.

(Continued from page 3.)

ed him to do and that made for happiness. As everyone knows, he lived a glorious life.

Prayer.

Eternal Father, we are in Thy presence at the close of day when from olden time men have always turned aside to seek Thy face.

We would make to Thee our evensong for the fair beauty of the day, for the evening rest, for the sacred memories and thoughts of holiness, and for thes evening hour made solemn by Thy peace.

Every difficulty slurred over will be a ghost to disturb your repose later on.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

CRADLE ROLL SUPERINTENDENT SPEAKS.

Recently the Missionary Cradle Roll of the Congregational Christian Church in Burlington, enjoyed its annual "Mite Box Opening" party. As superintendent of the Cradle Roll work in the North Carolina Conference I, naturally, thought of you throughout the state and wondered if you, too, were having mite box openings about this time of the year. I'm sure many of you are.

I believe that one of the fundamental works of the church is the training of its children from babyhood. I believe, too, that through this program of training our children, we, the adults, learn much. I believe that often when the young people's work of the church is weak the cause can be traced to the fact that the children of the church were not given due consideration and importance. So I'm always glad when I hear of active Missionary Cradle Rolls in our churches.

The Missionary Cradle Roll is usually the responsibility of the Woman's Missionary Society. This group elects the cradle roll superintendent. This superintendent seeks to enroll all children under six years of age for this society. She keeps in contact with these children from year to year. Each year the child is given a mite box in which to give to the work of missions. Through the Sunday School cradle roll and beginners' departments these little ones are taught the meaning of missions and the joy of giving their offerings to the cause of missions.

May I use the Burlington Church, of which I am a member, as an illustration, since I know of the work of this society.

When a baby is born into a church family, the superintendent visits or contacts the parents and places the baby on the Missionary Cradle Roll. Each year she sends the child a birthday card until on his sixth birthday he is promoted to the next missionary group. Each year the child fills a mite box and this is opened at a special service for these children. It has been the custom in this church, also, to have an annual Missionary Cradle Roll Day. On this day the children of this group participate in the morning worship service of the church and the people of the church have come to look forward to these services. The purpose is not to "show off" the children, but to give them the experience of leading in the worship of the hour and bringing a message in their way.

I'd appreciate it if you who have Missionary Cradle Rolls in our North Carolina churches would write me something of your work. If you have not organized a Missionary Cradle Roll and I can be of assistance in helping you in this work, I shall be happy to do so.

It's a wonderful thing to begin the teaching of missions with the church babies and it's our responsibility. Let's have a Missionary Cradle Roll in every church!

MISS JULIA WOODSON,
106 Brooks St., Burlington, N. C.

MISSIONS AT SECOND, NORFOLK.

Slowly and steadily the work in our women's group at Second Congregational Christian Church, Norfolk, has gone on during the year. We have not sent in a large amount of money as there are but few of us. But we have held every meeting with a well-planned program, and our quarterly reports have gone in promptly. Mrs. Marvin Gibson is the president of our women's society.

We studied Second Corinthians, which was taught by our pastor, Mr. Morgan. We also studied the American Indian and sent a box to our mission station in North Dakota, and studied Southeast Asia. Interest was added to this study by displaying things sent from this area by our boys in the service.

Another inspiring meeting was our Stay-at-Home Convention, held in June. Our women learned more about our work from this program than if we had been able to hold our regular Convention.

We held our final meeting of the year on July 17 at night in the church auditorium. Miss Ramona Goodwin from our young people's group sang a solo. A brief account of our women's work was given by Mrs. Morgan and then Rev. and Mrs. Richard Jackson, who were our guests, spoke to us. It was an honor and a great inspiration to have these two young people, who will soon represent us in China, in our church and we felt it was a splendid climax to our missionary work for this year. The attendance and offering were good and we feel that the love and interest in our church for this great work has been increased.

Our young people's society is one year old. They have been faithful in their work and nearly doubled their apportionment for the year.

MRS. J. F. MORGAN.

VARIED ACTIVITIES AT HINES' CHAPEL.

Reports for the year at Hines Chapel are varied and gratifying. Last November the society was invited to meet with Greensboro First Church to hear Dr. G. E. E. Lindquist. This was a rare treat indeed! He spoke interestingly of his 33 years of active work among the American Indians. Our group was delighted to have the Monticello society share with us in hearing Miss Angie Crew bring our foreign book review, "Southeast Asia."

Our Thank Offering for Elon College amounted to $40, while sixteen dresses were sent to the orphanage for Easter. A donation and a box are being sent to Rev. and Mrs. Gleason for Home Missions. We try to remember shut-ins with cards and flowers.

Easter Sunday night found the church auditorium filled to capacity for the presentation of the pageant, "The Sign of Victory," sponsored by the missionary society. Many favorable comments were heard and a fine offering was received.

For the Stay-at-Home Convention, Mrs. Rowland Isley invited our group to meet with her. She has served well as president of the Hines society for a number of years. In appreciation of this, she was showered with gifts for her birthday. The reports heard at her home filled each one present with new determination to meet the challenge of the present age. Practically every member was present, along with Mrs. W. W. Hall and two ladies from the Carolina church.

Mrs. Hall, wife of our former pastor, is presenting Second Corinthians in an instructive manner.

Missions can be effectively presented through the Sunday School. Miss Vera Gerringer reviewed "Speaking of Indians" for the young people. This was done during a part of the class period on consecutive Sundays. An offering of $8 was received for projects for American Indians. Book

reviews help to acquaint individuals with facts and usually are well received.

All requirements for the Standard of Excellence have been met. We feel that this year has been the most profitable from all standpoints to us as individuals. We have found that sharing with others is a good plan. We covet your prayers for increasing interest among our own church constituency for missions.

VERA GERRINGER,
Reporter.

BURLINGTON HAS NEW CIRCLE.

Under the inspiring and efficient leadership of our president, Mrs. W. W. Sellars, the Burlington Woman's Auxiliary is enjoying a splendid year. In addition to the usual program of spiritual uplift, missionary study, etc., several projects of special interest have taken place or are in progress.

A new night circle for young ladies of college age and for those in their early twenties has been organized. The night circle already in existence sponsored its formation. The afternoon circles were anxious to show their interest too. So all six circles took their turn in entertaining the new one for the first six months. This new group is composed largely of those whose privilege it was to be members of the World Friendship Group, during their high school days, with Mrs. J. H. Lightbourne as leader. Because of this fact and also because of their appreciation and love for her, the circle is called the Margaret Lightbourne Circle. The twenty-five members now on roll manifest her interest and enthusiasm in the work.

One of the most important and far-reaching steps has been the decision of the auxiliary to place on its roll the name of every woman who is a member of the Burlington Church. The names of all women who were not members of the society were divided among the circles to contact. A home circle has also been started for those who feel they can attend neither the afternoon nor night circles.

One means of interesting inactive members, as well as the active ones, is keeping them informed of the work of the society. Our president mails a very attractive four-page leaflet each month to every woman in the church.

The Primary Department of our Sunday School was badly in need of an assembly room. The auxiliary

(Continued on page 10.)

THIRD QUARTERLY REPORT.

WOMAN'S MISSION BOARD OF THE EASTERN VIRGINIA CONFERENCE.

QUARTER ENDING JUNE 30, 1945.

Balance on hand last report.... $ 139.15

Receipts.

Women's Societies.
(On Apportionment.)

Antioch	$ 3.00
Berea (Nansemond)	20.00
Berea (Norfolk)	15.00
Bethlehem	28.00
Christian Temple	87.50
Cypress Chapel	25.00
Damascus	25.00
Dendron	13.25
Eure	12.00
First, Norfolk	18.75
First, Portsmouth	25.00
Franklin	75.00
Holland	40.00
Holy Neck	37.50
Hopewell	4.45
Isle of Wight	10.00
Liberty Spring	50.00
Mt. Carmel	14.55
Newport News	25.00
Oak Grove	7.50
Oakland	18.75
Old Zion	10.00
Rosemont (for Mar. 31).	78.00
Rosemont	45.96
Shelton Memorial	5.00
Spring Hill (for March 31st)	2.50
Spring Hill	2.50
Suffolk	150.00
Suffolk, (Staley Society).	34.40
Union (Southampton)	5.60
Wakefield	17.20
Waverly	12.50
Windsor	7.60
	$ 926.56

Young People.

Berea (Nansemond)	$ 9.00
Bethlehem	25.00
Burton's Grove	7.50
Christian Temple	19.50
Cypress Chapel	15.00
Eure	4.00
First, Portsmouth	6.25
Franklin	6.25
Holland	5.00
Holy Neck	5.00
Liberty Spring	15.00
Mt. Carmel	10.00
Newport News	7.00
Oak Grove	2.00
Oakland	8.75
Old Zion	4.00
Rosemont (for March 31)	8.34
Rosemont	22.55
Spring Hill	5.00
Suffolk	15.00
Union (Southam.pton)	7.50
Windsor	6.40
	$ 214.04

Juniors.

Bethlehem	$ 8.00
Christian Temple	18.02
Cypress Chapel	5.00
Eure	1.00
First, Portsmouth	4.00
Franklin	7.50
Holland	4.00
Holy Neck	5.00
Liberty Spring	6.25
Mt. Carmel	3.10
Newport News	3.00
Oakland	1.25
Rosemont (for March 31)	7.70
Rosemont	26.78
Suffolk	10.00
Union (Southampton)	5.00
Windsor	5.57
	131.17

Cradle Roll.

Bethlehem	$ 37.53
Cypress Chapel	.50
Eure	1.00
Franklin	1.50
Liberty Spring	10.00
Mt. Carmel	1.00
Oakland	2.00
Rosemont	48.55
Shelton Memorial	5.00
Union (Southampton)	1.22
	108.30

Life Memberships.

Antioch	$ 10.00
Bethlehem	30.00
Bethlehem (Young People)	10.00
Christian Temple	10.00
Waverly	10.00
	70.00

Memorials.

Bethlehem	$ 10.00
Newport News	10.00
	20.00

Specials.

Berea, Norfolk (for World Day of Prayer)	$ 12.00
Berea, Norfolk (for work in India)	10.00
Suffolk, Staley Society (for Mountain Work).	25.00
	47.00

Total receipts	$1,507.07
Grand total for quarter	$1,646.22

Disbursements.

Gurley Press	$ 3.75
Mrs. W. V. Leathers, Treasurer	1,507.07
	1,519.82
Balance in treasury July 12, 1945	$ 135.40

Respectfully submitted,

MRS. M. B. WILLIAMS,
Treasurer.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

A DAUGHTER'S SPRING DAY MEDITATION.

[N. B.—One of our ministers received this letter from his daughter working in another state, evidencing the value of Christian home training.]

Dearest Daddy:

While driving in the country today, I had some thoughts which I decided to put on paper and send to you.

While driving along the country roads, new life was promised me—all around. But somehow the flowers—even though they were in all their glory—did not seem so beautiful as they have in years past. The birds sang their songs to me 'tis true—but their voices and the notes they sang did not seem so clear and true as they have in their previous recitals.

I tried to interpret this change. Yes—I know there is a war—and the times—our reactions—and the lives we live—are anything but normal. There is a tenseness about all we do—and hear—and live. *But why the change of the birds and flowers?*

Then—I *really* thought,—"The change is not in them—*but in me!*" I looked into my heart. Were there not discords there—little thoughts that were not clear and true—big thoughts of hatred against the powers that *seem* to be?

And, I said to myself,—"This is not what God wants—I am not being and living—the way He planned. 'Tis true all about us seems grotesque and disheartening—*but* I can with the help of God—make my *own* heart and life beautiful. Faith is my rock, and it will help me meet every day as it comes. God help me to really live."

I looked again at the flowers. I listened again to the birds. Never have I seen nor heard such beauty. God was with me—in the midst of all this. It was He that made the difference!

IT DOESN'T PAY.

A special commission appointed by Governor Saltonstall to investigate the alcohol problem in Massachusetts made its report on March 7, 1945. The commission stated that the total tangible cost of alcoholism to the citizens of Massachusetts is about $61,000,000 annually. Against this is an offset of $13,139,266 received by the Commonwealth and the various cities and towns from liquor sources.

The commission found that about 50 per cent of the felonies committed in Massachusetts are related to the consumption of alcohol and that about 85 per cent of the commitments for misdemeanors have such relation. Of the inmates admitted to the reformatory for women, 25 per cent are alcoholic and 26 per cent of the cases handled by the Boston Council of Social Agencies are due to alcoholism.

—*The Voice.*

ONLY ANOTHER JAPANESE.

(Continued from page 6.)

selors. This circumscribed life which Hirohito lives makes it impossible for him to communicate with the outside world without consent of others. This is why President Roosevelt never received a reply to his peace plea addressed to the emperor on December 6, 1941. Few believe it ever reached him.

With a life so completely isolated from the masses of his people and the world, and having had his every act cut out for him, Hirohito is not, to most minds, a symbol, but a coddled individual whom the Japanese blindly and blandly worship.

C. B. RIDDLE.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

fixed up a room formerly used as an adult class room. Draperies, chairs, worship center, piano and rug were purchased.

Last year the Burlington Council of Church Women was organized, our church being a charter member. In May we were hostess at its first May luncheon. We sold 186 tickets to ladies of the various churches of our city, and 24 of our members were present, besides all those who served in the kitchen and waited on the tables. The program—"Burlington, Our Town"—was ably presented. Not to be forgotten was the fellowship enjoyed by representatives of a dozen Protestant churches and a number of their Jewish friends.

The Stay-at-Home Convention was held on June 18th, at Mrs. Sellars' summer home, a few miles from town, and 33 members of the afternoon circles assembled for the devotional service held in the outdoor chapel. In the afternoon the program as outlined by the conference president was followed. Members and friends of the night circles met at the same place at 6:30 P. M. and heard the reports of the variuos committee chairmen of our Convention.

It has been our privilege to have Miss Angie Crew, Miss Pattie Lee Coghill and other interesting leaders of our denomination visit us during the year.

INGRAM SOCIETY.

We have had all of our monthly meetings; our financial reports have been very good; twice a year we remember the orphanage with gifts—we send a box of clothing for Easter and a coop of chickens for Thanksgiving; our thank offering was generous.

The ladies of our sister churches have been very cooperative. They joined with us in presenting "The World Day Community" program. They also joined in the service for "The World Day of Prayer." Our birthday party was a special occasion. We met in the home of a member and had a very impressive service.

Our offering for friendly service was taken one night when the young people presented a pageant. It was about the American Indian. It portrayed their home life, needs, and hearts' desire to know about Jesus.

We had our Bible study with the Presbyterian Society. They were also studying I Corinthians. The Baptist Society was invited to join us. We had our Stay-at-Home Convention in the afternoon. After the program a picnic supper was enjoyed.

We have reviewed both books: "The American Indian" was reviewed by our faithful pastor, Mr. J. E. McCauley; "Drama in Southeast Asia" was reviewed by our Sunday School Bible teacher, Mrs. Fletcher Whitlow. We have given one Life Membership and four Memorials.

Our local work consists of giving fruit, flowers, and sending beautiful remembrance cards to the sick. We have given a year's subscription to THE CHRISTIAN SUN to a very dear member. As our year's work closes we can prayerfully say, "God has been good to us whereof we are glad."

CHARLOTTE DAVIS,
Reporter.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

A few days ago, I received a letter from your friend, Mrs. Todd, inviting me to be guest editor of the children's page for the month of August, while she took a vacation. Because we all need a vacation once in a while, and because Mrs. Todd is my friend too, I agreed to help out the best I could. My days are very full. Those of you who have brothers and sisters know how busy mother is these days, and we have three little children at our house. Maybe we can get acquainted a little anyhow.

Tonight after supper I went out on the front porch to sit a while and try to think of what we could talk about this next month. Then faintly in the distance I heard strains of music. Our home is but a short ways from the Bell Tower at the university, and we can hear the hymns played there every evening. Tonight it was "Fairest Lord Jesus" first. It made me think of the many many times I had sung that lovely hymn with children in many vacation schools. Perhaps you have been singing it this summer, have you? And while I was remembering all the good times we had, and how much we learned about God and His hopes and plans for children everywhere, I heard "This Is My Father's World." That's another vacation school favorite, isn't it? I think it is one of the most beautiful hymns ever written.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world,
He shines in all that's fair;
In the rustling grass, I hear Him pass,
He speaks to me everywhere.

He does speak to us everywhere, doesn't He? In the early mornings while the dew is still on the grass, and the whole world looks so fresh and clean, I feel very close to Him, don't you? In the afternoons when the sun is hot and we're very tired, doesn't the cool breeze that brings the refreshing rain make you very thankful? Then when the sun sets in the evening and the whole sky is splashed with the most beautiful colors you've ever seen, the pinks, blues, and yellows, don't you feel like bowing your head as you take a minute to talk with God? I do.

I want to tell Him that I'm happy I live in such a beautiful world. That I love the sun, the moon, and the stars and all the beauty they bring to us; that I'm grateful I've never been real hungry—nothing to eat; that I love my home and our little family and all the joys we share together. It's fun to talk with God about the things we like to do too. He can be closer to you than your very best friend, if you will but let Him. We tell our best friend our secrets and our dreams, don't we? Talking with God is like that. We can share all the little thoughts way down deep inside us with our Heavenly Father. He understands boys and girls, and He is always ready to listen.

Would you like to play a game with me for a month? You can play at your home and I will play at mine. It goes like this. Every night after you have gotten into your bed, stretch out real straight, clasp your hands together under your head and think a while.

What happened today? What did someone do for me today? What did I do for someone else? What do I have to be thankful for? And then when you are ready, talk to God about it.

Tell Him about all the things you've been thinking of before you go to sleep. Let's try to get better acquainted with God during the month of August. Let's try to make a new friend this summer.

I'll be thinking the same things, talking with God, too, at the same time. So until next week good-bye.

Gratefully yours,
PEGI RITCHIE.

TWO IMPORTANT LESSONS.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Years ago a young cousin made a request of my uncle. He refused, and crossly she asked, "Father, when shall I be able to do as I please?"

"Well, Helen," Uncle Halleck replied, "I expect that time will never come. As a lad, I had to think of doing what pleased your grandmother; when I was older, I married your mother and then it was she of whom I had to think. You came into our lives, and then there were two to consider. I expect, dear, it will be very much that way with you. You'll never be quite free to do as you choose—and if you were, you would not be happy."

"I wouldn't be happy! Why not, Father?"

"Well that would mean lack of family ties, lack of responsibility. You wouldn't like to lead that kind of life."

"I guess you're right," my cousin agreed, after thinking it all over, "we need *folks*. And if we have *folks* it seems we have duties and responsibilities; don't we, Father?"

What a wise plan it is to sit down and calmly talk over these childish problems—to explain why it is important that we should obey our parents and those in authority—why we must obey the laws of the state and country—why we must always be considerate of others.

A friend of mine and her little son, Michael, were passing an old fruit vendor sitting in the hot sun by his fruit stand. Michael, to whom the vendor often gave bright oranges and apples, said, "Mummie, that kind old man would be cooler if he had a sprinkler spraying the sidewalk in front of his fruit stand. We have a pretty good one at home that we don't use. Let's give it to him."

The young mother felt that perhaps the vendor would not have any particular desire for such a gift, but she realized that here was an opportunity to encourage thoughtfulness and kindness, so they drove home to get the sprinkler.

It is so easy to half listen to a child's idea or suggestion and to change the subject when it involves an effort to answer him or when it pertains to something that we feel is unimportant. But by so doing, we often lose golden opportunities to foster those fine fundamentals which every child must be taught if he or she is to grow into a fine, worthwhile boy or girl.

A doctor at Johns Hopkins Hospital once frankly told a woman patient, "You allow your parents to do your thinking for you."

Stop, look, and think, parents! Are you encouraging your children to think and feel for themselves, or do you unconsciously encourage them to lean on you? Are you teaching your boy or girl to be an individual, or merely a rubber-stamp duplicate of yourself?

Let us encourage our children to feel and thing *for themselves* and to develop those attitudes which will help them to keep the Golden Rule. "We learn to do by doing." Thoughtfulness, kindness, and initiative, if en-

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ISAAC'S HERITAGE.

Lesson VI—August 5, 1945.

Memory Verse: *"I have a goodly heritage."* Psalm 16:6.

Lesson: Genesis 21-24.

Devotional Reading: Psalm 16.

Here is one of the world's choice romances, told in simple, moving language. There is a dignity and a beauty and a power about it that impresses the mind and stirs the heart. One would like to make it "required reading" for every young couple planning marriage. For although the customs of that day differed from the customs of this day, the story illustrates timeless principles and comes with timely point to our modern world.

A Sacred Trust

Abraham regarded the covenant relation with God as a sacred trust. God had told him that in him should all the nations of the earth be blessed. Now an old man, he was concerned with making that covenant effective even after his death. So far as in him lay, he was going to see to it that his son and his son's sons would keep the faith and fulfill the conditions of the divine-human covenant. He know that much of the success of the sacred agreement would depend upon the kind of woman his son married, whether she had the character, and the sympathy with the divine plan to make it effective in the next generation. In making provision for Isaac's marriage, he was not meddling—he acted within the custom of that day—he was trying to be true to his sacred trust.

A Great Character.

All great men, whose names adorn the pages of history, have a monopoly on character. Quite often unknown and unlettered men, occupying humble stations in life have a strength and beauty of character that is inspiring. Such a man was Eliezer, Abraham's servant. Unable to make the arduous journey—it involved more than a thousand miles — Abraham commissioned his servant, Eliezer to select a wife for his son Isaac. A reading of the story shows that this humble man was one of God's princes. He must have been a man of unquestioned integrity of character. He was a man of simple faith, a man of prayer, a man who was courteous and tactful, a man who was firm and fair. He was a man of deep spiritual insight—he knew the basic qualities of true womanhood.

A Great Choice.

The choice of a wife—what a great choice it is. How much of a man's or a woman's happiness and efficiency here, and even their destiny hereafter, depends upon making the right choice of a life-companion and partner. There are few choices that have larger possibilities for weal or for woe than this choice. It is too bad that young folks do not have more help, do not give more thought and prayer to this critical choice. The high rate of divorces in America—it is one out of every six or seven marriages as I recall it now—is evidence that many folks have not given enough thought to the matter. And in many instances where there has not been a divorce, there is friction and inefficiency and unhappiness.

Some Guiding Principles.

It was a marriage among members of the same race. Intermarriage between the peoples of other races is not good. There may be exceptions, to be sure, but they prove the rule. There ought to be common blood ties as a rule.

It was a marriage based on character. Read the story and see by what standards the old servant judged the young woman. He told the Lord that he would be looking for a woman who was instinctively kind, courteous, friendly, and a young woman who was not afraid of work. Incidentally it did not hurt the case when he saw that the young woman "was easy to look at." But he put character before cuteness, basic virtues before beauty. All too many folks want to get married just because the other party is easy to look at, easy on the eyes. It is significant, too, that the young woman had a sense of maidenly modesty and a high regard to maidenly virtue. She had not been the plaything of every young man in the community—she was "very fair to look upon, a virgin, neither had any man known her." Higher standards of sexual morality would help many marriage covenants.

It was marriage based on common interests and religious backgrounds. This young woman was in the heritage of the worship of the Lord God of Abraham, she was in sympathy with the Divine plan for her prospective husband. There were common ideals, mutual interests.

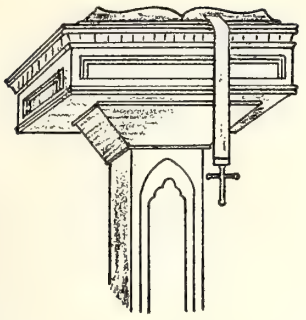
An Impressive Moment.

The story of Eliezer's visit in the home of Rebekah makes good reading. The heart of a normal man beats just a little faster as he hears the servant of Abraham plead the case of his master's son. He is simple and sincere, and he bears solid witness to the hand of God in it all—"I being in the way, the Lord led me." He did not forget to mention also the fact that his master was quite well to do and that the son would inherit his father's riches. But it was all on a high plane and of such a noture that it had the blessings of the Lord upon it. When there was some indecision on the part of the home folks as to whether Rebekah should wait a while before going back with Eliezer, he suggested that the young woman speak for herself. She instantly replied, "I will go." So she went out from her home to meet a man she had never seen and to marry him.

This is, or should be an impressive moment when a young woman does this, when she steps out of the home in which she has been reared and which has protected her and provided for her, and goes to give herself to the man of her choice and to make a home. There should be joy, to be sure, but there should be a deep undercurrent of sanctity and the spirit of earnest prayer on the part of both the young partners. For this cause will a man and a woman leave their loved ones and they should cleave to each other.

A Great Comfort.

"And Isaac was comforted after his mother's death." It may be that his father had died in the meantime. He had gone out into the open country at eventide to meditate (or to mourn, as one translation has it). But this young woman came into his life as a source of strength and comfort in the hour of need. Someone has said that one of the most powerful influences in a man's life is the fact that he knows that there is somebody at home to whom it makes a difference whether he comes home to supper or not. What a source of strength and inspiration a good woman and a good wife is to a man. God be thanked for all such wives and women.



WHAT IS TO BECOME OF THE CHURCH?

By Rev. Robert L. Young.

[Sermon preached at Holy Neck Church, Sunday, July 22, 1945.]

After reading certain articles, and some observing on the side, and after hearing some of the statistics in the addresses at the Sunday School Convention, the thought has been increasing in my mind that the Church is in danger. Perhaps I can show you why I feel it is, and arouse you also to an awareness of the situation.

The title is "What Is to Become of the Church?" Perhaps it should have been more discerningly chosen. There is no need to worry about God's Church—the Church Universal, consisting of true believers wherever they are to be found. That Church is not within the power of man to add or detract therefrom. It is solely under His guidance and control. No, there is no need to worry about what is to become of God's Church. What should be of *great* concern, however, is what is going to become of the Protestant *Churches*. They are part of the visible institution made up of true and not so true believers. It is within the power of man to make or break these churches by the working of his will either in accordance with, or against, God's will.

Let us approach this problem from two angles. The first is from the angle of Scriptural and traditional admonition and practices. The second is from the present historical situation, documented by facts.

We must always, if we are to maintain the heart of the Protestant movement, continually go back to the Bible. It was the appeal to the Holy Scriptures, made by the great reformers from John Wyclif and John Hus to Martin Luther, Zwingli, Calvin, and John Knox, that made possible the separation of a truer religious faith from the corrupt institution of the medieval church which had almost substituted for the Bible the accumulation of ecclesiastical tradition. A good place to begin, therefore, is with Scriptural injunctions.

It is recorded that Jesus said "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Also familiar to us is the story of the commissioning of the twelve and the injunction to go and *teach* and baptize. I should like to draw a line connecting these two Scripture portions, and ask a question. How are children, born into this world with no factual knowledge, going to acquire any knowledge of the Kingdom of God and His love unless it comes from outside themselves? I have not, and neither have you, come to know God or His revelation to us in Jesus Christ, by any inherent knowledge, or special Divine communication. We have all learned it from others, either hearing it, or reading it. I do not mean to indicate that we may not each go directly to God in prayer, but only that we were not born with the knowledge of how to pray any more than we were born already knowing how to make a railroad engine, or how to fry eggs. All of this, including knowledge about our religion, is acquired knowledge. We have been fortunate enough to have learned it from others. It is because someone else thought it was important that we should know something about our religion that we are here today. None of us know it all, or ever shall, but we want to know more. That is why you are here this morning expecting to listen to a sermon and that is why I am attending Theological Seminary —to know more about our religion and our faith.

There is a principle that can be drawn from a line in one of Wm. Wordsworth's shorter lyric poems. The poem runs like this:

> My heart leaped up when I behold
> A rainbow in the sky:
> So it was when my life began;
> So it is now I am a man!
> So be it when I shall grow old,
> Or let me die!
>
> The Child is father of the man;
> And I could wish my days to be
> Bound each to each by natural piety.

With true poetic insight he stated the age old truism that the world of today is what it is because of the children of yesterday, and the world of tomorrow will become what the children of today are being taught to make it. The child *is* father of the man.

The child who is learning about his religion will become the man who lives his religion. Therefore, if your children are not learning about the faith we profess, its origins, its sacred literature, its growth and history, then your children will not be the fathers of the men they ought to be. If today's children—not only 30 to 40 per cent of them, but *all* of them —are not being prepared to take our places in these pews and in this pulpit tomorrow, then there will be no church tomorrow, nor will there be a Christian witness to unChristian living in politics, or business, or society, nor will there be any Protestant *Churches*.

Let us now look at our problem from the other angle mentioned. To do that let me present some statistics and statements from a series of articles in the *Christian Century*, beginning last November 29th. In the one on Roman Catholic educational institutions, it says that there are 7,647 parochial schools with 2,048,723 pupils in the United States, all staffed from the orders of teaching nuns. Twenty years ago, there were only a very few parochial high schools. Ten years ago there were 966, with 158,-352 pupils, and in 1943, 1,522 high schools with a total of 472,474 pupils. "Did this swift development just happen, or is it the result of a deliberate policy?"

How many Protestant Churches see to it that there are provided schools for their children which place even a small amount of emphasis upon the religious aspect of life? We see to it that there is plenty of *secular* education available—we teach them about the *external* world, and the tools with which to work it to their own personal advantage, but there is a singular lack, in this kind of secular education, of any information about the *inner* world of the spirit, or the tools of prayer, meditation, discriminating reading, with which to use this inner world for the glorification of God. In this, the Protestant Churches are witnessing their greatest defeat.

Then, in the article concerning the Catholic press, you can read how the Archbishop of California tried to stop the printing of a news item concerning a priest with a woman companion in court for drunken driving being fined $250. When the item came out, the archbishop took the lead in boycotting the paper, calling it "bigoted" and "antagonistic." The incident is typical. Says the *Christian Century*, "It reveals that the Catholic Church values a subservient press far more than it prizes the freedom of the fourth estate."

Then, concerning the relationship of Catholicism to other Christian professions, let me quote from *Catholic Principles of Politics*, which has the official stamp of Rome, and was writ-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It is canning season at the Christian Orphanage. It has been our custom for many years to buy peaches down in the sand hills of North Carolina, eighty miles away, and can them.

Twenty years ago they would give us all the culls we wanted. We trucked them home and sorted them—canned the solid peaches and made the soft ones into preserves or marmalade for the children.

Since the day of the advent of trucks the peaches of all grades bring good prices. The orchard men no longer donate peaches to the orphanage as they did some years ago. They will make us a concession in price.

We were fortunate this year to get two truck loads of real nice peaches to can at a price we could afford to pay.

It is a busy time at the orphanage on canning days. The time has been when we peeled the peaches with a knife. It took a lot of time to peel seventy-five bushels. We no longer peel with a knife—we make a strong solution of Red Devil Lye water and have the water boiling hot, and put the peaches in a container for the purpose and dip the peaches in it for a minute and it will cut the thin peeling off and leave the peach clean and slick. Then we wash the peaches in five different tubs of water to be sure we get the lye off. Then the seed is taken out the peaches sliced and packed in gallon jars, sealed and processed and the job is done. We form an organization and everybody has his job and he does it. Everybody work together—one man dips the peaches in the lye solution; two boys run the peaches through the five tubs of water; about ten girls take the seed out and slice the peaches; another girls packs them in the cans; another adds the sugar; another fills the cans with water; another places the covers on the cans and passes it on to the man who seals the lids on. The cans are passed on to the large vat that boils one hundren gallon cans where they are processed for forty minutes in boiling water and the job is done.

To show you how our system works in three days' time we made two trips to the peach orchards, peeled, seeded, sliced, packed, sealed and processed one thousand and thirty-six gallons of peaches. We finished about six o'clock on Saturday afternoon, but it was one happy group when the last can was sealed. If nothing happens we want to put up a thousand gallons of tomatoes and a thousand No. 2 cans of corn. If we can get some apples we would like to can several hundred gallons—then we will be pretty well fixed for the winter.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 2, 1945.

Amount brought forward.....		$6,367.42
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
First Church, Portsmouth, Va.		8.73
N. C. and Va. Conference:		
Bethel	$ 10.24	
Reidsville	12.00	
		22.24
Western N. C. Conference:		
Hank's Chapel	$ 10.71	
Smithwood	3.55	
Zion	3.83	
		18.09
Va. Valley Conference:		
Antioch	$ 6.82	
Dry Runn	9.96	
Winchester	6.99	
		23.77
Mrs. M. C. Fawcett.....		2.50
Total for the week.....		$ 75.33
Grand total		$6,442.75

FOR THE CHILDREN.

(Continued from page 11.)

couraged, will become habits that will grow into wonderfully fine character traits.

Answers to Last Puzzle.

ACROSS: 1. Abba; 3. Lord; 5. Sea; 7. Shine; 9. Espy; 11. Ends; 13. He; 14. D. I.; 15. Bent; 17. Seed; 19. Dread; 21. Eel; 22. Rake; 23. Till.

DOWN: 1. Agge; 2. Ashy; 3. Lane; 4. Days; 6. E. I.; 7. Spend; 8. Ended; 10. She; 12. Die; 15. Bear; 16. Tree; 17. Salt; 18. Doll; 20. E. E.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

WHAT IS TO BECOME OF THE CHURCH?

(Continued from page 13.)

ten for use as a textbook in this country.

Since the Roman Catholic is the only true church, all others must be false. Protestants and other religious groups "may" be permitted to practice their own form of worship, providing it is "carried on within the family circle or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful . . ." "Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice . . . Error has not the same rights as truth." . . . "the state must not only 'have care for religion' but recognize the *true* religion. This means the form of religion practiced by the Roman Catholic Church."

But we believe in the Freedom of Religious Conscience, as well as Freedom of the Press. The Roman Catholics demand it from us on our terms, and are planning to, and will, deny it to us on *their* terms.

I am not trying to stir up hate, because I do not believe in it. I believe in cooperation, wherever possible, regardless of *Race, Creed, or Color,* especially in matters of common social concern. I merely want to present these facts to show the urgency of the situation, and bring home with force the certainty that something must be done in this country if it is to retain any semblance of democracy, if it is to retain any vestige of freedom, not only of conscience, but of any kind whatever.

The Roman Catholic Church takes its responsibility to its children seriously. It provides equipment and *well trained* teachers. It does not rely upon a half hour on Sundays once a week to bring up religiously literate children. They leave no stone unturned—even to prevailing upon the local municipal bus service to transport children to and from church school. They leave *no* stone unturned to make certain that their children hear about the Kingdom of God as they want them to understand it. They see to it that there are plenty of properly educated teachers to go and teach that the Kingdom of Heaven is at hand, in the institution of the Roman Catholic Church. They are entitled to it. But it is about time we Protestants were willing to learn a thing or two from them, and then to go and do likewise, as far as our children are concerned.

It is probably a safe assumption to say that you do not want your children to remain religiously illiterate. Let us consider a few questions. I take the liberty of being somewhat personal. How many of you have given of your time, regularly, on a Sunday morning to teach a class of children? How many of you also spent some time (more than a hasty glance on the way to church) studying what the class was supposed to be learning? You fathers and mothers, what responsibility do you take for the religious literacy of your children—I mean more than voting to increase the Church School budget or to accept the new slate of officers? You who have no children—have you ever done anything to relieve the load of a family where there are many children and the parents would have less opportunity for such teaching work?

You church people—all of you—what active interest do you take in what goes on in your church school? Do you know if there are enough teachers or not—whether they have had any training or not, or use up-to-date methods or not? Do you feel any responsibilities outside your own local church? Do you assume that responsibility.

I have been asking you these questions. Now, ask yourselves these: Is there any follow up at home? Are your children accustomed to hearing a prayer of thanks at meal-times from anyone but the minister when he comes to call? Have they ever heard your voice reading aloud from the Bible? Would you be embarrassed if your child asked you, "What is God, Mommie?" or "Daddy, is Jesus dead? Why did he die?"

I don't want an answer to any of these questions. They are for you to consider among yourselves, honestly. They are questions which concern the whole of Protestantism. Obviously, one church cannot guarantee the Protestant heritage of freedom to its children against the Roman Catholic authoritarianism. But one church can imbue its children with the principles of Protestantism and freedom. It can in its own community make sure that all the children within its reach are being properly educated in the facts of the Christian Faith. It can fulfil the injunction of Scripture, and it can fulfill the baptismal vows to bring up the child in Truth and Christian nurture.

If we believe that Protestantism is not particularly worth working for, then we are lost, and our presence here this morning is foolishness and a mockery. If, however, we believe that the Protestant witness, which affirms the right of individual consciences to protest, and to profess his religious beliefs as study and prayer lead him, then we have the unshirkable responsibility to provide the very best of Christian education within our power to give, realizing the supreme importance of this Christian content of education over every other. Let me make a plea to you to examine your own consciences in Christian freedom and honesty, concerning your fulfillment of the responsibilities you assume by your presence here in this church this morning. Are *you* allowing *your children* to grow up to be religious illiterates?

It's great to be great but it's greater to be human.

—*Will Rogers.*

Hope For Dark Days

By W. B. O'NEILL, D. D.

Hope is a shining word in a dark world! Of late I have been struck by the number of times I have heard "I hope that . . . . . ." It may have been a mother's heart embracing a son though ocean separated them, or a young wife whose tender love was following her hero into distant lands, or a thinking citizen who saw in a Charter the fulfillment of dreams. Life, indeed, would be a monotonous procession of days were it not for this quality of the human soul which sees through vindictiveness to victory; darkness to dawn and drudgery to delight. The poet puts it this way:

"The long lane may bring sorrow,
Your tears be this evening's dew;
But just around the corner,
There's happiness for you."

Yes, we need hope to carry us on, especially when seeming defeat and disappointment dog our steps, and cause us to take a pessimistic view of things. Someone has said that the essential difference between the optimist and the pessimist lies in the fact that the optimist sees in every difficulty an opportunity, whereas the pessimist sees in every opportunity a difficulty.

It may be that scarcely any of your hopes have materialized, and "hope deferred maketh the heart sick." Do not for a moment think that this is your own peculiar experience, for there are few people who have not shared this mood. Our Lord himself was not exempt, so why should we expect to escape?

There are times when all our plans "often gang agley" and life seems hopeless. It is just then that we need to be on our guard against giving way to despair; better it is to search for that "hope which springs eternal from the human breast" and to know that around the bend of the road there are better things in store for us.

"There was never a night without a day,
Nor an evening without a morning,
And the darkest hour as the proverb says,
Is the hour before the dawning."

In the radiant quality of hope let us live.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, AUGUST 9, 1945. NUMBER 32.

Elon College Library 3X

Volunteers for Missionary Service Abroad

Members of Recruits' Conference at Boston, Mass.

Back row, left to right: Mrs. Howard F. Schomer, Miss Winifred Hemingway, Mrs. Harold W. Heckman, Rev. Harold W. Heckman, Rev. Richard L. Jackson, Rev. William R. Booth, Mrs. William R. Booth, Miss Mae Kieliszek.

Front row, left to right: Miss Eilene M. Donner, Mrs. Richard L. Jackson, Miss Julie C. Hodges, Dr. Hazel E. Barnes, Miss Harriet M. Summerville, Miss Ruth E. Shinn.

NEWS AND VIEWS

The editor and Mrs. House are attending the Massanetta Bible Conference.

The Virginia Valley Central Conference is in session this week at Bethel Church, near Elkton, Va.

Rev. Aubrey C. Todd, of Sanford, is supplying the pulpit of the United Church, Raleigh, this month in the absence of Rev. Allyn P. Robinson, minister.

Dr. and Mrs. I. W. Johnson, of Suffolk, were overnight guests in the home of the managing editor and Mrs. Kernodle last Sunday, enroute to Massanetta Bible Conference.

The Massaneta Bible Conference at Massanetta Springs, near Harrisonburg, Va., started this week and will continue through the next. Many of our ministers find it profitable to attend this conference.

Mr. John L. Carr died August 1 at Kecoughtan Hospital. Funeral services were conducted in Richmond by Rev. R. L. House, with interment at Arlington Cemetery. Mr. Carr took a leading part in the organization of our Richmond and High Point churches. Few charter members of these churches remain.

Pilgrim Church, Chattanooga, finds itself meeting a unique opportunity and responsibility since Fort Oglethorpe is only a few miles distant. Col. Maurice Reynolds, Commandant of the Chaplains' School, occupied the pulpit at Pilgrim Church last Sunday. Lt. Frederic Hile will be the guest minister next Sunday. Both chaplains are Congregationalists. Five other Congregational chaplains are worshipping currently at Pilgrim, according to an announcement by the minister, Rev. Arnold Slater.

North Carolina Yearly Meeting of the Society of Friends (Quakers), which first convened in 1697, is holding its 248th consecutive annual session in historic New Garden meeting house on the Guilford College campus this week. Matters of spiritual life, church administration and social outreach will be considered in the various daily sessions under the guidance of appointed committees and leaders. Special speakers include E. Raymond Wilson, executive secretary of the Friends' Committee on National Legislation; Dr. Elbert Russell, recently appointed professor of religion at Guilford College; Errol T. Elliott, editor of "The American Friend," and Dr. Clyde A. Milner, president of Guilford College.

MY IMPRESSIONS AT ELON COMMENCEMENT.

1. The splendid work that Dr. L. E. Smith is doing as president is such as to unite our people for a greater Elon.

2. The representative men from Burlington and Alamance County on the Board of Trustees, and their interest and attitude indicate that Alamance County now recognizes Elon as their college as well as a denominational institution. It is a most encouraging sign for a greater Elon.

3. Mr. Bridges, president of the Congregational Christian Churches, gave the same concept of the union that was held by leaders like Harper, Atkinson, Staley, Rowland and many others, when the churches were united. He came not to tear down, but to praise the great work, the institutions, history, traditions and enthusiasms of the Christian Church. It was the best speech I have heard by any Congregationalist leader.

J. E. West.

DR. BEITTEL ASSUMES NEW DUTIES.

Dr. A. D. Beittel, professor of sociology since 1935, and for several years dean of Guilford College, recently ended his tenure of service there to assume his new duties as president of Talladega College in Alabama. He and his family are moving immediately to Talladega.

He is a graduate of Findlay College, Ohio; with graduate degrees from Oberlin (M. A.) and the Divinity School of University of Chicago (B. D. and Ph. D.), and is a former pastor of Collegeside Congregational Church, in Nashville, Tennessee. He is at the present time, an ordained elder in the North Carolina and Virginia Conference.

His training and experience lend themselves aptly to his new task as president of one of the four Negro colleges in the United States on the Approved List of the Association of American Universities. Talladega was founded in 1867, and as a small, liberal arts college with endowment of more than one and one-half million dollars, is in position to give informed and constructive leadership to the race to which it is dedicated and to the nation which it serves.

DEATH CLAIMS WIDOW OF FORMER PASTOR.

Mrs. Josephine Hatch Underwood, widow of Rev. G. R. Underwood, died in Sanford, North Carolina, on the morning of Monday, July 30, and funeral services were held from the Sanford Congregational Christian Church, on Tuesday afternoon at 3 o'clock, the pastor, Rev. Aubrey C. Todd, officiating.

Mrs. Underwood had made her home in Sanford for many years and was one of the best loved women of that section. Rev. Mr. Underwood, who died several years ago, was the founder of the Sanford Church as well as other Christian churches in that district. He served at Sanford as pastor for many years. Mrs. Underwood was a faithful helpmeet and was active in the work of the denomination as long as her health permitted.

"WHERE THERE IS NO VISION . . ."

Once there was a man who possessed certain ideas for the alleviation of men from his narrow channels of social and religious living. This man did not call himself a reformer, but others did, and they would tolerate none of his reform. For his ideas which ran counter to others,, John Calvin was exiled.

Once there was a man who came out boldly for fredom of thought against papel tyranny. Those about him had blindly trod one path so long they saw in this man's thinking only obstruction and destruction, and so Martin Luther was branded as a nuisance.

Once there was a man who dared to advocate that the Scriptures be the only rule in matters of religion. That was a new and strange doctrine. His hearers would have none of it, and so the "greater minds" and holier-than-thou's burned John Russ at the stake.

And there is the notable case of a man called Jesus. He pointed to the future, but His messages were not understood, and doubtless those who heard Him made no effort to understand. Instead, those who considered the world and all within it narrowed to the confines of their own thinking erected a cross on which to do away with their adversary. Their failure is the world's greatest triumph.

(Continued on page 15.)

A SERIES OF OUTLINE VESPER TALKS.

By Rev. Elisha A. King, D. D.

[These talks were given at a Young People's Summer Training Camp in Florida at twilight in a forest beside a beautiful running stream. Believing them to contain many helpful suggestions for other leaders, and for their own worth, we publish them. They may be used by anyone in whole or in part without further permission.—The Editor.]

VI.—A GREAT DECISION.

Call to Worship—

O come, sing unto the Lord a new song, sing unto the Lord all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day.

Give unto the Lord the glory due unto His name, bring an offering of devotion and goodness into His courts, into the quiet place of prayer and meditation.

Let the heavens rejoice, let the earth be glad for all the benefits received of Him.

Hymn—"O Worship the King, all Glorious Above."

Responsive Reading.

A GREAT DECISION.

"As for me and my house we will serve the Lord."—Joshua 24:15.

"There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."
—Shakespeare.

At the time when I was beginning my work as a General Secretary of Y. M. C. A., in Kansas, John J. Ingalls wrote a poem called *"Opportunity."* It was published everywhere. A part of it runs this way:

"Master of human destinies am I.
Fame, love and fortune on my foot-steps wait,
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel, and mart, and palace soon or late
I knock unbidden once at every gate!
If sleeping, wake—if feasting, rise before I turn away,
It is the hour of fate."

The concluding line of the poem as follows:

"Those who doubt or hesitate - - - seek me in vain and uselessly implore,
I answer not, and I return no more."

The so-called philosophy of fateful opportunity aroused a great discussion throughout the thoughtful world and was universally condemned. Walter Malone made answer in another poem as follows:

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.
Wail not for precious chances passed away;
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again."

Comment.

Choices have to be made, but it would be sad indeed if there were no possibility of changing. There seems to be in the Universe an Infinite loving solicitude ready to forgive past mistakes and provide another chance to make good. No one should give up the struggle for goodness because he has made a mistake. Each new day brings a chance to recover, improve and grow. Each new day brings new opportunity. It is not true that opportunity comes just once. There is always a chance to make a decision and to follow the resolve.

Examples of Decisions.

Moses had died and Joshua had been called to lead the Israelites into the promised land. They were a dis-united mob many of whom had become idolaters and practiced heathen rites. Joshua knew that he must center these people around religion so he made a patriotic appeal to them. His words were:

"Choose you this day whom you will serve; either the heathen gods or Jehovah God."

Then he declared:

"As for me and my house we will serve the Lord Jehovah."

This was a rallying cry and it had its effect. The people gave him their promise that they would follow his example. This was Joshua's great decision.

The disciples had to make a great decision. Let us take Peter and his companions.

There came a time when many people gave up following Jesus (John 6:53-71). He turned to his disciples and asked, "Will ye also go away?" Then Peter answered, "Lord to whom shall we go? Thou hast the words of Eternal Life." And he continued "We believe and are sure that Thou art Christ and the Son of the Living God."

This was a Crisis. A decision had to be made. It could not be put off another moment. It was vital and all the work of Jesus hung on the answer to His question and the fate of Christianity was in it. So it is with many a decision, everything is in it. You may have to make a decision sometime. What will *your* answer be?

Martin Luther's Decision.

He was born in 1483 and was the founder of Protestantism and from his brave work comes our free religion. He was ordained a Catholic priest in 1507. He went to Rome in 1511 and became indignant over the sale of indulgences. On October 31, 1517, he made his great decision to oppose the evils within the Catholic Church. He went to his trial (for heresy, etc.) in 1521 and refused to recant. He said, "Man shall live by faith," not by penance.

Think of the courage it took to defy the Pope! He did it and started the Protestant Reformation.

At his trial at Worms before the papal court he declared—

"Here I stand; I can do no other, God help me. Amen."

Decision of a Social Reformer.

The Earle of Shaftsbury was a member of an aristocratic, wealthy family. In order to understand the significance of the Earle's decision one should know something of the Industrial Revolution of his day. Manufacturing had been carried on for centuries in people's homes; but the introduction of the steam engine changed things and produced factory cities. Hours of aching toil were wrung from infant children and starving women. Laborers lived in wrecked hovels without proper sanitary conditions. Rum and vice caused a blight on city life. The apprentice system put thousands of little children into the hands of greedy mill-owners. It was virtual slavery. There were extra hours, night work, brutal treatment, wretched food, foul sleeping pens, and all this wore out children's lives. It was this sort of thing that caused the Earle of Shaftesbury to make his great decision.

He decided to cast in his lot with the social reform movement in the interest of employed children in factories and worked for better sanitary and living conditions. He was ostracized by polite society and largely so by the clergy; but he started the reforms that have continued in the interest of labor all through the years. His was a great decision.

Decision of a Shoe Clerk.

Everybody knows something about Dwight L. Moody, the world's greatest Evangelist.

He was an uneducated youth who sold shoes in a shoe-store in Chicago. His Sunday School teacher talked to him one day about being a Christian and he was converted. He began to go to church, rented two pews and filled them with young men he

(Continued on page 13.)

THE MISSIONARY IMPERATIVE.

"Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee." These cumulative expressions reveal with increasing emphasis the severity of God's demands upon his emissary. Country, kindred, father's house—how lightly these are sometimes taken, how freely criticized, until one is faced with the immediate prospect of leaving them!

God does not delight in arbitrarily separating individuals from country, kindred and home. But separation may be the only means to a desired end. The achievement of the divine purpose is adequate compensation for the pain of separation. Abram's going forth was not in vain. The pain of separation was gradually tempered and finally absorbed in the new adventure. Preparation, separation, realization, coronation,—This is the divine order for God's faithful emissaries, whether it be 2000 B. C. or 2000 A. D.

The young people pictured on our cover page have heard the divine voice, felt the divine imperative and are prepared to make the great renunciation. For all who know them prayer for missions will now be invested with a new reality and giving with a new sanctity. We bid them Godspeed in their preparation. Separation is incidental compared to the realization of God's purpose on higher levels of service and the extension of His Kingdom into neglected areas of humanity.

STUDENTS ASSIST PASTORS.

Sixty-three students of the Divinity School of Duke University are at present engaged in assisting the pastors of many Methodist churches located in rural areas of North Carolina. The students left on May 25 to spend ten weeks in the field. During this period they will be engaged in teaching and evangelistic capacities. Not only are the rural pastors and churches receiving valuable assistance, but these young ministerial students are receiving indispensable training for the ministry. There is great value in this type of concentrated, supervised training which our denomination should be quick to appreciate and utilize. We may do our rural churches a great injustice by turning them over to student pastors. An equal injustice may be done to the stundent by launching his ministerial career solely and prematurely "on his own." Some of our leaders are convinced that we have given too little attention and assistance at this precarious point. The church which neglects its rural churches and seminary students will suffer in terms of impoverished leadership and retarded progress. Scholarships given for this kind of work will yield rich dividends now and in the future: some thirty, some sixty, and some a hundred fold! Dare we try it?

R. L. H.

THE CHURCH'S DUTY TODAY.

It is the duty of the church today to take orders from Jesus Christ at the altar of prayer and consecration as never before. Increasing years and internationally developing situations add responsibility. What Jesus said to Simon Peter, as is so tenderly and eagerly penned in the last pages of John's Gospel, was a challenge not only to Peter but to all the little group of followers there, and has a challenge in it which is multiplied with today's world. "Tend my lambs," "Shepherd my sheeplings," "Feed my sheep."

Was there ever a time when babies needed tender care, food, shelter, home, help, as today? Across war torn lands millions of babies, which in a full generation from now will be tomorrow's men and women. The church knows about them. The church cannot ignore them. Its heart of compassion must reach out to them. Sufficient consecration on the part of the followers of the Christ today would find way and ways to help them, to tend them, to feed them, and to nurture untold numbers of them into the right way. God has the resources in the hands of His followers, if the consecration, were sufficient. Right at home there are babies! Yes, indeed, and the church must find them, and means, whereby to see that they, too, have the best we are capable of offering them. God bless the church that hears Jesus say, of the little children, both at home and abroad, "Tend my lambs."

With emphasis many times multiplied come Christ's words to Peter, "Shepherd my sheeplings," to the church today. These boys of ours that have been so far, suffered so much, and seen so much of the bitterness of life, and the bigness of the world, how they need the shepherding of the Good Shepherd through His church today! This generation of youth which is giving so much needs a wisdom from God. Will the church be able to meet this challenge? It cannot do it sitting down. It will take kneeling for consecration, and marching for the mobilization of its untold resources. We cannot play with this job. We have a date with destiny indeed! The church must not be content to rest on its oars, but rather to throw its weight upon them as never before. If the church does not watch its step now, the returning soldier may not return! To be sure he will come back but will he "return." He has learned how to offer all. He has been accustomed to a challenge big enough to consume his complete allegiance. He will need a big church, and great work to do in his church. He will be in the need of being shown the bigness of things which heretofore he has perhaps overlooked. Either he, or his buddie is crippled, mentally, physically, or spiritually; and so many of his brothers are left behind. To put it mildly he will need a shepherd. This should challenge the church.

Nor did Jesus forget the sheep of middle and older years. Not all the suffering has been done by the

youth. A generation of middle-aged men and women have helped to carry the burden of those over-burdened years. They, too, need a shepherd. Here is the church's challenge multiplied again. Every local church has so many sane, strong, noble men and women. Now is their time to let God use them. Every local church has its noble youth ready to go. There is work for us all. Let us not let up now, but rather consecrate our time, our means, our best selves to God in loving obedience, letting our lives say to him: "Thou knowest all things, Thou knowest that we love Thee."

JOHN G. TRUITT.

Missions in the New Day

By REV. RICHARD L. JACKSON.

"Jesus—knowing that he had come from God and was going to God—washed his disciples feet." It was in the upper room—the last supper was at hand. Luke tells us that the disciples had been arguing who would occupy the chief seats in the Kingdom of Heaven. According to custom, as there was no servant present, it was the disciples' place to wash the feet of Jesus and the others; but each one hesitated, fearing it would be an acknowledgment of inferiority. But Jesus, conscious of his divine mission and destiny, took a basin of water and a towel and began to wash his disciple's feet.

I know of no finer description of what a missionary ought to be and what he ought to do than this. Ronald Owen Hall, Bishop of Hongkong, in a recent book, tells us that there is a difference between the work of missionaries in China today, and the work of missionaries two generations ago. The earlier missionaries faced more physical dangers, often they went into areas where the people were hostile. Many of them paid with their lives. Much of their strength and imagination was absorbed in dealing with the practical problems that confront the pioneer. Land had to be secured and houses and schools built—the Gospel was preached on the street corners and in the market places. We can't help but admire the courage and perseverance of these hardy adventurers. During the Revolution of 1911, the eldest son of a Chinese missionary was killed. Afterwards, the representatives of the governor came to the missionary, "We would like to know how much indemnity you want." "Indemnity," the missionary replied, "I don't understand your language."

"We have treaties. We are supposed to guarantee safe conduct through our country and we have been accustomed to pay money under similar circumstances and the governor is anxious to know how much you want."

"Gentlemen," said the missionary, "when I enlisted for China, I came with everything I had, including my family. You owe me nothing." Many were the great spirits like that who were big enough to forgive, and courageous enough to blaze new trails for Christ in unfriendly lands.

"But," says Bishop Hall, "that day in China is over. There is a Chinese Christian Church now." It is true that the church is small, weak and immature, but it is there. It is alive. Its pastors and members are Chinese. Missionaries now go as guests and fellow helpers. There are still real difficulties and dangers, but the problems are different and missionaries work in different ways than in the early days. In 1807, Robert Morrison sailed from England to China. He had not one friend in the whole land. There were no Christians, and no churches, no place for him to live. How different it is today. When Dorothy and I go to Shaowu, we will go at the request of the Shaowu Churches. Robert Morrison was working under the Mission Board alone. We will work under the church of Christ in China and we will work in ways they suggest to us. Do you see the difference? Do you see also why the story of Jesus' washing the disciples feet is so appropriate for present day missionaries. We go, not as commanding officers, but as servants of the church in China. We are not forcing our way in, but go at their request. In the Shaowu area, there are over a million people, and at present we have 30 active churches with native pastors, with varying degrees of training and experience. The majority of them have had no seminary training. We will work with them, seeking to help them strengthen their churches, and the spiritual life of their people. We will help them to reach thousands who do not now know Jesus Christ. Missions in the new day will be different from a hundred years ago, but it will still require Christian patience, understanding and love.

A second characteristic of missions in the new day will be an increased effort to understand and appreciate the great values other people have to offer. We, in the west, because we have made such great scientific discoveries, think that we have just about everything that is necessary for the good life. But we have much to learn too. The Chinese have a rich heritage which must not be ignored. A friend asked the other day, "How can you go over there and tell those people they are all wrong in what they believe?"

Such a statement is based on an erroneous idea of how missionaries work. In our day, missionaries begin, not by telling people they are all wrong, but in discovering what ideals and beliefs that are held in common, then they build on that. The missionary shares the best he knows with others—they, in turn, share the best they have with him. It would never do for us to forget that the whole world is God's world and that He has been working over there in China a good many years. All their knowledge is not error—and me must learn from each other.

That necessitates anyone who desires to be a missionary first, learning as much as possible about the people to whom he is sent—their customs, traditions, history and religious faith. That is why we have to go to school for the next two years for further study. Imagine a foreigner coming to this country as a religious leader who knows nothing of George Washington, Thomas Jefferson and Martin Luther, and who had never heard of the Declaration of Independence. We would classify him as ignorant and pay no attention to him. China has had 4,000 years of continuous history.

Those of us who go as Christian missionaries, in addition to knowing the Bible and the Christian message, must learn to understand the world as the Chinese understand it. We must learn to think Chinese. That is difficult. Kenneth Beaton tells us that after many years in China, one day for the first time in his life, he suddenly found himself praying in Chinese. He says of the experience, "I was thrilled and knew that I had now entered sufficiently into the thoughts of my people that the only way to really talk to God about them was to use their language."

For that reason also, I must learn to speak Chinese so well that they will forget that I am not one of them. Kenneth Beaton, whom we mentioned before, tells of his first sermon to a Chinese congregation. After much care, and preparation, it was delivered. Afterward, an old Chinese pastor arose, with a smile on his face, and made this comment:

"This has been a rather remarkable experience. Most men who come to

(Continued on page 13.)

CONTRIBUTIONS

LOOK AND LIVE.

By JAMES R. CLINTON, D. D.

"There is life for a look at the Crucified One,
There is life at this moment for thee,
Then look sinner, look unto Him and be saved,
Unto Him who was nailed to the tree."

Then came the chorus with its insistent appeal,

"Look, Look, Look and Live."

This is one of the old Sankey hymns which on the whole were sweeter and more intelligent than many attempts in these later days in what is called revivalistic singing.

I really believe we sang lots of people into newness of life in those early days. The hymn does not profess to tell us everything about religion, but it certainly tells us of the beginnings of an experience of God. It puts the emphasis in the right place:

Faith in the Crucified Son of God is not looking alone but also believing; not the eye alone but the eye of Faith. It is throwing the whole weight of one's want and woe on Jesus and finding release: not only relase but life. Life is bigger than escape. It is not to be described in negative language, but needs for its setting forth the full strength of the highest positives.

The hymn is based on the Old Testament story in Numbers XXI, 1 to 10, to which Jesus alludes, tells of the people looking, in speaking to Nicodemus, says, "whosoever believeth." The two are meant to be one. There are certain types of religion that thrive on credulity and superstition, but it was neither the one nor the other which led the serpent-bitten people to look upon the serpent of brass. It was *Faith on the Word of God* spoken through Moses. Behind the brazen serpent was the healing pity of God. By gazing in obedience to their leader's command, they were getting at the life-resources of God. And so it is now and forever. The mere gazing at a cross or a crucifix is nothing apart from Faith in God. It is the uplifted Christ who heals and not the cross of wood on which He was once suspended, and it is no outward act of gazing that saves, but an *Inner Reliance on the Son of God* who, as St. Paul says, "loved me and gave Himself for me." This is why Jesus says "whosoever *believeth*" rather than "whosoever *Looketh,*" because it is the deep and simple trust which lies at the heart of looking, that matters.

There is somewhere in my memory a painting which portrays with great power the significance of this incident in the life and ministry of Moses. I do not remember the name of the artist, but I remember it hanging in my old Irish home. In the middle of a huge stretch of canvas stands Moses pointing a sick crowd of people to the brazen serpent held aloft upon his staff. Some are looking and these find instant healing and joy. But in the corners of the painting four groups of people are making strange mistakes.

UNRATIONED.

There's no rationing of God's grace;
No blackout of the Holy Place;
No coupons needed when you pray;
No takes over love hold sway;
No priorities on God's power;
No limit when His blessings shower;
No shortage of God's Word s found;
No one on faith has set a bound;
No truth is interfered by quota.
Joy is not cut, not one iota
Whiue free for whosoever will,
The cleansing fount is flowing still;
So why should we disgruntled be
By shortages of meat and tea,
When of the things that really last
The world's supply is growing fast?

—Selected.

One group is trying by *frenzied effort* to beat off the fiery, flying snakes, yet unsuccessfully. A second group is trying vainly to sleep and thus to *forget their sicknesses.* A third group full of *humanitarian sympathy*, is busy binding up the wounds of their children and friends, while they themselves remain unhealed. And the fourth group is looking at Moses instead of looking at the serpent of brass. None of these expedients avails though prosecuted with the utmost earnestness. The poison fangs of the snakes continue their deadly work. Here one person succumbs and there another, and soon none will be left. And yet all the time there is life for a look! Life is at hand for all who will look and believe!

I well remember as a child saying: *"Why don't they ALL look?"*

What a sermon there is in that picture! What a Gospel for sinners! What light is thrown on the *Ignorance and Stupidities of the Human Heart and Will!*

Take the first point: How many are seeking new life through self-effort? Men wrestle with their sins instead of looking away to the Christ of power. It seems natural to want to *do* something. Somehow it is more flattering to work at one's own salvation. It marks an epoch in any man's life when he can "Behold the Lamb of God who taketh away the sin of the world!"

Salvation by Works is Dead, whether preached by the Roman priest or the non-conformist humanist! "By grace ye are saved through faith and that not of yourselves *it is the Gift of God.*" The order of saving relationship with God seems to be that of *Reception, and Then Effort* Life eternal is not acquired. It is received. It is an initial grace—then cultivated and grown and published abroad. Let there be as many good works as possible *after you receive the gift!* Discipline, energy and perseverance are neded to build up our souls in "our most holy faith." Then let the world know the good news of free Grace for all mankind. But do not forget the beginnings are entirely of *Grace.* It is Christ who takes the poison out of the blood.

"*I did try very hard* to be a Christian," said a good lady recently, "but I never got satisfaction. I had so many failures and disappointments. I used to think it was no good trying. And then one day I saw that Jesus Christ wanted to do for me what I could not do for myself, and I looked to Him and I had peace—and now it is deepening every day!" Now, do you know *when* that peace broke in upon her life? It is a most interesting story. She tells it so sincerely and simply. *"When I stood and presented my baby for Baptism!"* Does it surprise you? It certainly should delight you. I wonder how any mother can present her child in Holy Baptism—or father—without sharing her thoughts and experience. It is an unusual application of the old words: *"A Little Child Shall Lead Them."* The other three points of the *picture* will be obvious to our readers. How full of mistakes our line of conduct may be, and how blessed a thing it is to cast away *mere self-effort* and look away to Christ for salvation.

There is a sweetness in the old appeal:

"Then look sinner look
Unto Him and be saved
Unto Him who was nailed to the tree."

News of Elon College

By President L. E. Smith.

WANTED: A UNITED PROGRAM.

There are 197 churches in the Southern Convention, with a total membership of 31,765. We have 78 ordained and licensed ministers serving our total constituency. We need more ministers. Some of our churches are without pastors and some of them have "part-time" pastors only. But the greater number of our churches have pastors and good ones.

Our people, as a rule, are not wealthy, but we are not poor. We as a church are more prosperous in material things than at any time in our history. It is to be hoped that we have grown spiritually commensurate with our material advancement. Our needs as a church are perhaps as great as we have ever known. Our responsibilities are pronounced. There are points within our Convention where churches should be organized and suitable equipment for worship and instruction provided. We have churches already organized in good localities. These churches need equipment that they are not able to provide themselves. These are missionary points. Asheboro and Ocean View may be put down as such points and there may be others. Some of our older and stronger churches are planning expansion programs and many more should be planning to enlarge their present plants. Our institutions are planning expansion programs. The different boards of our Convention in their plans for the future are calling for increased funds. The General Council in its post-war plans is calling for large sums of money for needs at home and abroad.

I can see how we are going to be asked for money from all corners of the kingdom and practically every time we meet for worship. Every interest and every official will be pressing for its or his particular need. This is right and proper. They would be derelict at the post of duty if they did not. No criticism is offered of a man who succeeds or a man who tries and fails. Criticism is due when no determined effort is made. He has the opportunity but allows it to go to waste in his own hands.

These are all worthy causes and their needs are great—pressing. They should be met and met as quickly as possible. Every conscientious churchman among us is aware of this multiplicity of needs and he wants to do his share—but how on earth is he to decide? How can he divide what he has to give so that all may have something?

Would it be possible to have a united program—one that would include every interest of the church at home and abroad for the next five years? Such a program could incorporate the needs of mission points, local churches, institutions, boards, convention and the General Convention. To meet these needs the figure would perhaps go into the millions, but we would have the advantage of forging the whole undertaking into one united program—a program that would include every man, woman and child in our Convention and give them an opportunity to make a contribution to an overall program for our church.

It is time that we as ministers and officials of the Church turn from doubts and fears, divisions and bickerings, and give our energies and souls to constructive efforts for the Kingdom in the name of our Church. I am not really so much concerned about who serves where or who does what as I am about the spirit in which he serves and the effectiveness of his efforts. I don't care who carries the ball just so he carries it and carries it in the right direction.

Long ago the prophet proclaimed, "Where there is no vision the people perish." Is there vision anywhere? Is there one who will ascend into the hill of the Lord, who will give us the vision, who will sound the battle cry and lead us—our church—in a united program to possess the challenging opportunities of this day to which God in his wisdom has brought us?

FIFTH SUNDAY OFFERINGS.

The fifth Sunday offerings are proving of great assistance to the College. In such an effort the Sunday School assists the church in paying its conference apportionments. The College does not get any more money than is apportioned, but with the plan to receive fifth Sunday offerings the College gets its money more regularly through the year, which means a great deal. Always there is a fifth Sunday during the summer months. Increased offerings during this period provide the College with a bit of cash when cash is necessarily scarce. There was a more general and generous response to the call of the College for fifth Sunday offerings July 29 than usual. The offerings total $419.13. This helps tremendously. We are sincerely grateful and wish to thank every individual Sunday School and church that has sent an offering. The offerings to date amount to several hundred dollars more than a year ago. I am sure there will be other offerings to come in. We still have more than half way to go if we are to reach the total apportionment of $12,500. As the offerings come in, we express our gratitude.

Previously reported		$4,207.42
Sunday Schools.		
Eastern N. C. Conference:		
Liberty (Vance)	$ 54.20	
Mt. Auburn	7.34	
Turner's Chapel	4.03	
Eastern Va. Conference:		
Bethlehem (Nans.)	10.24	
Cypress Chapel	15.00	
Eure	10.00	
Second, Norfolk (Old Zion)	25.00	
Oak Grove ..N	25.00	
Elm Ave., Portsmouth	25.00	
N. C. and Va. Conference:		
Greensboro, Palm St.	29.00	
Grensboro, First	25.56	
Happy Home	46.53	
Ingram	6.08	
Pleasant Grove	4.52	
Pleasant Ridge	5.00	
Western N. C. Conference:		
Hank's Chapel	10.00	
Pleasant Ridge	17.41	
Spoon's Chapel	1.47	
Valley Va. Conference:		
Antioch	10.59	
Dry Run	3.26	
Linville	9.48	
Mayland	1.50	
New Hope	7.52	
Newport	26.14	
Winchester	7.11	
Churches.		
Eastern Va. Conference:		
Berea (Norfolk)	$ 30.00	
Oak Grove	25.00	
N. C. and Va. Conference:		
Graham, Prov. Mem.	19.00	
Monticello	16.00	
Western N. C. Conference:		
Pleasant Hill	27.71	
Va. Valley Conference:		
Mt. Olivet (G)	9.41	
Wissler's Chapel	13.00	
Individual Offering.		
Mrs. M. C. Faucette, Brown, Summit N. C.	2.50	
		529.60
Grand total		$4,737.02

Human hate is a deadly blight that does worse damage to the hater than to the hated. Its cure is found in the love of Christ. When that Love comes in hate goes out. They cannot keep house together.

MISSIONARY EDUCATION IN THE CHURCH SCHOOL.

By Harold Mitdbo.

Every church school that is trying to present a well-rounded conception of the message and program of the Christian religion to its members must have a definite plan for presenting the cause of missions to the children and young people. It is not enough to have an occasional lesson in the classes with a missionary emphasis, nor is it enough to have a talk occasionally by a visiting missionary or pastor. Missionary education must have a planned and definite place in the entire program of Christian education, including the Sunday period as well as the Vacation and Released-Time Schools.

Usually a mission-minded congregation is also a growing, progressive congregation. The same holds true for the church school, for children who have become mission-minded will change the whole spirit of a school until it is constantly reaching out to draw others in the community into the church's fellowship. If we want our church school to have this missionary spirit, we must examine our program and ask ourselves, "What are we doing to develop in our children a knowledge, understanding, and appreciation of and a desire to participate in, the missions program of the Christian church?" After we have examined our program in the light of this question, let us decide what it would be possible for us to do in order to improve our present program. Then let us plan a definite course of action that shall put a real missionary education program into action in our church school.

Here are some of the things it is possible to do:

1. Set aside one Sunday each month in the church school when the theme for worship and the message shall be centered around some part of the program of Christian missions.

2. Organize a committee on missionary education from among interested teachers in your school and have them plan this monthly missions service.

3. Start a Mission Fund in the Sunday School to which the children can contribute, and then as money is used from this fund make frequent reports of the things which it has accomplished. For example, one of the projects of our Sunday School was the support of an orphan on our mission field in China. Money for this purpose was forwarded through our Mission Secretary in Minneapolis, and in due course a letter in Chinese, together with an English translation, came to us from this Chinese orphan. This was read and shown to the children in Sunday School, and they were delighted and impressed, for they had had a part in saving a life and possibly in winning a soul for Christ.

4. Interest the adults and teachers of the congregation in subscribing to the missionary magazine of your church and then ask them to save the back numbers for use in the church school missionary program. An interesting missionary magazine describing in words and pictures the missionary activities of the church body should be available for use in every church school class and may be used as the basis for a study of missions by young people's groups.

5. Start a missions museum and picture file as a church school project. This could be used as a basis for an annual church school missions exhibit to which parents and adult friends could be invited. This collection would also provide a source for much-needed visual aids in presenting the cause of missions.

6. Build a real missions section in your church school library. Get books for children as well as for adults and try to enlist both children and young people in a definite program goal, such as reading a missionary book every other month. One method of building an interest in such a program is to have some one present a little talk on each of the books available.

7. Plan field trips for the children in connection with the missionary program. Take them to museums, foreign missions headquarters, other churches, et cetera. Almost every large city has something to offer along this line.

8. Make use of moving pictures, slides, posters, et cetera, which are now available in increasing variety about almost all the mission fields of the world. Have a special session every other month on a Saturday afternoon or evening or at some other convenient time when these interesting pictures can be used to present the cause of missions.

9. Have a missions bulletin board for your Sunday School rooms on which the latest in pictures, posters, and maps can be displayed. Change the material often and make it as attractive as possible. Such a bulletin board can be inexpensively made by merely hanging up a large desk blotter to which items of interest can be pinned. A missions committee of the children themselves might take this display as their very own project.

10. Correspond with a missionary or with children or young people of other lands through some missionary. Such an exchange of letters may do much to promote a better understanding of the cause of missions.

11. Teach the children to sing and appreciate the great missionary hymns of the church. Use these in the missionary worship services.

12. Help the children and young people to pray for the cause of Christ at home and abroad and for His missionaries. Give them an opportunity to pray for missions during classes and at worship services and then encourage them to make this a part of their life habit of prayer.

13. One of the interesting ways of presenting missions to a young people's group is to conduct a "Trip Around the World." Meeting once a month in an informal group, we pretend we are on a world tour. Each time we meet we stop off at a new country. For each country visited the members of the group undertake some little research or reading for presentation orally to the group. Thus one member reports on the history of the country, while others report on the characteristics of the people, the political and governmental organization, the country's industry and commerce, its educational system, its leaders and contribution to world culture, et cetera. Then, too, there is a report on the religions of the country and of its mission work. This often leads to some study of comparative religion. Pictures, newspaper and magazine articles and other printed materials are assembled in a scrapbook for each country visited. This can be either a group or an individual project. Whenever possible,

a representative of the country visited is invited to speak and answer questions.

14. Make missionary posters which will present to the congregation the missionary emphasis of the Gospel. Let this be a project for both children and young people and arrange to display the finished products where the congregation can see them.

15. If you are a superintendent or a teacher, begin to collect good missionary stories and illustrations. Start a loose-leaf notebook on this subject and collect material wherever you can. Index this notebook and soon you will have an invaluable source book of materials for missionary education.

16. If there are other national groups or even isolated families in your church's community, seek a definite program for building greater friendliness and good will between them and your group. In our own case the enrolling of the children of the Chinese laundry man of the neighborhood has done much to further the interest of our boys and girls in the missions program.

Editor's Note: Many Christians are convinced that had the churches of Christendom entered **wholehesartedly** into the missionary enterprise in the past, the world would not now be writhing in horrible warfare; and they are confident that the only hope for peace and brotherhood in the future is through unselfish devotion to the building of the Kingdom of God upon earth—in short, through Christian Missions. This article, therefore, seem to us to be quite timely.

—*Church Business.*

MISSIONARY OFFERINGS.

THREE WEEKS ENDING AUGUST 2, 1945.

Sunday Schools.

New Hope, Harrisonburg, Va.	$ 9.19
Newport, Shenandoah, Va.	8.22
Linville, Va.	11.40
Long's Chapel, Mebane, N. C.	10.66
Flint Hill (M), Biscoe, N. C.	1.25
Durham, N. C.	7.16
Happy Home, Ruffin, N. C.	8.05
Liberty (Va.), Nathalie, Va.	3.81
Bethlehem, Elon College, N. C.	5.00
Turner's Chapel, Sanford, N. C.	3.40
Liberty (Vance), Henderson, N. C.	12.86
Ether, N. C.	2.16
Spoon's Chapel, Asheboro, N. C.	2.30
Mayland, Broadway, Va.	3.00
Liberty (Va.), Nathalie, Va.	3.75
Bethlehem (Nanse.), Suffolk, Va.	3.05
First, Greensboro, N. C.	33.64
Ingram, Va.	7.44
Pleasant Ridge, Ramseur, N. C.	15.44
First, Portsmouth, Va.	7.14
Antioch, Harrisonburg, Va	7.91
Dry Run, Seven Fountains, Va.	9.87
	$ 176.70

Individuals and Churches.

Berea (Norfolk), Norfolk, Va.	$ 35.00
Berea (Nans.), Driver, Va. (personal gift by Mrs. J. Davis Reed, Jr)	5.00
Mt. Olivet (G), Dyke, Va.	1.70
Concord, Timberville, Va.	5.00
Providence Memorial, Graham, N. C.	17.00
Wissler's Chapel, New Market, Va.	16.00
Pleasant Hill, Liberty, N. C.	7.18
Wakefield, Va.	29.00
Long's Chapel, Mebane,	
Wood's Chapel, New Mar-	
C.	12.24
ket, Va.	7.92
	136.04

Woman's Board, S. C. C.

Mrs. W. V. Leathers, Treas., Suffolk, Va.:	
Home Missions	$1,225.83
Foreign Missions	1,306.93
	$2,532.76

Specials.

Franklinton Parsonage Rent, Franklinton, N. C.	24.00
Total for three weeks	$ 2,869.50
Previously acknowledged	24,492.84
Total since Sept. 1, 1944	$27,362.34

Gratefully,

MATTIE COX PARKER,
Secretary.

TREASURER'S REPORT.

WOMAN'S MISSION BOARD, SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES.

QUARTER ENDING JUNE 30, 1945.

Receipts.

N. C. Conference:		
Women	$1,050.12	
Young People	70.05	
Juniors	40.25	
Cradle Roll	37.49	
		$1,197.91
Eastern Va. Conference:		
Women	$1,053.56	
Young People	224.04	
Juniors	121.17	
Cradle Roll	108.30	
		1,507.07
Va. Valley Conference:		
Women	$ 206.60	
Young People	70.05	
Juniors	13.28	
Cradle Roll	7.85	
		297.78
Total receipts		$3,002.76

Disbursements.

To Mrs. Mattie C. Parker, Treasurer S. C. C.:		
Mrs. Mattie C. Parker, Treas. S. C. C.	$1,030.76	
Y. P., Foreign Missions, General Fund	173.07	
Work in India	10.00	
Offering, World Day of Prayer	12.00	
		$1,225.83
Home Missions General Fund	$1,030.76	
Y. P., Home Missions General Fund	173.07	
Thank Offering, Elon College Endowment	40.85	
Mountain Work in Va., Rev. and Mrs. Allan Gleason	25.00	
American Indians	37.25	
		1,306.93
Check to Mrs. Parker, Treas.		$2,532.76
Mrs. Leathers, Treasurer, Life Memberships and Memorials Savings		270.00
Total disbursements		$2,802.76
Cash in bank		200.00
Total		$3,002.76

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

AMERICAN BOARD ASSOCIATE SECRETARY CHOSEN.

Miss Alice E. Cary, daughter of Mrs. Otis Cary, of Bradford, Mass., at present on the staff of the Church of the Crossroads, Honolulu, Hawaii, has been appointed as Associate Secretary in the Foreign Department of the American Board of Foreign Missions, with special responsibility for the work in Japan and the Micronesian Islands.

Miss Cary, who will assume her duties about September 1st, has been serving under the American Board as a Congregational social service missionary in Japan since 1915. She was connected with the famous Yodogawa Neighborhood House in Osaka where in peace time were located many of Japan's dye and textile factories.

In 1941, when the war made it necessary for Miss Cary to leave Japan, she was asked to come to Honolulu for work with the Church of the Crossroads. She was there during the bombing of Pearl Harbor. During these recent years of war tension Miss Cary has been able to render special service to both the United States Government and to the Japanese and Nisei because of her knowledge of Japanese.

Born in Osaka, Japan, where her parents, Dr. and Mrs. Otis Cary, were at work, Miss Cary was educated at Wellesley College. She went back to Japan for service under the American Board in 1915 following her graduation. During the first World War she did Red Cross work in Siberia for a time.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

I AM THE WORLD THAT IS TO BE.

A Message to Young People.

Listen to me, young people, for I am the kind of world that is to be.

Look you into the hearts of men dying in concentration camps and upon the hopes of those soon to leap into burning oil on distant seas. Peer you into the lonely souls of conscientious objectors, and beneath the fears of those too confused even to dream. Sense thou the unachieved but intrepid intentions of statesmen of good will in every land. Make thyself aware of the visions of holiness and justice that consume these men, and you will know what I am.

I am the laughing stock of the cynic, the pet abomination of those whose ease and profit depend upon the kind of world we have always had.

And yet, I carry the future of humanity in my hands.

The laughter—and the tears—of all little children yet to be born are now within me.

I nourish in my heart today the peace—and the anxiety—of grandmothers sitting beside evening windowns through the years-to-be.

And in between the children and the grandmothers, the hopes and joys, the dreams and the achievements of youth and maturity take on their form as I now take on mine.

I *am* the world that is to be.

P. R. Hayward.

THE TALE OF THE DAMAGED MOTOR-CAR.

Once upon a time there was a motorist who set out upon a journey. It was a long road he had to travel; sometimes it went up hill and sometimes down; sometimes it was smooth and easy, sometimes full of ruts and stones; and here and there was a dangerous corner or a crossing where it was not easy to know which way to take.

At first the motorist drove on without any trouble; the car ran well and made light of even the worst bits of road.

"This is a wonderfully pleasant journey," thought he, and enjoyed every minute of it.

But one day when he stopped to get provisions, he was persuaded to buy a new kind of fuel for his car.

"It's the finest stuff out!" cried the man who sold it. "You don't know what driving is till you have some in the engine."

"It really does make the run easier," said the motorist, when he tried it, and he got into the habit of buying the stuff every day.

"Why don't you use it?" he asked the other drivers he met on the road. "After a dose the brakes aren't half so stiff, and the steering wheel slips around without the least trouble."

"What's the good of brakes that aren't stiff?" asked the others. "And a stering wheel that slips around too easily is more likely to put you in the ditch than anywhere else. Look out for the bad corners and the ruts in the road, or you'll be sorry."

But in spite of the warning the man went on buying the strange fuel for his engine. Presently he found that the car was not in such good order as it had been on setting out; first one thing and then another went wrong, and he was always having to stop for little repairs.

"It's that beastly stuff you buy," said the other drivers. "Can't you see it's damaging the engine?" "Nonsense!" cried the man crossly, and he would not listen to their advice. The car got worse and worse; very soon the least little hill caused trouble, and the easy corners became awkward and dangerous, and the motorist had to give all his attention to coaxing the machine along.

"Beautiful view!" cried some of the drivers, who passed hom. But the man had no time to look. "Road in excellent condition!" cried others. "Never knew such a rotten stretch," growled the man.

Then one day, at the top of a little hill, the brakes refused to act, the steering wheel seemed to twitch out of his hand, and the next minute the car was on its back in the ditch. It was towed to a garage, and the mechanics shook their heads over it.

"It will be a long, expensive job to patch it up," they said, "and even when we've done it the car won't be worth anything; you'll never have fun out of driving it again." "But how am I to get to my journey's end?" asked the man. "You should have thought of that before you used that fuel in the car," said the mechanics. "Can't you see it has been corroding all the metal work? There is not a single part that is not damaged." "But it seemed to make the engine run so much easier," said the man.

"What is the use of anything that *seems* to make the engine run easily, but eats away the very thing of which it is made?" asked the mechanics. "Why didn't you treat the machine properly and give yourself a chance?"

"I wish I had!" sighed the man, and he wished it over and over again as he crawled through the rest of the journey in his broken-down car.

Can you tell the name of the car, the garage where he went for repairs, and the name of the fuel he used?

—Margaret Baker in "Clarion Call."

THE PSYCHOLOGICAL EFFECTS OF ALCOHOL.

Hundreds of investigations have been made as to the psychological results of drinking small and large quantities of alcohol. These investigations have very definitely revealed certain things:

1. Alcohol diminishes the efficiency of subjects in responding relevantly to a test of association, although it increases the number of unsatisfactory responses.

2. This loss of efficiency and judgment is complicated by a more direct effect on reaction time.

3. Physical skill and precision are definitely and adversely affected by comparatively small quantities of alcohol.

That alcohol is a depressant and not a stimulant is clearly indicated by the fact that the higher brain centers controlling voluntary behavior and emotions are first affected while the lower centers controlling the lower functions are last affected.

Some scientific men prefer to call alcohol an anaesthetic rather than a narcotic; certainly its effects are similar to the effects of other anaesthetics commonly used.

—The Voice.

We are energized by our tasks. Our muscle is made by our resistances. Therefore you will find that the seasons of commanding difficulty have ever been the seasons of the Church's exuberant health.

—John Henry Jowett.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Young Friends:

Another week has passed. My, doesn't time fly? Have you been busy this week? A few days ago I took a walk over to the University Library and I'd like to talk with you about the things I thought of while I was there. Have you ever been in a great big library? My isn't there a lot of books? Just shelves and shelves of them. Wouldn't it be fun if we could read into all of them. and know what each one says? And what if we couldn't read at all, we certainly would miss a lot, wouldn't we?

After I looked up the book I wanted in the card catalogue, I took the slip, with the name and number of the book written on it, over to the girl at the desk, and she went and got it for me. Sometimes she has to go way down to the first floor of the stacks, and sometimes the book I want is up on the third or fourth floors. She knows just where to look, for the number tells her where it is. It wasn't so long before she brought me my book and I was ready to go. But before I left the library I went into the reference room where people study. It's a great big beautiful room with lovely tables and chairs, and it's so big and cool. It looks like it just says "Come in and study for a while." Hundreds of men and women, boys and girls, go in there each day and study. They are trying to learn all they can about what is in a lot of these books in the library. Some of these people have become very famous and given back to the world great things. Some are doctors, lawyers, nurses, teachers, and preachers now. Some went back to their homes to teach others what they had learned, and tried their best to make their community a better place to live in.

Have you ever thought about the time you would go off to school and study? When you would try to learn all you could about the things in these books we see? Time flies by so quickly before you know it you'll be old enough, if you aren't already. It takes a lot of money to go to school. And it is never too early to begin to save it. How about all these odd jobs you've been doing this summer? Have you spent the money you have earned foolishly? Are you seeing too many movies, drinking too many cocs? Money is more plentiful now than it has been or will be. This is a fine time to save. Save toward that education. You can lose your money, but an education will be with you always.

Have you been playing our game? I have. Tonight I'm going to talk with God about you. About each one of you. I shall ask Him to help you discover the thing which you are best fitted to do in life, and to help you find a way to do it. Will you join with me?

Until next week then, good-night.

PEGI RITCHIE.

THE MAN IN THE BARN.

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

"Johnny, will you please run out to the barn and get me my yardstick?" called Grandmother Ward. "You will probably find it on the oats bin, where Uncle James was using it yesterday."

"I don't want to go, Grandmother," said Johnny Morse.

"Don't want to go?" Don't want to do a little errand for Grandmother? What is the matter?"

"I'm afraid—afraid of the men in the barn." There was a frightened look in the little boy's eyes.

"Man in the barn?" said Aunt Nellie. "There's no man in our barn!"

"Yes, there is, Aunt Nellie,—a tramp man," persisted the little boy. "I saw him."

Grandmother and Aunt Nellie exchanged glances and plainly showed their thoughts, but they did not argue the matter further.

"Perhaps old Mr. Burton was in the barn looking for a tool," said Grandmother. "He wears such old clothes when he is at work,—it is possible Johnny saw *him.*"

"A plain case of imagination," was Aunt Nellie's opinion. A little later she said, "I think Johnny didn't want to go out to the barn and so invented that story. His mother should be told about it, so that if that is what happened, she can correct him for fabricating such tales."

When Johnny's mother returned, Aunt Nellie told her of the incident. Mrs. Morse then asked Johnny when it was he saw the man in the barn and where he saw him. The little boy stoutly stuck to his first story, and, moreover, he said he did not want his mother to go into the barn.

"You know, Mother, you told me never to stop to speak to tramp men, and I don't want you to go out to the barn either. Here comes Billie to play with me. He saw the tramp man, too. The man *lives* in the barn."

Billie, the neighbor's son, added his testimony. "He was a big, tall men, and he wore old clothes," he said. In answer to their questions, he told them that the man did not speak to them but that they were much frightened. He was not a neighbor, the boy was sure, for he knew all the neighbors. Johnny, of course, didn't know them for he was a visitor.

Just then the first load of new hay was brought from the meadow, and Grandfather flung the big barn doors wide open. Johnny's mother took the little boys by the hand and said, "Now we shall go to see the old man."

The boys hung back plainly frightened, particularly when a big cloud of dust arose from the hay mow. "There he is," cried Johnny, pointing to the hay mow.

Johnny's mother didn't l a u g h, though it was funny.

"That's my s c a r e c r o w," said Grandfather. "It's hard to make a scarecrow each summer, so I thought I would save mine through the winter."

Sure enough! The old scarecrow stood tall and straight in the middle of the empty mow with a pipe in the corner of his mouth, a battered hat of Grandfather's on his head, his trouser legs stuffed with straw, and his coat pocket bulging. He certainly was not a good-looking *man*, and his whiskers blowing almost over his head in the summer breeze did not improve his looks. Grandfather carefully lowered the "tramp man," and then they all went out to set him up in the strawberry patch to scare the birds away.

In the house Grandmother was watching from a window. "Nellie," she said, "isn't Molly a wise mother? She never intimated that the boys might be mistaken, nor did she force them to go into the barn, nor laugh at their fright."

"Yes, she is a good mother," answered Aunt Nellie. "I'm sorry I didn't believe Johnny's story. I'm going to make a deep custard pie for him and tell him he may invite Billie to dinner. And in the future, I shall try to give my children the benefit of every doubt."

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ISAAC'S TESTIMONY TO GOD.

Lesson VII—August 12, 1945.

Memory Verse: *"Blessed be the Lord God of Israel, who only doeth wondrous things."* Psalm 72:18.

Lesson: Genesis 25, 26.

Devotional Reading: Psalm 107:1-9.

A Hard Test of Character.

"And Abraham gave all that he had unto Isaac." Abraham was a rich man, a very wealthy man, according to the standards of that day. And he left it all to Isaac. That put Isaac on the spot. It is not always a blessing for a young man to inherit great wealth or large possessions. The story is told that when someone told Dwight L. Moody that a certain young man had been left a large fortune by his father, that Moody said, "We ought to have a special prayer for that young man." Happy is that young man or young woman who can wisely administer a fortune, and at the same time develop strong and good character. Anybody familiar with modern life knows of all too many cases where the sons and daughters of wealthy parents have made a mess of things when they inherited wealth. Riches are a hard test of character. Jesus himself is the authority for that statement. Parents ought to be more concerned about leaving their children the heritage of a good name, rather than a big bank account. They ought to bequeath to their children the discipline of work rather than the danger of wealth.

The Family Burying Ground.

"And his sons Isaac and Ishmael buried him in the cave of Machpelah . . . there was Abraham buried, and Sarah his wife." There are many who read these comments who know what a sacred spot that little plot of ground was, that family buying lot. There these two sons—and what a contrast they were, Ishmael and Isaac—stood side by side as their father was laid to rest beside the mother who had preceded him years before. One does not know what ceremony was used or what was said. But those of us who have stood beside the grave as the earthy form of a loved one was laid to rest know what emotions rose within these sons. For life has not changed much, and as the poet has said, all the argument can never make death anything other than death. We know of course that mother and father are not in the grave—you cannot put a spirit in a grave. But ever afterward that little spot in the graveyard, which "would scarce stay a child in his race" is one of the most sacred spots on the earth.

Twins—But How Different.

"And behold when her days were fulfilled to be delivered, there were twins in her womb . . . and they called his name Esau . . . and his name was called Jacob." Born of the same father and mother, flesh of the same flesh, and yet how different they were. Different in appearance—one was red and hairy, and the other was smooth and fair. Different in taste—one liked to hunt and fish, the other was a "plain man, dwelling in tents." Different in disposition and temperament—one was easy-going, living for the present, rough, rugged, a lover of pleasure; the other was crafty, scheming, unscrupulous, foresighted, grasping. Different in their appeal to their parents—Isaac loved Esau, Rebekah loved Jacob. Every individual is an individual, unlike any other individual in the world. Thus does God provide for variety and diversity.

A Poor Bargain.

"And he sold his birthright unto Jacob." The story is familiar. Because he was the elder son, the birthright belonged to Esau. But one day coming from the hunt, Esau was hungry and faint, and smelling the savory dish which Jacob was preparing, he begged a taste or rather a "mess." Quick to see his advantage, Jacob told him he would sell him some in exchange for his birthright. Esau, like so many of us, could find a seemingly good reason for doing the thing he wanted to do—he said he was going to die anyway, so what good was his birthright to him—and he gave up his rights as the first-born and sold his birthright for a "mess" of pottage. The thing has been repeated times without number, and by the smartest of men and women. Most of us at one time or another sell our birthright for a mess of pottage. We forfeit future blessings for immediate pleasure or material returns. We give our souls for things that are but cheap trinkets.

Altars . . . Tents . . . Wells.

"And he builded an altar there, and called upon the name of the Lord, and pitched his tent there; and there Isaac's servants digged a well." Get this, it is important. Here was a man, a well-to-do man moving into a new community. What principles were to guide him?

First of all he builded an altar and called upon the name of the Lord. He nailed his flag to the mast as soon as he went into the community. He bore witness to his faith in his God, and worshipped Him. To put it in modern terms, the first thing he did was to find a church home and to worship in it. But alas that is the last thing that many people do when they move into a new community. And in a tragic number of cases, many people never do find a church home or have anything to do with the church, not even to send their children to the Sunday School.

Then he pitched his tent. He took root in the community, he thus told the folks that he had come to stay. He became a part of the community. It is a great moment in a young couple's life when they establish a home, be that home ever so small and humble. Society is based on family and home life, and everybody who establishes a home is helping to cement society together.

And finally his servants digged a well. In one sense that was, of course, a practical necessity. But in another sense it was a kind of civic and community welfare service. A well benefitted not only the man who digged it, but those who came after him. This man Isaac made an investment in those who would come after him. Translated into modern terms, he was a man who assumed his share of community responsibilities, who lived for others, who had a sense of social responsibility. One suspects that this is the divine order, *Altars, Tents, Wells.* It is a dramatic illustration of the summary of the law, Love God first, and thy neighbor as thyself.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

MISSIONS IN THE NEW DAY.

(Continued from page 5.)

our dishonorable country take years and years to learn our awful language. You all know that this young man has been here a very brief time. He is of course, wise in all the knowledge of foreign lands and he has many centuries of training in the doctrine behind him. His tones are excellent, his rhythm good and his vocabulary is quite extensive, considering the tength of time he has had to acquire the language. I can tell by the way you were listening that you were all interested and appreciative. Now I am going to tell you what he was trying to say."

One night a rather young missionary retired to his bedchamber, when the voice of the native minister could be heard coming up from the room below. He was praying.

"He told the Lord about the events of the day, the inspiration which had come to him. Then he thanked God for the prophet in the upper room who had been sent to them by the members of a great church across the sea because their knowledge of the doctrine was so much fuller and richer. And he prayed fervently that the young man in the prophet's chamber above, might have the mantle of love and misdom and humility."

In the new day, missionaries will forget that they are different, that they are people of another race and nation. They will seek to identify themselves in every way possible with the people they serve. They will come, not as superiors or overlords, but as brothers, willing to serve in the humblest positions of life. They will seek in every way to imitate Him, who, "knowing that he had come from God and was going to God . . . washed his disciples feet."

I have tried to show you what in my mind are some of the differences in approach and method between the world of yesterday and the world of tommorrow in missions. Already the new day has come in all parts of the world. I have simply pointed out to you what modern missionaries are already doing. But here is a fact to remember—even though techniques and methods change, the message is always the same. The missionary's job is to teach, preach and serve wherever he is needed. He will tell the story of Jesus to people who know it not. That is his only excuse for him being a missionary at all. Let me close with a recent story which comes out of China. Mrs. Lee enrolled in a Christian school in the city of Chengtu. She was the third concubine of a man who had been a very prominent official in the Chinese government. She began life as his mother's slave girl, but later he took her as his concubine. She bore him 5 sons and as long as he lived, her position in the harem was at least bearable. But, when he died, all authority passed into the hands of his first wife, and she made life almost unbearable, a veritable hell on earth. Mrs. Lee (No. 4) came to this Christian school to get away from the misery of her life at home, but she attended regularly.

Seven or eight months later, there appeared at the Mission School one day a stout, well dressed Chinese woman, who pushed herself on in. "I want to know what you are doing with No. 4," she demanded.

This was No. 1—the real Mrs. Lee. When the missionary discovered who she was and what she meant by No. 4, he asked her what was the matter with No. 4. She replied with a taughty toss of her head, "She is getting very high and mighty notions of her own importance since she went to that school of yours. She won't do anything she is told anymore and I have come here to forbid you ever to let her darken the door of your school again."

The missionary told the angry woman that it was a church school, and open to all, and that Mrs. Lee No. 4 would always be welcome. Months went by and Mrs. Lee No. 4 still came to school and attended church services with her sons. One fall, a Bible School was held in the church which was attended by 150 men and women. After a week together, the school closed with a testimony meeting. When it came Mrs. Lee's turn to speak she said, "When I first attended this church, I was only a thing . . . "

Now the word thing in Chinese has a very definite meaning. Everything, according to Chinese belief has a soul—animals, birds, trees, running water—all have souls. But a "thing" is a dry stick separated from the living branch of a tree, a clod of earth not in cultivation—something without life and of no use to anyone. It has become the most scathing epithet of contempt that one Chinese can hurl at another.

So Mrs. Lee said, "I was only a thing. All my life, first as a slave girl and later as a concubine, I had been kicked and cuffed and tossed around at somebody else's behest, but now I know that God the Father, loves me sufficiently to send His Son to live and die that I am a living soul."

What a wonderful testimony. This woman learned a lesson that all mankind needs to know—that God is our father, and that we all are his children, regardless of our race, our class, or our station in life. Carrying this message abroad is the greatest job in the world to me, and I thank the Southern Convention from the bottom of my heart for sending us as your representatives there. We pray that we may be worthy of the trust placed in us and that we may remember the humility of the Master whom we serve, who, knowing that he had come from God and was going to God, washed his disciples' feet.

VESPER TALKS.

(Continued from page 3.)

"rounded up" Sunday mornings. Gradually he became a successful personal worker and that led to his becoming an evangelist.

Early in his career he read these words in some book—or heard them spoken—"*The World has yet to see what the Lord can do with a man who is wholly devoted to Him.*"

When he came to die he told his sons that he hadn't much money to leave them, but he had left a lot of work for them to do. He left schools and colleges that he had founded.

Comment.

There is something wonderful about any decision that involves the individual. During childhood and early youth decisions are made for us; but the time comes when we must decide for ourselves. Especially is this true in religion.

Let me say that in the matter of religion the decision of Peter and the disciples is supreme. "Will ye also go away?" asked Jesus. "To whom shall we go? Thou hast the words of Eternal Life." The great alternative is Christ or what?

Choose you this day who you will serve; the world or Christ?

Comment.

Choices do not always make people great; right choices often make people useful. We do not have to be endowed with great ability; we do not have to be rich in this world's goods to make important decisions. The opportunity to choose a life of usefulness is open to all.

To choose to follow Christ is the great decision. Such choice in early years is bound to work for good throughout life.

Prayer.

Grant, Lord, that what we have said with our lips, we may believe in our hearts, and practice in our lives. Help us to make right decisions in the light of Thy wisdom and love.

Amen.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We get lots of pleasure out of making our little children happy. We never like to see a little child unhappy. We don't like to hear a little child cry.

Years ago when we had little children in our home, we have walked the floor many hours, many times, in the deep hours of the night, when the little ones were ill and in pain, to get them to sleep and quiet. That was before the days of rearing them by the book.

Now when some of my children come to visit me with little children, they feed them by the book, they have certain hours to feed them, the best of prepared baby foods each and every feeding. They have good sweet milk every day. Then to bed they go for a nap. It is all in the book. They go by the book. But it works.

Our children here at the Orphanage have good health. Of course we occasionally have a sick child. We had several sick ones this summer from a cause we could not help. They had had the trouble before they came. We have seen to it that they have had the best medical attention available.

We attribute the children's good health to three regular meals, well balanced, regular sleep and work and play in the fresh air and sunshine.

To add to their enjoyment we have filled our little swimming pool with water this summer. It is 40 feet long, twelve feet wide and four feet deep at the deepest part. The little tots up to 10 years of age are allowed to use it. We wish you could see them when they all get in at one time. They have lots of fun and enjoyment.

Mr. Wagoner, my assistant, has a friend who has a large pond who lives about two miles from the Orphanage. This friend has given permission for him to take the larger children in swimming there. Mr. Wagoner will load all of the larger boys in a truck and take them once each week to have a good hour's swim after supper. Then another night he will take all the larger girls to the pond for their swim. Through using this system all the children from the smallest to the largest have a good swimming pond. Most all of the children enjoy the water.

If you will notice, our financial report up to August 9th has reached the sum of $6,645.80. Our slogan this year is "Twenty-nine Years of Service as Superintendent and Twenty-nine Thousand Dollars." The income from the Southern Convention has a long way to go to reach it.

We have faith in you. We just cannot believe you will fail us. People are making more money than ever. Why not mail the Christian Orphanage a check to help us in our work here?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 9, 1945.

Amount brought forward.....		$6,442.75
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 3.75	
Liberty (Vance)	12.80	
Pleasant Union	15.50	
Turner's Chapel	7.88	
		39.93
Eastern Va. Conference:		
Berea (Norfolk)	$ 50.00	
Bethlehem (Nans.)	10.11	
		60.11
N. C. and Va. Conference:		
Greensboro, First	$ 39.29	
Liberty	4.50	
Salem Chapel	25.00	
		68.79
Western N. C. Conference:		
Spoon's Chapel	$ 2.92	
		2.92
Va. Valley Conference:		
Linville	$ 11.31	
Mayland	3.00	
New Hope	7.60	
Newport	9.39	
		31.30
Total for the week.....		$ 203.05
Total for the year.....		$6,645.80

FOR THE CHILDREN.

(Continued from page 11.)

As Aunt Nellie's youngest child was not yet three months old and her eldest was only two years old, Grandmother smiled, but she said, "It's never too early to begin doing that," and Aunt Nellie agreed.

We sometimes speak of winning reputation as though that were the final goal. The truth is contrary to this. Reputation is a reward, but it is only the beginning, not the end of endeavor. It should not be the signal for a let down, but a reminder that the standards which won recognition can never again be lowered. From him who gives much—much is forever after expected.

—*Alvan MacCauley.*

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name .....

Street or Route.....

City ..... State.....

Church .....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

BEREA, NOFOLK.

Last July the people of Berea Christian Chuhch began to turn their thoughts to a dream of long ago. The dream of an educational plant for Berea. The first week in November the foundation for this building was laid. The third Sunday in April was "The Awakening," to find this dream of long ago realized (it had come true). The educational plant was completed and ready for use. The officers, faculty and students moved in with great pride, and opened an organized department church-school for the church and community. We have adequate space to accommodate four-hundred students in our new plant. Our church school has increased its attendance and a fine spirit of cooperation can be seen in our new work.

We have closed a very successful session of our Vacation Bible School, conducted cooperatively with Oak Grove Methodist Church. The total enrollment was 176 students and 15 faculty members. We closed our session with a display of work from each department, and a very pretty vesper service with each department participating.

We are preparing to close a year that has been quite busy for Berea and her pastor, Rev. B. H. Watkins. We could have never accomplished the task we have without these two standing and working side by side throughout the years he has been with us. Now as Mr. and Mrs. Watkins are preparing to leave this week on their well-earned vacation, we want them to know they carry the love and the prayers of all from Berea as they travel through the mountains and the Valley, to take their much needed rest. We will miss their hearty welcome and handclasp for the month of August. We pray that with God's help they will return and we will have a very successful year to follow and keep on sowing seeds of devotion, loyalty, and kindness for our Master.

Mrs. Ruth K. Sorey,
Church Reporter.

HOME COMING AT MT. OLIVET (R).

The Mt. Olivet (R) Church, located near Elkton, Va., was the scene of their annual homecoming, Sunday, July 22. The meeting was attended by a capacity congregation and a number of visitors from other localities were present for the occasion.

The church school service was in charge of the young people, followed by an address by our former pastor, the Rev. Roy D. Coulter, who spoke on the theme "Pioneers" and those who first organized the congregation. Pledges were taken for money to repair and paint the church building. The noon hour was enjoyed by all, social greetings were exchanged with our many friends who met with us.

The afternoon session opened with an extended song service, under the direction of Rev. J. Owen Long, of Lacey Springs. Dr. E. E. Miller, of the First United Brethren Church, of Harrisonburg, was the speaker for the afternoon, his subject being, "The Unevenness of Life." He reminded us life is not always smooth, but that difficulties are overcome, and by overcoming these difficulties we become stronger and in the end we are victorious.

The funds raised at our home coming in the year 1942 was used to pay our part in the purchase of a parsonage for this group of churches; in 1943 the funds were used to furnish part of the parsonage; in 1944 we omitted the homecoming, due to the polio epidemic; the funds this year will be used to repair and paint the church.

After a short message by our pastor, the Rev. D. M. Spence, who has served our church most efficiently and has been most sincere in rendering his service, we sang a hymn and were dismissed.

Thanking you for your courtesy in printing this article, I am

Yours very truly,
Mrs. Leona E. Shifflet.

SUPERANNUATION.

Previously acknowledged June 30, 1945		$2,310.13
Paid July 2 to 15 beneficiaries		1,340 00
Balance on hand		$ 970.13
Interest	$ 5.64	
Liberty, N. C.	8.00	
First, Burlington, N. C.	81.45	
Flint Hill (R), Sophia, N. C.	6.00	
First, Richmond, Va.	20.00	
Albemarle, N. C.	5.00	
Morrisville, N. C.	4.00	
Hope Mills, N. C.	7.00	
Long's Chapel, Mebane N. C.	5.00	
Providence Memorial, Graham, N. C.	5.00	
Plpeasant Hill, Liberty, N. C.	20.00	
		167.09
Total in bank July 31, 1945		$1,137.22

Yours faithfully,
Mattie Cox Parker.
Secy. Board of Superannuation.

"WHERE THERE IS NO VISION . . ."

(Continued from page 2.)

The man who does courageous and independent thinking often trods the path of unpopularity. He must bear the scars of intolerance. He must be victim of men's feeling of insecurity that they must not offend the delicate sensibilities of others. But history, written or otherwise, can be relied upon for a just verdict. With that verdict the man who thinks of the future and expresses that thinking must be content to rest his case.

C. B. Riddle.

How can I repay unto the Lord all His bountiful dealings toward me? I will lift up the cup of salvation and call upon the name of the Lord. —Psalm 116:12, 13 (Jewish Translation).

An Historic Moment Dramatized

By JOHN G. TRUITT.

The following ministers recently took part in a simple dramatization of the stirring moment when James O'Kelly, Rice Haggard, Burwell Barrett, Henry Burger, John West, Dick Hafferty, John Hayes, Tom Morris, Clement Nance, Benjamin Rainey, Ethelred Kitchen, Joseph Hackett, and others, formed the Christian Church at Old Lebanon, near Surry, Va., in August, 1794: W. T. Scott, F. C. Lester, T. Fred Wright, H. S. Hardcastle, B. H. Watkins, Peter Young, Robert Young, and John G. Truitt. The Summer Conference for the Young People of the Eastern Virginia Conference was being held at Camp Waters, Va., just across the James River from Jamestown, and on the afternoon of August 1, 1945, they all motored to the site of the Old Lebanon Church, only a few miles away, and there young people heard the resolutions and motions that brought forth the five cardinal principles of the Christian Church, namely, (1) Christ the head of the church; (2) Christian a sufficient name for His followers; (3) The Holy Bible the rule of faith and practice; (4) Christian character the test of membership; and (5) Private judgment, and liberty of conscience a right and privilege of all. Dr. Scott presided and suggested that the pages of history be turnedback for one hundred fifty-one years, and that we realize that we stood on holy ground, where in the month of August, the one-year-old "Republican Methodist" church became the Christian Church. It was thrilling to hear Rice Haggard, and Dick Hafferty, James O'Kelly, John West, and Burwell Barnett, and others speaking up as in days of yore. Then Dr. Scott reminded us of the union of the Christians and Congregationalists, and called on Rev. Peter Young, pastor of the Christian Temple, and recently from the Congregational Church in Mansfield, Ohio, to make the prayer and pronounce the benediction. The old hymns, the young people, and their pastors, were quite an attraction to those who happened to come along the highway just at that time, and stopped to wonder what was happening around that old mostly unseen marker.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, AUGUST 16, 1945. NUMBER 33.

Mrs B F Frank 2-1-16
Star Rt

Visitation Evangelism

By OLIVER K. BLACK.

The Christian Gospel is good news about Jesus. It is the proclamation that in Christ there is healing for the broken heart, strength for a weak will, inspiration for an earth-bound life, hope for a fearful spirit, integration for a divided life, truth for a confused mind, guidance for moral behavior, deliverance from evil and salvation from sin. It is the story that "God was in Christ reconciling the world unto himself."

This story has been told in all possible media. But the most effective has been the personal witness. This is illustrated in the life of Jesus and the experience of the early church.

Jesus sat down by a well. A Samaritan woman came to draw water. He started a conversation. He illustrated the nature of the spiritual life by a comparison of it with the water in the well. He answered a question about religion. He led her to an acknowledgment of her sin and a renewal of her spiritual life. So great was her joy in her discovery of Jesus that she ran immediately to her village and besought her townsfolk to come and see this one who "told me all things that ever I did; can this be the Christ?" Concerning the result of this witness, John reports, "From that city many of the Samaritans believed on him because of the word of the woman who testified."

From Jesus to the Samaritan woman to the villagers, from Jesus to Philip to Nathanael, from Jesus to Andrew to Peter to the throngs at Pentecost, from Philip to the Ethiopian, from Paul to Lydia and her household: the instances of personal visitation multiplied.

The good news was of God. Nothing could stop it. When persecution was tried, the Gospel was whispered from doorway to doorway, from inner room to inner room, from grotto to grotto. Those who had the good news were eager to share it; those who did not have the good news were eager to hear it. The Gospel met a hunger in the hearts of men everywhere.

A divine unrest which will not let the soul be still until it knows God is part of the undertone of life in our day. The gods of secularism are revealed once more as idols, powerless to deliver their worshippers from evil or through them to fashion a different world. Once again the multitudes are restless, seeking a true salvation. They will find it in Christ.

The present world-wide destruction, stabbing like lightning from a storm which overcasts the entire world, makes the need to know God more urgent. Multitudes are eager to know now of Christ and His Gospel. Are the Christians today as eager to share their Christ as were the Christians of the first century?

Visitation Evangelism should be a part of every church program.

NEWS AND VIEWS

After a number of years of constructive service in our Sanford, N. C. Church, Rev Aubrey C. Todd has tendered his resignation to the members of that congregation.

There will be no CHRISTIAN SUN issued on August 30th. If there is any announcement or other matter that you wish to present to our readers before September, be sure that it reaches the office of publication not later than the 20th.

The news of the acceptance by the Japanese of the surrender terms laid down by the Allies came over the air at 7 o'clock Tuesday evening, and consequently before the second form had gone to press. The night was one of hilarious celebrating and there has been a holiday for two days proclaimed in national, state and city offices. Practically all places of business are closed. It seems as if only Railroad, radio and news paper offices have remained at work.

VIRGINIA VALLEY CENTRAL CONFEFRENCE.

The ninety-seventh annual session of the Virginia Valley Central Conference met at Bethel Church near Elkton, Virginia, August 8-9, 1945. The theme of the Conference was "Serving In and Through the Church" (I Cor. 3:9). The program committee had planned for each of the four devotional periods by having four ministers bring messages on the following subjects in the order named: "Working in the Church," Rev. D. M. Spence, Host Pastor; "Young People and Church Attendance," Rev. S. E. Madren; "The Work of Unofficial Members," Rev. Guy H. Veazey; "Obligations of Church Members," Rev. Roy D. Coulter. We hope to present the gist of these messages in a later issue of THE SUN.

Nineteen out of the twenty churches reported having paid all apportionments in full. The one church not reporting to Conference had already sent in more than $100 for benevolences, and it is expected that this church will pay its obligation in full. According to reports regarding finances, this has been the greatest year in the history of the Conference.

The following officers were elected: President, Roy A. Larrick. This is Mr. Larrick's eighth year. Under his faithful and efficient leadership during the past seven years the Conference has gone forward in a progressive program, and it was a great delight to members of the Conference to know that he has accepted the position of leadership again; Vice-President, Rev. Robert A. Whitten; Secretary, Rev. R. E. Newton; Assistant Secretary, Miss Thelma Norris; Treasurer, H. Roy Hosaflook; Direcetor of Religious Education, Rev. Mark W. Andes; Conference Missions Secretary, R. O. Rothgeb; Stewardship Commission Chairman, Rev. G. H. Veazey; Representatives to Virginia Council of Churches, Rev. S. E. Mad-

(Continued on page 10.)

AFTER VICTORY—WHAT?
AN EDITORIAL.

The reluctant, long-awaited day of victory has, thank God, finally arrived. Fervent and constant petitions for peace have now been gloriously fulfilled. The prolonged and united strivings of the Allied hosts have yielded the fruit of victory.

What now, a return to normalcy? The bestial must decrease, the celestial must increase. Ponder the strange timeliness of these words by Samuel Longfellow—

"Look backward, how much has been won!
Look round, how much is yet to win!
The watches of the night are done.
The watches of the day begin."

President Truman sensed this grim reality when he warned the nation that victory in the spring may be lost in the autumn. We know now deep in our hearts that the ultimate hope of the world rests not in arms, but on redemption; not on militarism, but on missions; not on material, but on spiritual forces.

Edwin McNeill Poteat is urging Christians to become willing conscripts in the army of those who will rebuild the world. We must never lose sight of the fact that we are all God's children and live under one roof. The preaching and the practice of the Christian message is still the one abiding hope for a new and permanent world order. The conquest of the world only precludes the evangelization of the world. "Look backward, how much has been won! Look round, how much is yet to win!

R. L. H.

THE WEEK END AT MASSANETTA SPRINGS BIBLE CONFERENCE.

After seeing that THE CHRISTIAN SUN for last week was ready to mail, we, Mrs. Kernodle and I, left early Thursday morning for the second day of the Virginia Valley Central Conference, held at Bethel Christian Church, about three miles from Elkton. It is needless to say that we enjoyed the sessions of conference as well as the wonderful picnic dinner that was served at the noon hour. We met old friends and we hope we found new ones. The conference broke several records this year, including that of financial collections, and it is set to go places and to make the other conferences take notice if they want to keep up. The reporter for the conference, Rev. R. A. Whitten, gives elsewhere a most interesting resume of the conference sessions.

Late in the afternoon we left Bethel Church and motored on to Massanetta Springs, where the annual Massanetta Bible Conference, under the able direction of Dr. W. E. Hudson, was in session. The writer was perhaps the only layman from our denomination there, but there were several of our ministers, besides wives and children. The list includes; Dr. W. E. Wisseman, Rev. O. D. Poythress, Dr. H. S. Hardcastle, Dr. and Mrs. Frank Lewis, Dr. and Mrs. I. W. Johnson, Dr. and Mrs. W. T. Scott and Bill and James and Lois, Rev. and Mrs. Frank Morgan, Editor and Mrs. Robert Lee House. Rev. S. E. Madren and Rev. G. H. Veazey of the Valley Conference were present for some of the services.

Among those whom we heard speak during the three days we were at the conference were: Dr. John A. Mackay, president of Princeton Seminary; Dr. Edwin M. Poteat, president of the Colgate-Rochester Divinity School, Rochester, New York; Dr. Clovis G. Chapell, of Jackson, Mississippi, who has become an institution of the conference; Bishop Edwin Holt Hughes; Dr. Roy L. Smith, editor of *The Christian Advocate*, and Dr. Henry Smith Leiper, Executive Secretary of the American Committee for the World Council of Churches, and himself a minister of the Congregational Christian Church.

It would be difficult to decide who, of these outstanding speakers, was the best, but together they gave one of the most excellent and well rounded programs that we have ever had the good fortune to attend. Our greatest regret was that we had to leave

(Continued on page 15.)

A SERIES OF OUTLINE VESPER TALKS.

By Rev. Elisha A. King, D. D., *Pastor Emeritus, Miami Beach, Florida, Community House.*

[These talks were given at a Young People's Summer Training Camp in Florida at twilight in a forest beside a beautiful running stream. Believing them to contain many helpful suggestions for other leaders, and for their own worth, we publish them. They may be used by anyone in whole or in part without further permission.—The Editor.]

VII.—SECURITY.

Call to Worship—

The day declineth, for the shadows of the evening are stretched out; and at evening time there shall be light.

From the rising of the sun unto the going down of the same, the Lord's Name is to be praised.

It is a good thing to give thanks unto the Lord,
And to sing praises unto Thy name, O Most High;
To show forth Thy loving kindness in the morning,
And Thy faithfulness every night.

Hymn.

Scripture—Psalm 91.

SECURITY.

"*Give us the sense of security in the midst of uncertainty.*"—(From prayer by Dr. E. I. Bosworth.)

Psalm 91.

The book of Psalms is a collection of Hebrew hymns. They are such clear, frank expressions of personal religious experience that they have become the devotional book of Jews, Mohammedans and Christians. Psalm 91st is considered one of the greatest of all.

Comment.—This hymn has heroic characteristics. The author may have been a venerable sage who had found these things true in his personal life. The venerable sage inducts a young disciple into the inner circle of Believers and Adepts. It may have been a part of a ritual service used in making a young man a Knight of the Kingdom. It is a charge given to the young knight exhorting him to live the heroic, optimistic life. It may be used by the Christian with fullest sympathy and edification.

Word and Phrase Study.

To help us understand and appreciate the Psalm let us look at a few words and phrases:

"To dwell or abide."—In oriental thought it means, "To wrap up in a garment of warmth and rest during the cool of the night."

Note the application of this idea—"He that dwelleth in the secret place of the *most high* shall wrap himself 'round in the shadow of the God of might."

The practical person will say this is vague and unmeaning, but the mystic will feel the sense of comfort and security that it suggests.

The idea of *safety from harm* is expressed in these words: "Dwell in the secret place." Now there is no real, objective secret place to which one may go for safety. But there is the *Inner Chamber of the Soul.* The inner life. There is a world of experience within our hearts and minds. A wise man once said, "My mind to me a kingdom is."

(This hymn was written for grown-ups who have had large experience and great faith and who need both comfort and courage. But the older we grow the more complex our lives will be, and some day—even if not now—we shall need the stimulation that this hymn gives.)

We all have inner experiences and private inner thoughts. This is illustrated by a poem entitled "The House Inside." It runs this way:

THE HOUSE INSIDE.

I have a house inside of me;
A house that people never see;
It has a door through which none may pass,
And windows, but they're not of glass.

"Where do you live?" ask folks I meet,
And when I say, "on such a street";
But still I know what's really me,
Lives in a house folks never see.

Sometimes I like to go inside,
And hide and hide, and hide and hide;
And "doctor up" my wounded pride
When I've been "treated rough" outside.

And sometimes, when I've been to blame
I go indoors and blush for shame;
And get my mind in better frame;
And get my thoughts and temper tame.

I meet my Heavenly Father there;
For He stoops down to hear my prayer
To smooth my brow and cure my care
And make me brave to do and dare.

Then, after I have been made strong,
And have things right, that were all wrong,
I come outside, where I belong,
To sing a new and happy song.

Then I can hear the people say,
"You're bright and bonnie, good and gay,"
And it's because I feel that way;
But they don't know the price I pay.

You have a house inside of you,
And God will tell you what to do,
Where you can fight your battles too,
And make your heart both kind and true.

More About the Secret Place.

Bible scholars tell us that the "secret place" is a figurative expression only; but there is a great truth in the idea. The man who ventures all (in complete abandonment) upon God ever, we know that the person who is the one who dwells therein. However, we know that the person who develops an inner life of peace and calm is measurably secure from fret and worry. Such a person lives a life of trust which gives him freedom, confidence and joy.

The author uses three words that enforce the idea of protection from evil—"Refuge," "Fortress," "Deliverance." The covering with pinions or wings is an oriental idea and has a sense of protection. Jesus used such language, you remember, when He spoke of gathering the citizens of Jerusalem under His wings. The wings of the eagle protects its young; so do the wings of birds and the common hen. The thought is beautiful and reassuring.

Another comforting idea is brought out and that is God's faithfulness. God is dependable. He "stays put" and is always faithful. Matthew Henry once said, "God is neither fickle, nor false, not weak or mortal." Thus God comes to be a shield and a defense. The shield is carried by the oriental soldier. If this Psalm is a part of an initiation service one can see the sage giving the young knight the shield. He takes it and goes out into the world fearing nothing and no one!

The things men feared in the olden days were—

Terror by night.
The arrow by day.
Pestilence in darkness.
Destruction by daylight.

The young knight now armed with faith and the shield, goes out like a *charmed person.*

Comment.—At this point recall what St. Paul said, "Take the shield of faith, wherewith you shall be able to quench all the fiery darts of the evil one." (Eph. 6:16.) Also recall that John Bunyan (in Pilgrim's Progress) equipped his hero Christian with such a shield. The language is poetic and must not be taken literally.

The author of this Psalm declares that the knight thus equipped may walk among lions, dragons, tread upon adders, asps and snakes. He is exaggerating. He is writing *symbols.*

The author is *affirming* faith, confidence, courage and invincibility. It is like saying, "Certainty of victory wins battles before they are fought." These are tremendous affirmations and they contain *spiritual tonic.*

This Psalm may become a powerful auto-suggestion. Whatever else this Psalm may be or mean it is a religious affirmation, which, repeated often enough, keys up one's faith and courage as he faces the hard, cold facts of life. We know that a mind charged with courage engen-

(Continued on page 6.)

WANTED: CHARTER MEMBERS!

An exchange bulletin tells the story of a great church which grew from a small Sunday School. The church was organized in 1910 as a community church with 35 members. From that small beginning there has come into being the present church with a membership of 2,664, property valued at a quarter of a million dollars, and an annual budget of $46,000 for the promotion of God's Kingdom at home and abroad.

This is a typical example of church growth. What a debt of gratitude we owe the charter members of our churches. Although few in number and having meager resources, they possessed a great faith and gave themselves tirelessly and sacrificially toward the realization of their dreams.

There are, today, areas in which charter members are needed, charter members today for the great churches of tomorrow. Who has the faith and courage to begin a new church? The honors of tomorrow are reserved for the charter members of today.

Five hundred new Sunday Schools throughout the Presbyterian Church before the 86th General Assembly meets next May is the goal of the denomination's department of country church and Sunday School extension, according to a statement by Henry W. McLaughlin, director. The projected plan is based on a ratio of one new Sunday School for each 1,000 members.

Henry David Gray stresses this practical phase of our evangelistic task in the current issue of **Advance**: "One of the best ways to lose members is to start a new church. Many of our churches have more members than they can serve effectively. A new church, in a neighborhood of its own, will gain new adherents, and it will draw into active participation many who have had no place of responsibility commensurate with their abilities. It will help them to grow in Christian stature. To lose will be to gain.

Even so, said the Master: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

R. L. H.

EVANGELISM AND STEWARDSHIP.

There is a vivid contrast between the state of religion in America during the present war and that of World War I, as evidenced by the figures on church gains just released from the office of the General Council for the year 1944.

"These figures show a net gain in membership in the Congregational Christian Churches of more than 20,000 for the year, the largest net gain in 20 years—and a total membership of 1,113,960," says Dr. Frederick L. Fagley. "In the three years of 1917-18-19, the period of World War I, and immediately following, the church failed to make any growth whatever."

The number of new members received into the Congregational Christian Churches in 1944 reached a 20-year high of 70,928, Dr. Fagley points out, and the preceding year showed a net gain of 16,000, making a total gain for these two years of more than 36,000 members.

With so many young men and women in the National Armed Forces, or in other kinds of war work, the church schools have shown a decrease in membership. There have been 32 new churches organized, however, and 48 merged or closed. There has been a decrease of 16 in the actual number of churches. The withdrawal of 600 ministers from pastorates for the chaplaincy or similar types of war work has not crippled the Congregational Christian Churches as much as one might expect, Dr. Fagley points out. These churches have gone forward under the leadership of ministers recalled from other forms of service or from retirement. The Congregational Christian Churches have more than four times as many pastors in the chaplaincy in this war as they did in World War I.

In finances the Congregational Christian Churches have shown gains in benevolent giving. The total for the year was $3,350,919, including apportionment and other gifts, or an increase of $436,608 and the amount contributed for home expenses was $17,467,525, or an increase of $1,255,057. The total income from all sources of the denomination as a whole was $5,607,954 and funds amounted to $50,656,215.

The Mission Boards and the State Conference of the Congregational Christian Churches have had a successful year. The State Conferences received $795,482 and held investments of $4,337,697. The American Board of Commissioners for Foreign Missions received $1,145,756 and has funds totaling $7,874,183. The Board of Home Missions income was $1,436,673 and had funds totaling $25,023,176. The Pension Board's income was $1,011,112, of which amount $407,168 came from the Unit Plan and reserve contributions and funds totaling $10,794,197. The Council for Social Action's income was $64,229. The General Council's income was $86,037 and has funds of $68,374. The Committee on War Victims and Reconstruction raised $160,000 for denominational societies and $226,187 for non-denominational purposes, or a total of $386,187. The City Societies' income was $336,432 and has funds of $2,559,588.

JAPAN'S ANSWER ON ITS WAY.

As we go to press Tuesday afternoon, there is still no official information that Japan has accepted the peace terms offered by the Allied Governments. Yet there is enough unofficial news to make hopes high that peace is in the air. At 12:01 p. m. today, the Tokyo radio beamed the news, "The Japanese government's reply to the four powers is now on its way to the Japanese minister at Bern." May that reply be one that will bring a cessation of hostilities to a war weary world. May it bring surcease of the bitter carnage of the cruel war.

J. T. K.

Evangelism in the Light of Present World Conditions

By Bishop James Chamberlain Baker.

There is a strange confusion among Christians when we talk of Evangelism. On the one hand, there is ready assent that it is our "chief task," "the center of the matter," "the essential work of both church and mission." "Evangelism must continue whatever else is dropped." "Evangelism is not a mere activity of the Church to be taken up or dropped as the mood may rule; it is a necessary part of the Christian duty." We have recognized our obligation at Conferences like Madras and in every approach to our task as followers of Christ.

On the other hand, Evangelism as a word has for many worn smooth and lusterless. A Methodist bishop recently edited a book for pastors, "Are You An Evangelist?", in which successful evangelistic pastors collaborated, each taking some aspect of the theme. The editor reported that more than one of the contributors wrote, saying: "It was by all odds the hardest piece of writing that I have ever done." This was not because of lack of conviction concerning Evangelism, but because they knew that if they were to be effective they had to get past an initial handicap in the minds of many readers against the very word itself. For many it brings unpleasant associations — remembrances of techniques that are more or less in question of outworn language and abhorrent ways, of a shallowness which attended hurry and eagerness for numbers, of a lack of breadth in the application of the term, of a startling lack of depth in the follow-up instruction. It was for such, and other reasons that an influential churchman once wrote me: "The word Evangelism awakens no thrill when we use it either in speech or article." His profound and passionate concern was to revivify it, for it "constitutes our greatest resource and obligation."

The purpose of this article is to sharpen our focus regarding the meaning, the task, and the power of Evangelism and so to realize anew the thrill of the everlasting and inexhaustible relevance of the Gospel of Christ to the needs of men and of society. We know that a pre-condition is that we should look at the word Evangelism and the task of Evangelism—and the very Gospel itself—"in the light of present world conditions," in relation to the needs and the problems which involve the human spirit in this year 1945. What we want to do is to lift up the question as to whether or not present world conditions offer an unusual opportunity for winning men to Christ, attaching them to the Church, and setting forward the whole Christian Movement in the thought of the non-Christian World.

We must begin with the fact of war, "the terror that stands at the shoulder of our time," and its effect upon people. For there is a spiritual warfare going on, as well as the brute material conflict. War does dreadful things to us, alike at home and on the battle front. To make use of New Testament language there are such things as have not happened since the beginning of the world—earthquakes and famines and pestilences, "the nations in dismay, bewildered . . . men swooning with panic and foreboding of what is to befall the universe." (Moffatt.) For multitudes this is nothing but a poisoned, chaotic and terrorized world, with shattering blows of sorrow, tragedy and bereavement.

There is also the prostitution of man's loftiest achievements in science "in the shameful galleys of slaughter"; the most hideous accumulations of bitterness and hatred which are even today flaming into Civil War as the entire social atmosphere is corrupted by suspicion and mistrust.

The whole situation exerts a downward pressure on our standards and ideals. Habits of the moral life are being destroyed which have had vast emotional and steadying significance. The majority of men are hoisted to such levels of human living as they reached. They have not come to their moral standards through rational processes but through those emotional and steadying habits achieved by the race, which are so central a part of the complex social matrix of our life. It is a grievous loss to have these habits destroyed.

It will not be an easy thing when the war is over, to rebuild throughout the world, to raise again old foundations, to repair ruins to restore wrecked homes. (Cf. Isa. 58:12, Moffatt.) It will be vastly more difficult to discover new moral and spiritual roots for the life of society, to achieve moral standards and habits and a common conscience throughout the world. No wonder thoughtful men are turning to high religion as the hope of salvation for all mankind. We must realize sharply that "Evangelism has become a question of life and death. For while military and political power may render the pagan forces harmless for the time being, they will reappear in other forms unless they are overcome spiritually."

"In the light of present world conditions" we have come to a new awareness that the heart of man is desperately wicked, and that the time is overripe for a revival of evangelistical faith in Christ the Redeemer. "Sin increased but grace surpassed it far." (Moffatt.) That is needed assurance for multitudes whose cry is becoming "Who shall deliver me from the body of this death?"

The grim story of contemporary life is an apocalypse of the "radical evil in the hearts of man." Paul's description of the godless life in the first chapter of Romans has come alive as we have ourselves looked upon the terrifying face of evil and its sinister power. Hear the words again: "Yes, as they disdained to acknowledge God any longer, God has given them up to a reprobate instinct, for the perpetration of what is improper, till they are filled with all manner of wickedness, depravity, lust, and viciousness, filled to the brim with envy, murder, quarrels, intrigues, and malignity—slanderers, defamers, loathed by God, outrageous, haughty, boastful, inventive in evil, disobedient to parents, devoid of conscience, false to their word, callous, merciless; though they know God's decree that people who practice such vice deserve death, they not only do it themselves but applaud those who practice it." (Rom. 1:28-32, Moffatt.)

Sensible men no longer talk of "sin" as something vague, abstract, unreal, theological. The word, and the fact of sin, have found a new place in our vocabulary, and only the shallow avert their faces from the horror of what man does to his brother man. The unbelievable cruelties and animalisms that lie just below the surface of human life have today broken through its crust with appalling horror.

There is, however, no such general recognition that there is an inner crisis for each individual and for each nation. A discerning Frenchman wrote recently concerning "the fatal illusion" that evil has its seat only in our enemies and not in our own nation—in other individuals and not in our own lives. We shall not get far until each individual and each nation stands before the judgment seat of

(Continued on page 9.)

It's Time to Re-Think Evangelism

By Rev. Aaron N. Meckel,
Pastor, First Congregational Church, Baintree, Mass.

Excerpts from a Pamphlet

It is high time that both the ministry and the laity of the churches give greater attention to their primary task as evangelists, as bringers of the Good News of God's redeemed love for men in Christ Jesus. The fields are white unto harvest. The world has become a gigantic recruiting station for all sorts of movements and religions. Never within one generation has there been so much talk about freedom and righteousness.

We might well begin by saying that the very term Evangelism itself needs to be re-thought and retrieved in terms of its basic connotation. It stems from a glorious, glad word—Evangel—which means "Good News—Glad Tidings" of God's Redeeming Love for us men in Jesus Christ. We should have stood by this great word and never have allowed it to get into bad company! Many people are frankly suspicious at the very mention of the word Evangelism. They regard it as a process of unhinged emotionalism, a kind of religious racket carried on by men of arrested mentality. In a day when it is so desperately needed, we should make it clear that Evangelism is none other than the bringing of the Good News of God's Redeeming Love to men. It is making available to men in their need the grace of God, which is love in action. It is channeling the resource of the Spirit into spiritually hungry lives. "Christ Jesus came into the world to save sinners"—there is the Gospel in epitome! And Evangelism is the act of process of bringing this Good News to bear redemptively at the point of human need.

It Must Begin with the Evangelist.

At a seminar on Evangelism, the question was asked by a well-meaning minister: "Will you explain to us the technique of preaching for decisions?" Ah! If it were only as easy as that! That art cannot be reduced to mere rules. The central need today is for the Church and her ministry to seek fresh renewals of grace and power, then, girded afresh from within the arsenal of the Gospel, go forward confidently with God. Before we go out to the battlefield we must first, one and all, climb the steps of the Upper Room, and tarry till we be endowed with power.

Have we a word to speak to the man who has stumbled upon a poignant grief he cannot seem to shake? A word for the poor creature who is morally disabled by some ensnaring habit or vice? A tone in our everyday living and Sunday ministry that can humble and soften the brittle heart of the self-righteous? Have we a sure word of invitation for those who come uncertainly, wondering if the man in the pulpit has a word that can illumine the deep, dark mystery of life and cause the "still, sad music of humanity" to issue in more triumphal strain? Have we a helpful message for the lonely, the baffled, the lost, perhaps "more sinned against than sinning?" For *all these*—and others—are in our congregation. We face a composite humanity which, like some mute Lazarus, needs by the mediated grace of God to be brought to life again! The words of Shakespeare come to mind:

> "Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Smooth out the wrinkled troubles of the brain
> And cleanse the bosom of that perilous stuff that
> Weighs upon the heart?"

Charles Edward Jefferson used to say to seminary students, with deliberate insistence, "Young men, if you wish to be effective ministers of Christ, then you must learn to shut the door of your study and be alone with God." Let the hard-pressed minister say, with Thomas Hooker, "My chiefest employment is prayer. It is by means of it that I get everything else done." The most humbly gifted man, *on his knees,* begets a wisdom from above which will give power and penetration to his utterance. Bereft of that spirit of unction, the message of the best read and most eloquent of men will pale into sounding brass and clanging cymbal. Let him who would be a true evangelist learn to shut the door, and the heavier his task, to shut it with even more determination. There, let him feast on God's Word until it is wrought into the substance of his life and thought. There also let him commit to the grace and the healing of God, the people entrusted to his spiritual care, until a certain sensitivity to human need, that indispensable hallmark of the evangelist, will characterize his ministry. Evangelism must begin with the Evangelist.

The Structural Element in Evangelistic Preaching.

One instinctively recognizes the tone and temper of true evangelistic preaching. There is an *inexhaustibleness* in it, that is an overflowing cup. The herald of the Glad Tidings has struck a Rock, and living waters gush forth from it. "But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I would not stay," so spoke the prophet Jeremiah. (Jer. 20:9.) There is a moral massiveness in such preaching which dilates the soul and renders it susceptible to healing and new life. Expansiveness, is the word Evelyn Underhill applies to it. The sermon may soar ever too high into the empyrean, but its feet, homiletically speaking, are on the ground. One discerns this quality in the messages of men like Phillips Brooks, Spurgeon, Beecher and Maclaren. Joseph Parker used to say that there are times when the very centuries must speak through us. This is such a time. The doctrinally evangelistic preacher also speaks with a sense of *authority!* An ambassador he, beseeching others in Christ's stead that they be reconciled to God. He begins to sense the majestic burden that lay on the hearts of the mighty prophets of Israel. There runs through all of his witness a "thus saith the Lord!" characteristic. The tremendous impact of the message of the Bible is behind it. He has taken time to listen and to ponder, and now he can speak to men's need with assurance and a divine boldness. The homiletical trumpet peals out a certain sound, and men prepare and gird themselves for battle.

VESPER TALKS.

(Continued from page 3.)

dered by great faith in God is a powerful force. (It even affects bodily functions and gives what some call "pep" to daily living.)

Not all trouble conquered. Sometimes we may be led to think that such a message as this Psalm gives, can be taken literally and, therefore, all trouble may be abolished. The author does not so think. He does, however, promise that *God will be with him in trouble and help him to overcome.* There is no promise to remove all the stones from the roadway of life, but we will be upheld and strengthened as we stumble along. God does not remove mountains from our pathway; but He helps us to rise above every obstacle and *go over* the mountain as if it did not exist.

This gives us a sense of security in the midst of uncertainty.

News of Elon College

By President L. E. Smith.

HIGH SCHOOL GRADUATES, WHAT OF TOMORROW?

The high school graduate today is more bewildered than ever. With him it is not only a question of choosing a college, it is a question of deciding whether he will or will not go to college. A young man graduates from high school at seventeen. Under the present draft law he must enlist for training for military service at eighteen. With one year, and but one year, at his disposal should he enter college or should he get a job and work until he reaches the age to answer the call of his country.

If the high school graduate is a girl, she, too, has a question in addition to which college to enter. Girls are not drafted by the Government for military service, but they do have an inward compulsion—they want to do their share in our country's crisis. Every branch of service is calling for them and they are needed badly, but perhaps the call for nurses is more insistent than any other. The number of sick and wounded is increasing every day and multiplying as the result of every battle. You cannot blame a girl who is patriotic if she wishes to dedicate her life to this most worthy service. This whole question is complicated now by lowering the requirements and lowering the standards for trained nurses. A young lady with only a high school diploma may enter a reputable hospital for training and in three years graduate a full-fledged trained nurse, whereas before the war in addition to a diploma from high school she was required by the same hospital to complete two years of college work before being admitted for training.

High school graduates should be reminded that there is no "royal road to learning." Neither is there a short cut to efficiency.

If at all possible, it would seem to me to be highly advisable for any high school graduate today who possibly can to enter college for training in keeping with his ambitions and stay until he has completed requirements for graduation, for two years preparatory to his profession, or until his government calls him. In government service it will mean much more to him to go from college than from any other position or profession. He will be gratified at what a single year's training in college will mean to him when he faces the problem of military service. Intelligence and training count for more in this war than in any preceding war. High school graduates should be reminded again that tomorrow will require better trained men and women and more efficient workers than yesterday required. Every ambitious youngster should take advantage of today that he may be prepared for tomorrow. The colleges were founded, built and are being conducted for you. Will you come for preparation?

FIFTH SUNDAY OFFERINGS.

The Sunday Schools and churches were very thoughtful and generous of the College on last fifth Sunday and the Sunday following. Offerings received brings the total beyond $5,000 for this church year, which is considerably more than we have received during any church year before the convening of conference in annual sessions. This is gratifying and most helpful to the College. All offerings received from Sunday Schools or churches, unless otherwise directed, are credited on conference apportionments. To receive the money now means that the amount received after the conferences meet will of necessity be smaller; however, it is of great assistance to the College to receive advanced payments. We are grateful for every dollar given. It looks now that we will come to September with all debts paid and without incurring any obligations whatsoever. We wish to express our gratitude to every church and Sunday School in our Convention.

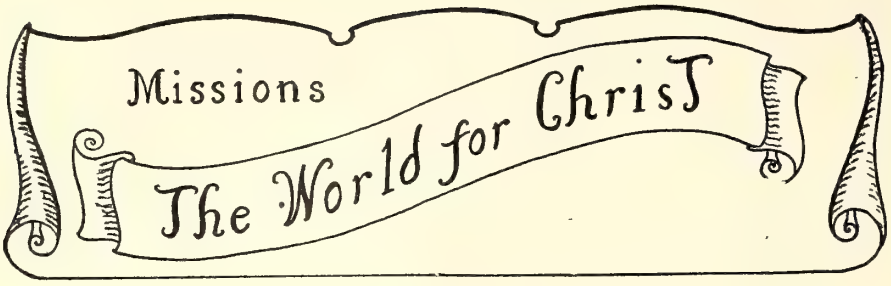
Previously reported	$4,737.02
Churches.	
Eastern Va. Conference:	
Mt. Carmel	$ 22.80
Rosemont	100.00
Wakefield	25.00
Western N. C. Conference:	
Seagrove	5.00
Va. Valley Conference:	
Linville	30.72
Winchester	15.73
Sunday Schools.	
Eastern N. C. Conference:	
Chapel Hill	3.26
Eastern Va. Conference:	
Liberty Spring	15.00
Elm Ave., Portsmouth	10.00
N. C. and Va. Conference:	
Durham	26.52
Hines Chapel	5.81
Lynchburg	6.00
Pfafftown	5.00
Union (Va.)	5.00
Western N. C. Conference:	
Ether	5.49
Liberty	5.44
Total	286.77
Grand total	$5,023.79

SECRETARIES OF EVANGELISM FORMULATE UNITED PROGRAM.

The denominational Secretaries of Evangelism, twenty in number, were called together by the Department of Evangelism of the Federal Council on February 20 for their fifth meeting within the past two years. It is a source of satisfaction to the Department to announce that there are now fifteen Protestant denominations with full-time Secretaries of Evangelism. Fourteen years ago there were but two.

At these meetings the secretaries exchange plans, programs and literature and also consider ways by which they can carry on the work of evangelism unitedly through the Department. At this last meting, these secretaries discussed ways by which a concerted and simultaneous program of lay evangelism is to be carried on in 1946. It is the feeling of these leaders that the most effective evangelism can be done by and through laymen. Especially is this true in these days, for it is increasingly difficult to get people who are not members of any church to go to church to hear the Christian message. If these unreached multitudes of our nation are reached, the laymen must be trained and used to bring Christ to them personally.

To indicate something of the interest there is already in the 1946 plans, the Methodist Church has a goal of 1,000,000 members — 600,000 upon profession of faith and 400,000 by church letter transfer. The A. M. E. Zion Church has a goal of 500,000 members to be added to Christ and the Church in 1946. This year marks the sesquicentennial of this denomination. Other denominations are making plans also to teach every pastor how to train and use his laymen in evangelism. Indications are now that many denominations will make this same emphasis next year. Who knows but that the next spiritual awakening that will come to the Church will come by way of the laymen! A year of concerted and simultaneous witnessing on the part of laymen will go far to make this possible.



A REQUEST FOR AID.

"Added to the burden of trying to carry two or three peoples' work over a period of from 8 to 10 years is the worry of trying to make a very small budget cover an ever growing and expanding work. . . . I plead with you to give this mission adequate personnel and support." So writes one of our badly over-worked missionaries in West Africa to us through the American Board.

Soon the missionaries once imprisoned in the Philippine Islands can go back to gather up the broken fragments of the churches in those islands. Others will sail for China, India, Africa, Syria, Czecho-Slovakia, Bulgaria, and, let us hope, Japan. Angie Crew and others are on their way to Turkey. Boats may prove to be too slow to get workers to their posts. Airplanes will land them where they are needed. Hundreds of workers should go soon to rebuild the broken churches, schools, hospitals, and friendships around the world.

All this means that we need to give more money for missions. *Much* more money is needed! Dollars should become hundreds, and hundreds become thousands.

There has never been a day like ours. We can and must remake the world. If politicians set the pattern, it may not be a happy world; if business does there will be greed and graft; if the Church determines the kind of world that is to be, there is a chance that man use even exploding atoms to bless the human race.

If your Sunday School, church, missionary society, or young people's organization can make an extra gift for missions, that will indicate the kind of world you want made.

There are individuals who have in hand some of God's money that could be shared with a hungry, suffering, and sin-sick world. Why not give some of it *now* when it can mean *so much?*

Our Mission Board closes its year with August. The income this year is a bit greater than last year, but it is not adequate either to express our love for God and our fellow-man or to do the work that desperately needs doing. So far we have given about ninety cents per church member for Home and Foreign Missions this year. Could we possibly raise that to a dollar during the next fifteen days?

If you will help, please send your contributions to Mrs. Mattie C. Parker, treasurer of the Convention.

"Thank you very much." So say the missionaries new and old, some of whom know the rigors of being prisoners of war.

F. C. Lester.

AN OPEN LETTER.

Woman's Missionary Convention
Life Membership and Memorial Department.

Dear Friends:

We are all very proud of the work of the societies of our Convention for this department during the last biennium. We almost doubled our goal of $1,000. Now it is time to begin additional plans for the next two years. Isn't it great to plan and work for Christ?

A member of our Convention has suggested that each society send a memorial certificate to the family of each boy lost in the service of our country. One society in our Convention—Greensboro—who thinks this a fine thing to do, has just sent in money for six memorial certificates in memory of their boys.

We hope your society will take this matter up at your next meeting and decide to give memorial certificates in memory of the boys of your church and Sunday School, and also you may wish to honor some boy with a Life Membership in our Convention.

Sincerely yours,
Mrs. John G. Truitt,
Superintendent.

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 9, 1945.

Sunday Schools.

Liberty Spring, Suffolk, Va.	$	5.00
Durham, N. C.		12.19
First, Reidsville, N. C.		17.00
Chapel Hill, N. C.		.20
Hank's Chapel, Pittsboro, N. C.		10.26
Total	$	44.65

Individuals and Churches.

Mrs. D. I. Stephenson, Raleigh, N. C.	$	3.00
Rosemont, Norfolk, Va.		48.80
Seagrove, N. C.		10.00
Total		61.80
Total for the week	$	106.45
Previously acknowledged		27,362.34
Total since Sept. 1, 1944	$	27,468.79

Gratefully,
Mattie Cox Parker,
Secretary.

One World or Chaos--Which?

By John Sutherland Bonnell, D.D.
Fifth Avenue Presbyterian Church, New York City.

Many people are discouraged today with the outlook for permanent peace. But there are at least two hopeful indications that we may be able to achieve a stable world order. First, the leaders of the three great faiths—Protestant, Jewish and Roman Catholic—have reached an amazing degree of unanimity in setting forth the principles on which enduring peace must be based. The second hopeful sign is that, for the first time in a quarter of a century, the people of this nation have clearly indicated their belief that we have a sacred responsibility to unite with other peace-loving nations in establishing an enduring world order for future generations.

The man who probably did more than any other to effect this profound change in our American outlook is Wendell L. Willkie, whose untimely death came as a shock not only to America but to all the world. This man, who possessed the vision of a prophet and voiced the hopes and aspirations of millions of ordinary people in every part of the world, realized that this, the greatest undertaking of our time, must be established on a spiritual basis. In a radio address delivered less than a year before his death he declared that our American forebears built well because they built on spiritual foundations. I quote Mr. Willkie's words:

" 'We hold these truths to be self-evident,' our Declaration of Independence affirms, 'that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are Life, Liberty and the Pursuit of Happiness.'

"The men who made that affirma-

tion were wise men. They were wise because they put basic values first. They did not begin with Life, Liberty and the Pursuit of Happiness and work their way back to God. They began with God. Life, Liberty and the Pursuit of Happiness were, to them, inalienable human rights, because of that starting place. Freedom was not something which they created. Freedom was something which God had bestowed. Their function was to create a society which guaranteed protection to that endowment and gave it a chance to develop. . . . That on a larger scale is our task today."

And what is that but an echo of the affirmation by St. Paul that God "hath made of one blood all nations of men for to dwell on all the face of the earth?"

Man is divinely created and divinely endowed, and there is no provision in God's economy for masters and slaves. What the world needs today is not supermen but redeemed men—a humanity that recognizes its birthright as the children of God. Here is the only fundamental and abiding basis for the unity of mankind.

And always we come back to our Lord. Towering above this weary, divided, blood-stained world is this mighty, kindly Personality who says:

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Over against every edifice of peace that leaves God out are written these words: "Except the Lord build the house, they labor in vain that build it."

When the record of these years is written, will it be said that once again the sacrifice was all in vain.

As I have visited military and naval establishments in this nation and have looked into the faces of soldiers and sailors in crowded chapels and theaters, the vast majority of them in their teens, I have asked myself, "Will these too be offered as victims of our selfishness and blindness?"

Already in this struggle we hear the pleading voice of men who have died to save us. Here is a letter written by Lieutenant Gordon R. DeBois, eight days before he was killed in action in Italy:

"I only hope that, when this war is over, people won't forget those who died to save them, and let the world drift along with poverty and ignorance as usual, until another war takes them once again.

"That is what I am afraid of, Mother and Dad. I am afraid that the day peace is declared, people are going to return to their own narrow aspirations and live and forget all those swell lads who didn't come back, by refusing to sacrifice and work for a better world.

"All I pray for is that we who are here shall not be forgotten when the war is over. I pray that our sacrifices will not have been in vain, and that in another few years the world will not be drowned in blood again."

We may erect shafts of marble and of granite to the memory of these men and unveil tablets in their honor, but if we fail to cooperate with other freedom-loving nations in the establishment of a world order for peace, then these memorials will be a mockery and a sham; and in the years that lie ahead they will point an accusing finger at us.

We owe it to the men who are batling for human freedom, to the common people the world over, to the generations yet unborn, to bring our lives into full surrender to our Lord and Master who is the Prince of Peace and who alone can help us to bring nearer that great day, by prophet long foretold, when "nation shall not lift up sword against nation, neither shall they learn war any more."

EVANGELISM IN THE LIGHT OF PRESENT CONDITIONS.

(Continued from page 5.)

Christ and in His light beholds our universal abysmal need and woe.

When we stand as living souls with bad consciences in the presence of the living God, then the wonder of the redeeming revelation of the Gospel dawns upon us. An Evangelism for our day should have new range and depth of meaning in the light of the terrible sins of all peoples and nations—our own nation and our lives necessarily included. That which made the first disciples apostles, for too many has faded away. We must revive it by standing where the apostles stood and seeing Christ in the awful and glorious light in which they saw Him. "Behold the Lamb of God which taketh away the sin of the world." "Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation." It has been suggested that the great Hallelujahs of the last book of the Bible are out of the hymns of the Early Church, expressing their emotions and motives as they realized their debt to their Redeemer.

Disciples become Apostles when they realize the ample generosity of God in His Redeeming Grace. There is no other Gospel for this year 1945—at home or anywhere in the world. Evangelism will become passionate and thrillingly compelling as we see the relevance and power of the Gospel for sinful men and nations today everywhere.

The Challenge of the Intellect.

We pass next to the intellectual challenge of this day to the Christian faith which must inevitably and necessarily condition our thought and practice of Evangelism.

Hear one of Paul's revealing sentences: "I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ." (2 Cor. 10:5, Goodspeed.) He knew that the pagan mind stood athwart the Christian Gospel and that it must be met intellectually.

Glover has given us unforgettable descriptions of the way the Early Church met powerful "thought-out" societies and civilizations and triumphed because they not only "outlived" but "outthought" them. The Early Church was a "community of thought" as well as a community of life.

So it must be today. Strong heathen tides are sweeping through the ideas and life of our time—in our industry, politics, education, amusement, press, social customs. "Older impersonal polytheisms are being replaced by newer impersonal polythetisms." The debate is inescapable. The battle of ideas is terrific and of immeasurable consequence. "There is no such thing as immunity to ideas. Infections and contagions take place across all borders." To take a startling example, we have not escaped the contagion of Hitlerite ideas even in America.

One reason for the discontent with the word Evangelism is that all too often it has been appallingly vague in its content and emotional in its challenge. It has been satisfied with "repentance" and "conversation" which have not gone deep nor altered the pagan convictions nor practices of life. "Decisions" and "baptisms" are not enough nor states of emotional

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

NORTH CAROLINA CAMP.

Young people of four churches in North Carolina are invited to attend a summer conference at Crabtree Creek Recreational Area the last week in this month. Although we have asked that registration fee of $1.00 be sent to the Convention Office by August 15, there will probably be room for you if you will write us at once. Your Sunday School Superintendent has registration blanks.

Below is given the information you will need concerning the camp:

1. WHEN: August 24-31, 1945. First meal served Friday evening—supper.

2. PLACE: Crabtree Creek Recreational Area, Camp No. 1. Between Durham and Raleigh, N. C., just off Highway 70-A. Buses will be met at entrance to Recreational Area.

3. COST: $1.00 registration fee. $9.00 to be paid at camp.

4. WHO SHOULD GO: Young people twelve or more years old who desire fellowship with other people and an opportunity to learn about the Church.

5. THINGS WE WILL DO: *Study*—"Great Personalities of the Bible," "Understanding and Using the Bible," "Personal Religious Living," and "Pilgrim Fellowship Program and Projects."

Worship—through morning devotions, vesper services, and Sunday services.

Get acquainted with our missionaries—Rev. and Mrs. Richard L. Jackson.

Play—in the form of games, swimming, hiking, and handicrafts.

6. OUR LEADERS: *Dean*—Rev. W. J. Andes.

Business Manager—Rev. F. C. Lester.

Guest Missionaries—Rev. and Mrs. Richard L. Jackson, of Waverly, Virginia, who are expecting to go to China.

Recreational Director—Miss Margaret Wills Pritechett.

Pilgrim Fellowship Leaders—Miss Betty Johnson, Hartford Seminary, Student Summer Service Worker. Miss Mabel Curry, Extension Worker for the Board of Home Missions in the Southeast.

Others—Some of our finest ministers and wives.

7. THINGS TO BRING: Bible, notebook, pencils, toilet articles, bed linen, blankets, pillow, towels, flashlight, raincoat, sweater or coat play clothes, ration book.

We understand that the Burlington Sunday School is paying one-half the expense for each of its young people who attend. It is hoped that other Sunday Schools, churches, and women's groups will help make it possible for worthy young people to attend from their communities. It is a fine investment for the Church tomorrow.

VALLEY CONFERENCE.

(Continued from page 2.)

ren and Earl Showalter; Trustees, G. W. Rothgeb, C. W. Louderback, Samuel Earman and J. C. Bradford.

The Conference was well attended by delegates from all but one church in the Conference. A number of visitors were present, including Rev. W. E. Wisseman, D. D., President of the Southern Convention; Rev. F. C. Lester, D. D., Superintendent of the Southern Convention: Rev Robert Lee House, Editor of THE CHRISTIAN SUN, and Mrs. House; Rev. W. T. Scott, D. D.; Rev. Frank H. Lewis, D. D.; Rev. L. E. Smith, D. D., President of Elon College; Rev. and Mrs. J. F. Morgan; John T. Kernodle, Managing Editor of THE CHRISTIAN SUN, and Mrs. Kernodle; Charles D. Johnston, Superintendent of the Orphanage; Rev. W. J. Andes, President of the North Carolina and Virginia Conference; Mr. and Mrs. Zeb Lynch, Elon College, North Carolina.

All of the churches in the Valley Conference have been grouped into pastorates, and each group appears to be doing constructive work. Timber Ridge Church is being formed into a group with Timber Mountain and hopes to build a parsonage and go on full time with a resident pastor in the near future. Rev. Roy D. Coulter is the pastor of Timber Ridge, and we hope that this fine old church will go forward in a much larger service than ever before in its history.

This progressive program for the churches in the Valley did not merely happen; but came about by well-thought out plans and hard work; by the work of Superintendent Lester, who has meant so much to the Valley Conference through the faithful service he has rendered in cooperation with the officers and boards of the Conference.

Brother G. C. Golliday, a local preacher in the Conference, stated that this was the fifty-sixth session he has attended, and he hopes to live and attend the one hundredth session of the Conference. He reports having conducted many worship services for the people in the mountain region and seems eager to render a helpful service.

The Christian Missionary Association reported this year's dues to be the largest in its history. Rev. S. E. Madren succeeds Rev. R. A. Whitten as President; Miss Isabelle Sheets succeeds the former Miss Anna Lou Showalter as Secretary-Treasurer. Dr. Smith addressed the Conference in an inspirational message, presenting the Million Dollar Campaign for Elon College. Uncle Charlie Johnston presented the work of the orphanage in his usual persuasive manner.

It was the opinion of the Conference that a church should be established at Front Royal, Virginia, and a motion passed to request the Mission Board of the Southern Convention to aid in this undertaking.

The people of the Bethel Church and community entertained delegates and visitors of the Conference in a most gracious and generous fashion, and everyone in attendance voiced their appreciation for everything the people had done for their comfort and welfare which contributed so much to help make this session a most joyous one.

The next annual session of the Conference is scheduled to be held with the New Hope Church, near Harrisonburg.

REV. ROBT. A. WHITTEN,
Reporter.

FOR THE CHILDREN.

(Continued from page 11.)

need and to save some of our money for the time when goods are plentiful again."

Tommy's face brightened at his mother's clear explanation. "I'm glad you told me that, Mother," he said. "I'll keep on using my old tennis racket and leave the new ones downtown for folks who haven't any of their own. Those extra dollars will give me a good start on another war-stamp album."

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Young Friends:

How are all of you? Have you been busy these grand days? Isn't it fun to have this cool weather? We can do so many things. And what have you been thinking about? Are you still playing our game? Talking to God helps us a lot with our problems, doesn't it?

This week I visited one of the professors in the medical school of the university. He told me something about the things they do there and the boys who are studying to be doctors. Have you ever thought about all the time it takes to learn to be a doctor? It's real hard work and means hours and hours of studying. First you go to college, then to medical school, then to a hospital to study more, and finally after almost ten years of studying you are ready to go out into the world and help people who are sick.

All of the boys who go to medical school don't spend their time helping sick people. Some stay in the laboratory and try to find out all they can about the germs that make people sick, and the medicine that will cure them. We owe so very much to men who discovered the sulfa drugs. I'm sure there aren't many of you who haven't had to take some kind of sulfa medicine to get well. It works like a miracle, doesn't it? Just this summer three of our little friends became very ill and their doctor gave them penicillin. That is another wonderful medicine that cures even what sulfa won't. Sir Alexander Fleming discovered that, and we're so grateful to him for it. Perhaps some day some young student will find a way to cure infantile paralysis, so little boys and girls will no longer become paralyzed. Maybe that person will be you. It can happen. It's something to work for and dream about. Men can discover wonderful things in science and medicine. Sometime the things they discover are more harmful than helpful. I don't think God meant for all the secrets of life to be used to hurt others, do you? I'm sure if while we study and learn more of these secrets we keep talking with God about them, that we will surely want to help others. Every time I think of Sir Alexander Fleming I feel happy because I know somewhere right now someone is getting well because of penicillin. That some little boy will still play, and some mother will still rock her baby. This week I haven't been very happy about the way we have used what we discovered in science. For in a far away land, where some of our friends still live, little children and mothers have been burned to death. I think we have forgotten that God is the father of us all and all men are brothers. Tonight I shall be very humble. I shall ask God to help me to understand the people who are more responsible for this than I am, to help the people to whom this terrible tragedy has come to understand us better; to forgive us all, and help us once more to find the way to live in peace and harmony.

Most gratefully yours,

PEGI RITCHIE.

UNNECESSARY SPENDING.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Isn't this a nice piece of paper, Aunt Lucia?" inquired my nephew, Tommy Trask, showing me a check for twenty dollars made out in his name. "I earned it by picking berries for Mr. Grant."

I was visiting for a few days at the home of my sister, Doris, and we were busy in her kitchen preparing berries for canning.

"Yes, indeed, Tommy," I replied, "it's fine that you have had an opportunity to earn so much this summer. What do you intend to do with your money?"

"I know what I'll do with five dollars of it," Tommy promptly replied. "It'll take just that much money to finish filling my war-stamp album and then I'll buy another twenty-five dollar bond. That will be the second bond that I've bought with my own money."

"That's wonderful, Tommy!" I exclaimed. "You're helping your country now and also saving for your own future needs."

"I came in to talk to Mother about how to spend the rest of my money," Tommy continued. "I need to buy a waterproof jacket to wear to school this fall. I think I can get one for about half of my fifteen dollars."

"You will need a new coat to wear in the rainy weather," Doris agreed. "Your old one is too small for you. I should have put it away to be saved until little Bruce is big enough to wear it, but the need in Europe is so distressing, I shall include it with other clothes being collected to be sent over there. What do you propose to do with your other seven or eight dollars, Tommy?" Doris smiled as she asked the question.

"I want to buy a new tennis racket, Mother. Alan Foster bought a new one with some of the money he earned picking berries. I'd like to get another while there are still some for sale."

"Did Alan need a new tennis racket?" Doris inquired. "I thought he had a good one when he played with you last summer."

"That racket didn't belong to Alan," Tommy explained. "He had borrowed it from his cousin who has since moved away."

"How about yours, Tommy? Do you need a new one?" asked Doris. "Didn't you tell me this spring that your racket was in good shape?"

"Yes, Mother," Tommy truthfully replied. "I'm sure my racket will last a long time. I just want a new one like Alan's."

"*Wanting* and *needing* are very different words, Son," Doris said soberly.

It was Tommy's turn to ask questions. "Haven't you always been willing for me to decide for myself how to spend the money I've earned, Mother? Don't you think tennis is worth-while."

"If your father and I hadn't felt that tennis is a good game for our children and their friends, we wouldn't have put a court in the backyard nor given each of you a good racket," Doris replied, "but right now we're living in a time of scarcity of goods and an abundance of money.

"You've just told me that you are thinking of buying a tennis racket while you can find some for sale," Doris went on in answer to her son's puzzled look. "That means not many tennis rackets are to be had. If everybody having enough money to buy a tennis racket tries to buy one, the price of those on hand will rise so much that people won't be able to afford to buy them at all. If everybody tries to buy all he wants of everything that is for sale in our stores, prices will climb up and up until people won't be able even to buy the things they *need*. But if everyone gets along with what he already has, making things over and making things do, prices will stay within the reach of people with incomes like ours, and we shall be able to keep on buying what we actually

(Continued on page 10.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JACOB RECOGNIZES THE PRESENCE OF GOD.

Lesson VIII—August 19, 1945.

Lesson Text: Gen. 27, 28.

Printed Text: Gen. 28:10-22.

Lesson Topic: *Recognizing God's Presence.*

Devotional Reading: Psalm 46.

The Fruitage of Favoritism.

It is not a good thing for parents to show favoritism, to play off one child against another. It usually causes trouble and it practically always causes friction. The case of Isaac and Rebekah is in point. Isaac loved Esau and Rebekah loved Jacob. And they played the one against the other. Rebekah was the more guilty. She was scheming, clever, and even unscrupulous. And when, after Jacob had fooled his blind old father Isaac, and had gotten Esau's blessing, things became tense and taut, Rebekah suggested that it might be a good thing if Jacob went away from home for a while, until things cooled off.

A Young Man Away from Home.

"And Jacob went out from Beersheba, and went toward Haran." It is a momentious event when a young man or a young woman leaves home. It is bad enough when they go under normal circumstances. It is worse when they go away because their home life is unhappy, or because they rebel against home restrictions and parental discipline. Thousands of homes in our country, and round the world have sent their young men and their young women away from home and to war. How they have followed these loved ones with their love and their prayers. But in ordinary times, there are many young men and young women away from home. What a challenge they are to the church! And how important it is for them to make the right kind of friendships, to go to the right places, to choose the right companions.

A Two-Way Thoroughfare.

"And he dreamed, and behold a ladder set up on earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." What did it mean? Well, whatever it meant, it meant two-way communication. God's relationship with his children is not a one-way street. We not only send up our messages and our messengers, but we also receive His messages and His messengers. Religion involves intercourse between spirit and spirit.

The God of Our Fathers.

"I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land wherein thou liest to thee will I give it, and to thy seed. I am the God of thy father." What kind of God do our children have if they get their conception of God from us? How real is God to us parents? What plan does He have in our homes and our hearts? What does God mean to us? The God of our fathers indeed! What a responsibility that puts upon us who are parents. We had better see to it that God means something, for when our children face the great crisis of life, their reaction will be governed largely by the conception of God they have. And more than any other place, the home gives them a working conception of God.

A Bigger God Than He Had Thought.

"Surely Jehovah is in this place; and I knew it not." He thought God was confined to the place where he and his folks lived. He was surprised when he found God was also in the next "county" and among strange people and in a strange land. God is always bigger than we think He is. Many a young man in service has found God near and dear in far-away and strange places.

A Sense of Awe and Reverence.

"And he was afraid, and said, How dreadful is this place; this is none other than the house of God." When he realized he was in the place where God was he was afraid. Perhaps we should not be afraid, but we should have a sense of awe and reverence when we are in His house.

A Young Man Who Made a Vow.

"And Jacob vowed a vow saying" —there are some folks who say they do not believe in making vows, in New Year's resolutions, or pledges. They usually make pledges of one sort or another nevertheless. And generally speaking folks do not get very far who do not make vows, who do not form resolutions. A vow has value for it involves and invokes the will. Alas for the person who has never made any solemn vows or pledges to God, who has not committed himself in some definite way unto God's will and way.

I Will Surely Give the Tenth Unto Thee.

This young man was starting right. He entered into a covenant with God, dedicating the tenth unto Him. To be sure it was a kind of bargain. There was an "if" to it. But it was a far-reaching vow. What a splendid thing it would be if every young man and every young woman would give a tenth of the first salary check, or the first wages or earnings to God! That is the time to start. The writer began to tithe while he was making his way through college. He bears his witness to its value, financially, morally, spiritually.

THE PRICE FOR PEACE.

We pay any price for war, but we expect peace to come down like a dove and land on our shoulder for nothing, perhaps paying a little for the parking privilege.

But there are only four possible positions for the people of the United States to take toward the post-war and present-day world:

1. Escape the world. But whereas isolation was possible for Pilgrims, now there is no new world to escape to.

2. Run the world. This would be American imperialism and would cost more in military equipment and the hatred of other countries than we could afford to pay.

3. But the world—by our mastery of world trade—but trade will have to be reciprocal rather than unilateral.

4. Join the world—become a part of it. That is our best hope.

Christianity alone holds the solution for the world's major present-day and post-war problem—learning to live together in one world as different people.

Other religions divide mankind by sex, race, class, or the like.

Is this going to be a Christian nation or not? Choose ye this day whom ye will serve. Let's not be half and half, or timid about it any longer! The Time is NOW!

—Walter H. Judd,
Congressman from Minnesota.

Then pealed the bells more loud and deep:

"God is not dead, nor doth He sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men!"

—*Longfellow.*

EVANGELISM IN THE LIGHT OF PRESENT CONDITIONS.

(Continued from page 9.)

upheaval which subside without leaving enduring changes of habit and character. There must be spiritual depth, the mind must be informed, and there must be disciplinary processes that the will may be fortified and habits patiently rebuilt.

One of the most hopeful trends in the Church today is the new emphasis upon the place of the intellect in her life. Religious Education has new standing. We see where we have failed even in our own schools and colleges at home and overseas. Our children and our converts have been "inadequately instructed." "We have shirked the labor of thought." We have missed "the reward of depth." This has been true too often for our ministers as well as for our laymen—young and old.

All this has to penetrate into the very heart of the Church's life. We must see that we have an "inside job" of educating our own members—young and old. Our common lack of systematic instruction for the average church member has been a scandal. It has been fragmentary, desultory, and even haphazard.

Evangelism for 1945 must be more specific in its content, as I shall say in greater particularity later, and it must explore again with its converts the common faith which is at the core of our Christian heritage. "We must get hold of our truth at a deeper level." The pulpit must accept more consistently its teaching office and through books and the public press extensive educational work must be carried on. And somehow Christian education must get into the educational system itself if the world is to survive. "The radiance of truth must flash into every recess of personal life and communal relations. . . . Only thus can the Protestant churches seriously match the massive thought system of Roman Catholicism or the ideologies of the new political religions." (Hocking.)

The Impersonalization of the Individual.

Our next challenge to a new Evangelism in this year 1945 arises out of the growing impersonalization of life with its awful leakage in human value. The affect of all totalitarianisms and total warfare is to submerge the individual and disrupt all the primary groups of home, neighborhood, church, and larger community life of every form and character. By direct tention and action in Europe, all centers of spontaneous life and the life giving diversities of independent groupings have been suppressed. Persons have become mere objects of irresponsible, arbitrary forces—"ciphers without individuality."

In the countries of the allies likewise we must take account not only of the effects of military regimentation but likewise of the general mass organization of our life. Our enormous cities, crowded industrial areas, big business of all sorts, standardized entertainment, radio broadcasts, all tend to produce "the herd type of man" with consequent loss of the sense of dignity and worth and a conviction of vocation in the day's work.

Dr. McNeil has pointed out the increasing human mobility of life—due to war, shifting of populations, industrial relocations, etc., etc. Countless millions have become accustomed to discontinuity of residence. We have seen only the beginning, for undoubtedly after the war many will be under the strong inducement to make a habit of relocation because of their uprootings during the war, of the excitement of mobility, and of the means of easy and rapid locomotion.

McNeil goes on to point out the consequent instability of the rootless individual which imperils community and family life. People whose abode is impermanent do not make neighborhoods and tend to act irresponsibly in whatever place they are located. (See McNeil's important article in Christianity and Crisis, October 2, 1944.)

Our Evangelism must learn how to approach this changed organizational character of our life and find new and often unconventional approaches to multitudes of people who have lost God and their neighbors—more often than not through no fault of their own. We shall need men of creative ability who are not afraid to do different things in this different time.

We are coming to new awareness also of the Church itself as an instrument of Evangelism by its very nature. In her essential genius the Church is a fellowship making for community. We are greatly indebted to to Visser 't Hooft for his descriptions of the way in which already in Europe the Church is proving herself a "decisive influence of renewal and integration," helping to create "centers of new common life amidst the ruins of the old world," recognizing her responsibility to the masses and calling many out of mass life into the responsible freedom of children of God. Her task, 't Hooft has well said, is to give back to men God and their neighbors.

An Evangelism for Youth.

There is a shining and far-reaching sentence in the famous funeral oration of Pericles concerning the casualties of the Peloponnesian War: "To take the youth out of the state is like taking the spring out of the year." This holds true for the home, the neighborhood, the Church—and spiritual casualties are an even greater loss than the physical deaths. There is therefore no more important task for us than our Evangelism in relation to youth. Its highest success will come if it is an Evangelism for Youth, in terms of youth's life, experience, problems, and largely by youth or at least by those whose youthful spirit and understanding are such as to be comprehended by Youth.

Let us look quickly at some aspects of our problem:

First, at the tragically poisoned youth of the totalitarian regimes, with generous impulses transmuted into wickedness. They are uprooted, violent, undisciplined, disillusioned, mistaught, conditioned to evil.

Second, let us think of the youth of all the nations and the disintegrating and corrupting experiences of war—all the more tragic because so many of them had no adequate basis for faith in God or man to begin with.

We quote: "War confuses the depths of any man's soul. . . Men and women are going to be shaken loose from moral rules. Numberless folk who would never think of betraying their principles are going to be unashamed sensualists. The Ten Commandments are going to be put on the shelf gleefully and riotously. The cry of 'eat, drink, and be merry' is going to be louder than ever before." (The Church and Returning Service Men, p. 10, Pugh.)

Third, if youth are to escape bitterness, disillusionment and cynicism they will need to fill the void left when the war enterprise is gone. Even false causes have had incentive and have been capable of evoking passionate commitment. In some way young people must discover worthwhile tasks into which they may throw their lives and great beliefs which can restore integrity and meaning to life.

Hopeful Elements.

Over against this situation so quickly and inadequately suggested we need to look at the hopeful elements.

First, we need to remember the unquenchable creative forces of youth of which we have had many illustrations even in the midst of war. Young people will be again manifesting their

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer had a most enjoyable trip to the Valley Virginia Conference August 8th and 9th. We attended this Conference the first time in 1917. We fell very much in love with the Valley people and the beautiful mountains. Each year we look forward with a great deal of pleasure to attending that Conference.

In 1943 we missed it because of the gasoline situation. In 1944 we made the trip on the train and by bus. This year we managed to save enough gas coupons to make the trip by car.

Dr. L. E. Smith and I left here the afternoon of August 7th in my Mercury car and spent the night in Charlottesville, in order to break the trip. I had my car filled with oil, gas and water before we left. The writer was doing the driving. The writer has been driving a car for some thirty odd years and had always driven a Ford until he bought a Mercury a few years ago, because it was more roomy. My brother told me it was just an improved Ford. Dr. Smith says that I have the Forditis. But it has always carried me there and brought me back.

As the car was carrying us on toward Charlottesville and running as smooth as an Elgin watch, we could see that Dr. Smith was anxious to get under the wheel. He suggested several times that I let him drive a while so I could rest. All the while we were bragging on how smoothly the car clipped off the miles and what a pleasure it was to drive it. We said all the good things about it and how easily it drove, but we could never get Dr. Smith to say it was as good as his.

However, when he got under the wheel he wanted to drive all the time. We had a very enjoyable trip. If you want to meet some of the finest people you have ever met, attend the Valley Conference.

Canning corn and tomatoes is all the go at the Christian Orphanage. We try to can all the peaches, corn, tomatoes and apples when we can get them to run us through the winter.

The little children in the Baby Home were playing in the grass which they had piled up after having mowed it. This pile of grass was near the building and the children were turning summersaults and a very stout little girl did not get quite over and turned on her side and broke her arm. It did not seem reasnable as she was on the ground and just rolled over. There are often accidents in a large group of children. They do not think of danger, and do some very foolish things. Older people do foolish things too. When we visit the hospital we see patients with broken arms and legs too.

So far since January first the churches and Sunday Schools have sent us $6,762.70. With salaries to pay, buildings to keep in good repair, and warm (in winter), insurance to pay, food and clothing to buy and a hundred other things to pay, do you think you could handle the Christian Orphanage on that amount for seven and a half months?

CHAS D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 16, 1945.

Amount brought forward.....		$6,645.80
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Hayes Chapel	$ 6.00	
Lebanon	6.75	
Youngsville	3.00	
		15.75
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Mt. Carmel	13.81	
Rosemont (Sunday School $25.00, church $38.40)..	63.40	
		84.21
Western N. C. Conference:		
Pleasant Union	$ 8.32	
		8.32
N. C. and Va. Conference:		
Ingram	$ 8.62	
		8.62
Total for the week.....		$ 116.90
Total for the year		$6,762.70

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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EVANGELISM IN LIGHT OF PRESENT CONDITIONS.

(Continued from page 13.)

sensitiveness to human situations, their power to imagination, their faith in causes of their own choosing, their dynamic courage and daring, their strong hopefulness and buoyancy. They will get together again just as they did in youth movement throughout the world after World War I. Doubtless their elders will again misunderstand them, fear them, seek to repress them or to manipulate and use them. Yet still they are "the spring of the year" for the race, "the motive power of the world."

President Butler, of Columbia, in his annual report: "Young people will be called upon in the immediate future to prove once and for always whether mankind is intelligent and moral enough to put an end to murder, brute force and pillaging which are threatening to bring civilization itself to an end." (New York Times, January 1, 1945.)

Second, significant youth movements have survived, even in the midst of war, such as the World's Student Christian Federation, the Christian Associations, and many others. We shall need to do everything we can to strengthen these movements—especially those that are international.

Third, many of the men in service "have seen the Church" and its work in the South Seas and elsewhere and have a new appreciation of missionary work and the power of the Gospel among all peoples. Christian missions will have many new advocates and we shall be recruiting the lay and specialized leadership of the churches through many of these returned service men.

The Call of Christ.

Fourth, just as masterless men will take a leader who leads them on to corruption and death, as lurid contemporary history has proven, so many idealistic youth will respond to the call of Christ whose words of wisdom and whose example of sacrifice will have heightened meaning and appeal to them against the unparalleled tragedy of our time. The hour has come for another great Christian Movement. The need of the world is written in letters of fire. If it comes —as I believe it will—it will be because strong consecrated young men and women with personalities redeemed and trained, give themselves to this task as they have in every other creative era of Church history. Christ-centered and Christ-filled persons, with keen intelligence, with sympathetic imagination, with deep sense of obligation for fellow men of all nations, with sacrificial and disciplined purpose, can lead the world out of its sickness into health and out of its lostness into salvation.

"This is our faith tremendous—
Our wild hope. Who shall scorn
That in the name of Jesus
Our world shall be reborn?"

WEEK END AT MASSANETTA.

(Continued from page 2.)

on Sunday afternoon, rather than staying for the next week.

Of peculiar interest to us were the addresses by Dr. Leiper, who reminded his hearers that the end of the struggle for righteousness would not be found in the ending of the catastrophic war in which we are engaged, but rather the beginning. He has travelled in most of the lands of the earth, including Japan and Germany, China and Russia, India and the other lands of Asia. He made the statement that of all the nations of the earth, there were possibly only two in which the Christian religion was unrepresented; but he reminded us that there had been almost unbearable persecution in many of these lands. He watched the Russian revolution develop from the inside, and in spite of the deliberate effort to destroy Christianity, more than half of her population remained true to their religion. He followed on the spot the early expansion of the Japanese continental ambitions; he saw the rise of Hiterlism and predicted its attack upon the foundations of Western civilization.

Said Dr. Leiper: "The Old Testament presents the age-long story of struggle between false religion and faith in the one true God. It is a mistake to think that that struggle is 'old stuff.' In our times we have witnessed the revival of idolatry on a stupendous scale. It is the story of the 'golden image,' but streamlined, air-conditioned, with all modern improvements. Never has it been so clear that man is incurably religious. He will even become religiously irreligious under certain conditions. Witness the worship of the stateless state under Markist Communism. You cannot be religiously irreligious without becoming religious in an inverted way. And as for Nazism and Shintoism, their close kinship to the faith of Nebuchadnezzer is startling if you make allowances for modern stage setting, costuming and lighting effects." Dr. Leiper said that the call of the day to the Christian Church is to be "more than conquerors" of these avowed enemies of the Lord Jesus Christ.

We reached home Sunday evening around 10:00 o'clock, and it seemed a very short time indeed until the day had come again and we were back at the routine of getting out another issue of THE SUN.

J. T. K.

Necessary burdens are not those which ordinarily break men down. The burdens which crush are commonly those which we have no call to bear.

A wise man and a lunatic differ in this, that a wise man accepts and acts on facts; a lunatic accepts and acts on fancies.

—*Lewis Paton.*

Preparing for a Revival in a Rural Church

By A. W. BUSSEY.

Revival meetings mean much for the spiritual welfare of a church. They are often harvest times for gathering the fruits of previous labors and times for concerted evangelistic efforts. It is, therefore, very important to make suitable preparation for such meetings.

While no fixed method assures the desired results in every case, experience has taught that certain things in the way of preparation have proved to be helpful in many cases, some of which we mention as having been tried many times by many people and often with favorable results.

One good thing to do in the way of material preparation is to freshen up the church buildings and grounds. The more people that can be induced to take part in this, the better it will be. The very effort to tidy things up, together with the fellowship of such work, directs people's minds and interest toward the meeting for which this preparation is being made. The interest thus engendered will naturally spread over the community.

Anything that will contribute to the comfort and convenience of those in attendance should be anticipated and provided. An ample supply of song books, drinking water, etc., will be helpful.

In further material preparation, it is well for some attention to be given to the affairs of home and business. Business matters should be so arranged as to interfere as little as possible with the interest of the meeting.

A series of special prayer meetings will do much toward preparing for a revival. Cottage prayer meetings distributed over the territory of the church have often been used of the Lord to lead into a great revival in the church.

Inasmuch as personal work means much in any evangelistic campaign a great deal of preparatory work can be done to advantage before the meeting begins, such as securing personal workers and enlisting their interest. The pastor may not find it necessary to do so much instructing along this line. But it is a great advantage to get a group of personal workers together and give inspirational talks. Sunday School teachers and other spiritually-minded Christians can usually be easily induced to join such a group.

A list of evangelistic prospects should be secured. The pastor and personal workers should know who these prospects are. Much of this information can be had from Sunday School teachers and parents. Of course a religious census is the only way to get it all.

Divine guidance should be sought in preparing for a meeting the same as during the song service and the preaching. When God guides we go right. Otherwise we may not and most likely will not.

After all the preparation we can make, the Holy Spirit is the One on whom we must depend for the power to do the work that most needs to be done, whether it be saving lost souls, or lifting Christian people to higher grounds of consecration and service.

—The Christian Index.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, August 23, 1945. NUMBER 34.

In Observance of Labor Day

W C Wicker 1-1-46

WORK

By ANGELA MORGAN.

Work!

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the brain and the soul on fire—
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?

Work!

Thank God for the pride of it,
For the beautiful, conquering tide of it,
Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the blood,
Mastering stupor and dull despair,
Moving the dreamer to do and dare.
Oh, what is so good as the urge of it,
And what is so glad as the surge of it,
And what is so strong as the summons deep,
Rousing the torpid soul from sleep?

Work!

Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it?
And what is so huge as the aim of it?
Thundering on through dearth and doubt,
Calling the plan of the Maker out.
Work, the Titan; Work, the friend,
Shaping the earth to a glorious end,
Draining the swamps and blasting the hills,
Doing whatever the Spirit wills—
Rending a continent apart,
To answer the dream of the Master heart.
Thank God for a world where none may shirk—
Thank God for the splendor of work!

Southern Convention of Congregational Christian Churches.
HISTORICAL SOCIETY, 1953.

NEWS AND VIEWS

There will be no paper issued next week, August 30th.

Rev. Sidney G. Olson is the supply minister at Berkley, Norfolk, Va.

The new parsonage at Long's Chapel is practically completed and the minister, Ellis Clarke, and family have moved into it.

Rev. and Mrs. Herbert G. Councill, Jr., are receiving congratulations on the birth of Herbert G., III, and Brenda Joyce. The twins were born on August 10th.

After a number of years of constructive service in our Sanford, N. C. Church, Rev. Aubrey C. Todd has tendered his resignation to the members of that congregation.

R. A. Whitten conducted a revival at the Shallow Ford Christian Church during the week of August 13th. Mr. Whitten is the pastor of the Winchester Church in the Valley of Virginia.

Prof. H. Shelton Smith, program chairman, has announced October 2, 3 as the tentative dates for the Franklinton Interracial Ministers' Retreat. Dr. Smith is on vocation this month at Little Pines, Pisgah Forest, N. C.

The North Carolina and Virginia Conference of Congregational Christian Churches will meet at the Monticello Christian Church, half-way between Greensboro and Reidsville, on Route 29, November 13 and 14, 1945. All churches of this conference should take note of the place and time and make plans to attend.

Several pastoral changes have been made recently in the North Carolina and Virginia Conference. Kenneth Register has moved to Union Ridge; Walter Hall has accepted the work at Carolina and Shallow Ford churches; Mack Welch is now pastoring Hines Chapel and Monticello; Jack Sunburn is serving Salem Chapel and Belews Creek.

The young people of North Carolina are planning to attend the camp at Crabtree Recreational Park Area, August 24-31. The cost is $10.00 per camper. The campers should arrive during the afternoon of August 24. Betty Johnson, Mabel Curry, S. C. Harrell, H. A. Gleason, Jr., A. C. Todd, F. C. Lester, Mr. and Mrs. W. J. Andes, Margaret Wills Pritchett, Mr. and Mrs. R. L. Jackson, C. C. Thomas, B. J. Bowden are the members of the faculty.

A Union Baptismal Service was held at Reidsville Christian Church, Sunday, August 5, 1945. The sermon was given by Rev. J. C. Swaim, the minister of the Reidsville Methodist Circuit. He baptized three members of one of his churches. W. J. Andes baptized three members of Happy Home Church, and also two members of the Hines Chapel Church. The baptism was by immersion. Joe A. French, the host pastor, presided over the service. A large crowd of both denominations attended.

TEN WORK COMMANDMENTS.

1. Handle the hardest job first each day.
   Easy ones are pleasures.
2. Do not be afraid of criticism—
   Criticize yourself often.
3. Be glad and rejoice in the other fellow's success—
   Study his methods.
4. Do not be mislead by dislikes.
   Acid ruins the finest fabrics,
   However, both may be used to advantage.
5. Be enthusiastic—
   It is contagious.
6. Do not have the notion that success means simply money-making.
7. Be fair, and do at least one decent act every day in the year.
8. Honor the chief.
   There must be a head to everything.
9. Have confidence in yourself.
   Believe you can do it.
10. Harmonize your work.
    Let sunshine radiate and penetrate.

Democracy in Action.

A TRIBUTE TO REV. AND MRS. RICHARD L. JACKSON.

BY THE

SPRING HILL CONGREGATIONAL CHRISTIAN CHURCH, WAVERLY, VA.

AUGUST 12, 1945.

Rev. Richard Lewis Jackson and his loyal and devoted wife, Mrs. Dorothy Potter Jackson, have for the past four years ministered faithfully, energetically and conscientiously to our spiritual needs in the service of the lowly Nazarene, to whom they have dedicated their lives. Now that he has resigned and with his wife will soon leave our midst in order that they might begin preparation for, and subsequently enter into their work as volunteer missionaries to Shaowu, China, the Spring Hill Congregational Christian Church, in regular conference assembled this 12th day of August, 1945, wishes to express to Mr. and Mrs. Jackson its heartfelt gratitude for their many kind deeds exemplified in our homes, church and community, all of which have been so characteristic of the Christ in whose name they minister. Further, we desire to convey to them our sincere good wishes for their future happiness and success in their chosen field of labor for our Heavenly Father; and we do offer now our prayers that they be guided and protected in their labors for the advancement of the Kingdom of God wherever they may be as living witnesses to our Christian faith.

Therefore, Be it moved and carried, That this expression of tribute and good wishes be made a permanent record in the minutes of our conference.

HOW TO KILL YOUR PREACHER!

Someone has compiled the following list as a sure method to kill preachers:

Don't attend the Sunday evening service.
Don't attend the prayer meeting.
Only hear him when "convenient."
Habitually come late.
Sit just inside the door.
Don't give him your attention.
Rush out as soon as services end.
Act cold to show your dignity.
Never thank him for his message.
Never appreciate his efforts.
Tell him what wonderful messages you hear elsewhere.
Criticize him before your children.
Don't make him welcome when he calls.
Criticize him for not calling.
Accuse his wife of trying to run things.
Don't offer to help.
Don't take your Sunday guests to hear him.
Don't inform him when you are ill.
Don't pray for him.
Don't do what he says.

What about going thoughtfully over the list again to see if you are guilty of some of these things?

—*Now.*

"I am come a Light into the world, that whosoever believeth on me should not abide in darkness."—Jno. 12:46.

A STEP TO PREVENT ANOTHER WORLD WAR.

Of especial interest to church members, now that peace has come, is the resolution recently introduced in the House of Representatives by Hon. Joseph W. Martin, Jr., of Massachusetts. In introducing this resolution Mr. Martin said in part:

"If a mutual understanding can be reached between nations and peoples that the policy of gigantic systems of universal compulsory military service should be eliminated, it would relieve the United States and all other nations of the necessity to assume this great new burden at a time when we must build, reconstruct, and readjust the world to peace.

"The elimination of compulsory military service as a policy of nations would be the greatest single act of statesmanship that could be accomplished in the immediate present. The system which has long been the practice of European nations has never prevented war. It is always viewed with suspicion and fear by other countries, forcing them to adopt the same policy. It becomes an insupportable burden, a constant drain on the people of the world, and a further incentive to war.

"In view of the world's hope of peace and the ultimate destruction of the military power of Germany and Japan, an effort to eliminate compulsory military service as a policy of all peoples cannot come too soon. A world-wide agreement toward that end is certainly a goal no reasonable person can object to."

The text of the resolution follows:

"Whereas the first concern of every American is the security of the Nation; and

"Whereas the American people are determined that their Government shall henceforth make proper provision for the continuous maintenance of such security; and

"Whereas in accordance with this firm determination, it has become necessary to consider a system of compulsory military service in the United States as a permanent part of our insurance against unpreparedness in the event of sudden war; and

"Whereas compulsory military service would result in greater restrictions over the lives and activities of our people, would impose heavy burdens on them, causing greater taxes and profound changes in their way of life; and

"Whereas compulsory military service has long been customary in many European States and elsewhere, but has been contrary to American tradition since the founding of our Republic; and

"Whereas compulsory military service has never prevented war in Europe or elsewhere, but on the contrary, causes suspicions and fears to grow between nations and inclines the rulers of men to war rather than to peace; and

"Whereas 50 nations, having expressed their desire for peace, met at San Francisco and resolved to make greater efforts than ever before to abate the fear and likelihood of war in the years to come; and

"Whereas the people of the United States and their leaders in all sections and parties have in good faith approved the San Francisco Charter and desire our President to take a leading part in fulfilling the great purposes for which it was formed; and

"Whereas with the ultimate destruction of the military power of Germany and Japan there will never be a better time than now to secure international agreement looking to permanent peace; and

"Whereas an agreement between the nations of the world to eliminate systems of compulsory military service would itself be greatly conducive to that restoration of peace which is so profoundly desired by all the plain peoples of the world, and would release their energies and resources for rebuilding their war devastated countries; and

"Whereas world-wide abolition of compulsory military service in no way precludes the maintenance of national or international military forces adequate for safeguarding national or collective security; Therefore be it

"*Resolved*, That before the United States adopts compulsory military service, the President of the United States, the Secretary of State, and the personal representatives of the President on the United Nations Organization, Edward R. Stettinius, Jr., be and hereby are urged to work unceasingly for an immediate international agreement whereby compulsory military service shall be wholly eliminated from the policies and practices of all nations."

The last thing the devil wants you to do is to win a soul definitely to Christ. If you don't believe it, try it. The devil will let you go to prayer meeting, he will let you talk on religious subjects and do "many mighty deeds," if only you will stop short of persuading men to accept Christ as Lord and openly confess Him before men.

—*Charles M. Alexander.*

IN WHAT CENTURY DO WE LIVE?

By Robert L. Warren.

This might be called "Reflections on a Monday Evening Newspaper of August 6." For you remember that in that issue there was the story of the atomic bomb which was dropped on Japan, and also, poetically enough, the passing of Senator Hiram Johnson, who had used so much of his energies to prevent the United States from assuming its responsibilities as a world power for the achievement of a desperately necessary peace.

The question that keeps pressing for some clean-cut answer is this, "In what century do we live?" Do we live in the Twentieth Century Anno Domini (in the year of our Lord), or do we live in the First Century in the year of Dehumanized Man? Either is a possibility, and the answer largely lies in Man himself.

Western Civilization, up to this moment, has counted time in relation to the advent of Jesus Christ into life. Here, the Christian says, in this Event is to be found in the answer to the question regarding the counting of the centuries. Here God presented the clue that opens the secret at the heart of the universe—and that self-disclosure of God revealed that a Person was the creator and the source of all energy and power; and that this Person was One who judged us and history but was also One who loved us enough to suffer on The Cross to redeem us. This is the heart and meaning of the universe, and life can have no adequate meaning until we find a deep communion with our Father.

Contrasted with this Revelation of God is man's highest discovery. It too claims to unlock the secret and the basic power of the universe. It too claims to be able to bring a kind of abundant life to man—or to utterly destroy him. But with it all there does not come any assurance of a salvation from destruction.

A choice must be made by each one, whether we choose to live in the Twentieth Century or the First. As for me, I choose to believe that Jesus Christ has unlocked the secrets of the universe; that a Person, God, not some thing, is there; and that He is One who loves me and gives Himself for me.

—*The Methodist Bulletin.*

Do everything in its own time. Do everything in earnest. If it is worth doing, then do it with all your might. Above all, keep much in the Presence of God. Never see the face of man until you have seen His Face.

—*Robert Murray McCheyne.*

THE CHURCH AND LABOR— THEIR COMMON CHALLENGE.

Calling upon government agencies, the churches, employers and workers to work and plan together "in a mood of penitence and a spirit of resolution for the rebuilding of the post-war world, the annual Labor Sunday Message appears in this issue.

Why should the Church be interested in labor? The Church and Labor have much in common in their aims and activities as both are a part of an historical movement of working class people with a common end of justice for all. The abundant life for great masses of people hinges on a Christian solution of the management-labor problem. Some church leaders fear that except among the smaller, mushroom sects the Church is losing its hold on the common people and becoming increasingly a privileged class institution. The Church has in its Hebrew-Christian heritage a long line of prophets declaring doom inevitable unless justice, righteousness and honesty prevail in the total living of people, declaring that God can no longer be worshipped as a tribal deity (exclusive with one class, race or nation).

What is being done in this field? A Conference on Church and Labor Cooperation in the South was held May 15, 16, by the Fellowship of Southern Churchmen. One minister learned that a labor official was a deacon, that another had not darkened the door of the church since the day when he found that his former pastor was in the pay of the local textile magnate. A trade unionist was surprised that Southern denominations had officially supported the right of collective bargaining, that some churchmen were critical of the Church's self-centeredness and middle-class orientation. Ethical values of the Labor movement were considered: sacrifice, fellowship, spiritual value of material things, rise of economic standards, increased self-respect and democratic group discipline. From drastic denunciations of some self-centered church practices, to recognition of some of Labor's failures the group seemed to come together to a sense of the need for common repentence in order to clear the way for the kind of cooperation which will bring life to the South in the post-war era. Both groups were urged to educate their vast constituency, train capable leaders, work for more democratic procedures within their own body politic, and develop the kind of fellowship which gives strength and courage.

An Industrial Relations Institute for Church Leadership was held in July at the University of Wisconsin. Meeting at a time when the war honeymoon between Capital and Labor is about over, as David Burgess has described it, the Institute formulated this statement.

"The present world conflict is, in its military aspects, being gradually resolved in favor of the United Nations, while at the same time the prospects for a durable peace become more and more precarious. This latter fact is producing among all groups in America a growing sense of insecurity, which in turn is creating for every democratic institution in our American society a common danger and a common problem. The danger is to be found in the tensions and conflicts, industrial, racial, religious, family and personal, which have been produced by the war's production demands and by the dislocations caused thereby. These tensions and conflicts are breeding grounds for demagogic appeals to anti-social instincts. In the known pattern of fascist practice, which halts at no geographic boundaries, scapegoats are being created in our very midst by men of ill-will and misguided thinking. Unchallenged, this practice, once well underway, can sweep America with a devastating force—a force which can result in the suppression of all the democratic processes of our American way of life.

"The problem is how to meet this situation. To no institutions does this problem constitute a challenge more immediate and more threatening than it does to the Church and to Labor. For both have suffered unspeakably in lands deluged by the fascist flood; and both, in their fundamental concern for the dignity of human personality, are the objects of attack by a foe which denies the validity of their common postulate. It is therefore of supreme importance that the Church and Labor recognize this fact and together face with undivided attention the greatest need of this age."

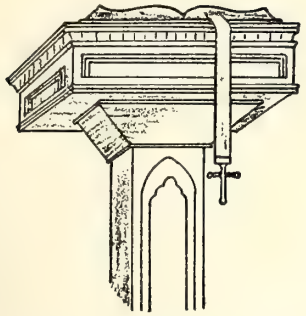
Earl Brown's article in the July "Harpers" comes to this conclusion: "Some employees are convinced that management must cooperate with labor if either one is to survive and profit—the sooner each side mends its ways the better off everybody will be. For with industrial relations in their present battered state, and with racial friction more tense than it has ever been before, an explosion might set the whole country on fire."

R. L. H.

MASSANETTA MISSIVE.

A large number of ministers from various denominations attended the Massanetta Springs Bible Conference. The array of speakers included Bishops Edwin Hughes and Arthur Moore, President Edwin McNeill Poteat, of Colgate Rochester Seminary, President John McKay, of Princeton Seminary, Dr. Roy L. Smith, of Chicago, Professor Kenneth Foreman, of Davidson College, Dr. Clovis Chappell, and Dr. Robert E. Speer. Many of the messages were heart warming and soul stirring. The evangelistic note was sounded without apology.

In addition to the Bible studies and devotional messages, there were strong utterances on the great issues of our day. Dr. Henry Smith Leiper, lone Congregational representative on the program, declared that the conditions of our day are an invitation to Christian cooperation. He lamented widespread, exaggerated loyalty on division of the Christian Church. Dr. McKay plead for a new (Please turn to page 7.)



PEACE—AND WHAT?

Sermon by CHARLES C. THOMAS.

TEXT: *"I am doing a great work, so that I cannot come down."*—Neh. 6:3.

Our hearts beat quickly with the realization that the war is over. We are delighted, thankful and hopeful. And yet, at the same time, we are fearful of what the future will hold.

Now it is well that we give thanks that the war is at an end, but I feel that it is also a time when man should think seriously about the future of the world and his relation to its state. The nature of the future state of mankind faces us with tremendous urgency. It is a question which we cannot ignore if we expect to have a decent world in which to live.

Peace—and what? This is the end of the war. We shall have peace. But the nature of this peace remains for men and women like you and me to decide.

This question is not as simple as we might think at first consideration. There are dangers that lurk—pitfalls awaiting those who would make peace.

There is the danger that the policy of this country—dictated by the attitude of people like you and me—will only serve to hasten another war even more horrible and destructive than we can imagine. There is the danger that we, gloating over our victories, may become arrogant, conceited and self-righteous and assume some of the atrocities of the enemy which we have fought to defeat. We may forget our ideals, in peace, and forever lose them.

Peace—and what? The question will be answered by individuals. It can be a peace imposed by fear of the atomic bomb, with hate and prejudice ruling in the hearts and affairs of men. It can be a period of armistice during which the powers of the world deceive each other and prepare for another war in twenty-five years. It can be a reign of brotherhood, when love and compassion, cooperation and equanimity will keep the white dove of peace soaring through the years to come.

When Nehemiah was cup-bearer to the King Artaxerxes, word came to him that the city of Jersualem was desecrated. The invading armies had broken down the walls, burned the gates and plundered the city in true barbaric style. When Nehemiah heard the news, he was greatly disturbed. That evening as he carried the cup to the king, he was not himself—his face was dark with sorrow for his beloved city. When the king noticed that Nehemiah was beside himself, he inquired after his trouble. When told of the nature of his cup-bearer's grief, the king gave Nehemiah leave to go to Jerusalem and rebuild the walls. Things were not as simple in Jerusalem as they might have been, for there were local tribal leaders who had reasons for not wanting the walls repaired. After several unsuccessful attempts to stop the work on the wall, these enemies sent Nehemiah a message inviting him to meet them for a conference outside the city. But Nehemiah saw the danger in their plans and refused to go. Instead he sent a message to them and this is the message: "I am doing a great work, so that I cannot come down."

THE VICTORY WHICH IS PEACE.

When navies are forgotten
And fleets are useless things,
When the dove shall warm her bosom
Beneath the eagle's wings;

When the memory of battles
At last is strange and old
When nations have one banner
And creeds have found one fold;

When the Hand that sprinkles midnight
With its dust of powdered suns
Has hushed this tiny tumult
Of sects, and swords, and guns.

Then hate's last note of discord
In all God's world shall cease
In the conquest which is service,
In the victory which is peace.

—Frederick Lawrence Knowles.

So engrossed in his work that he would not listen to the voice of his enemies he could send a message which would put them to shame.

Today, there are many voices which sound to invite our attention from the work at hand. But the true Christian will not come down, for he is convinced that his is a great work—greater than all the petty schemes of men. If this is peace, we must not lose our vision simply because there is no immediate threat to our lives and way of life from a visible foe who intends to rule the world. It is our responsibility to remain steadfast to our convictions until love, justice, mercy, truth and brotherhood rule in the affairs of man. We must remain true to our Christian ideals if we are to be, in any measure, worthy of the tremendous sacrifice which has been made for the victory. We must remain true to our commitments if we hope to maintain a decent heritage for the coming generations.

Now, let us see if there are specific places where we may help, as Christians to make the most of the peace. But first of all let us take another look at Nehemiah. How was it that he was able to remain steadfast and complete his mission in the record time of 52 days? The secret to his success was simply this; he had a vision. His love for Jerusalem caused him great grief when he learned of its destruction. His love also gave him a vision of what it should be and that vision gave him no peace until he had done all that was in his power to fulfill it. So believing that God would provide a way to set his mind and body to the challenge of that great vision. Today you and I love truth—we are convinced that Jesus' way is the only way by which men can live together peaceably. The war, with its suffering and hardship and bloodshed has taught us that men must soon learn to live together giving and taking as critical situations arrive.

Then, my friends, would it not be much better for our love of truth and our vision of men living together as Christian brothers to dictate the peace rather than our fear of the atomic bomb?

Sometime ago an outstanding physicist was queried as to the possibility of affecting a light ray which would intercept and explode bombing planes in the air as they came over to dump their bombs upon a city. He answered that he believed that eventually scientists would develop such a ray. "But," he went on to say, "when they do invent such a way someone else will invent another agent to counteract its power." Then he added, "The only lasting weapon against bombing planes is good will." Then the scientists admit that we are doing a great work.

Never before in the history of our world has our Christian principles and beliefs faced such a tremendous challenge. Never before has man succeeded in getting himself in such great chaos. Never before has there been such wars and rumors of wars. Now is the time, if ever, for great devotion and unstinted consecration to the Christian way of life. No half-way measures will do. We cannot indulge secretly in our petty sins of pride, self-righteousness, racial superiority, greed and hate while pre-

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Massanetta Springs Bible Conference, which opened on Monday August 6th, will close tomorrow (Sunday) night, August 19th. The attendance has been large, and a great many people were unable to engage a room in the hotel. More than twenty-five people from the Congregational Christian churches attended the Conference. The ministers who registered included the following: Rev. H. S. Hardcastle, O. D. Poythress, J. F. Morgan, I. W. Johnson, W. T. Scott, W. E. Wisseman, Joe French, J. Everette Neese, G. H. Veazy, Mark Andes, R. L. House, B. H. Watkins, Frank H. Lewis, S. E. Madren, and possibly others of our church whose names, at this moment, I do not recall. Eight or nine ministers' wives were also in attendance, in addition to other members of our churches.

The followship of this group was very pleasant. In spite of the pressure of many hours in the sessions of the Bible Conference, Dr. H. S. Hardcastle found to to play tennis, pitch horse shoes and actually relate two or three of his fine stories and humorous jokes. Brother Poythress played a few games of golf, sang a solo, told some of his humorous experiences, ate many peaches and filled several books with copious notes for future conference. His cup filled up yesterday and he returned home with the other members of his party. Revs. J. L. Morgan and Frank H. Lewis helped to steady the rest of us by their quiet manner and becoming dignity. It is to be hoped that these personal references will not involve the writer in any difficulty. We all expressed the wish that every minister in the Southern Convention could have been present for the two full weeks.

The chief emphasis of the many speakers and teachers during the Conference, was the new responsibility of the churches in this great day of human history. I have never heard such eloquent pleas for a united church, Biblical preaching and a deeper spiritual experience. Methodists, Baptist, Presbyterians, and all the other denominations represented on the faculty joined in this emphatic note for the future course of ministers and churches. The program of the Conference presented a great variety of types of speeches and of topics discussed from day to day. The Conference is under the supervision of the Presbyterian Church, but it is actually interdenominational in its character and the spiritual emphasis is deeply impressive.

Our denomination can learn much from this type of Bible Conference. The acceptance of such a program as outlined here by the ministers and laymen of our Southern Convention would transform our work in the next twelve months. The ministers and churches need a real challenge. A financial program is not adequate. Raising and spending money can be done in such a mercenary way as to impoverish the spiritual life and retard the growth of the church. The conditions of the church call for earnest thinking and much prayer. The world is sick and the church has become infected by this same disease. The hour has arrived when we must begin. If something is wrong it should be corrected. Let us cease to depend upon human methods—and see the guidance of God in a better way of life. Love should take the place of hate; confidence should displace despair; faith should supplant distrust and suspicion. The church must get right within and with God. The exigencies of the present need cannot wait for a long time. Now is the accepted hour to get right with God and face our world opportunity to have a part in a great revival and a great missionary advance.

I. W. JOHNSON.

FLORENCE NIGHTINGALE TO ARMY WIVES.

The most "forgotten man" in this war was not a man, but the soldier's wife. It was tough enough for her in the home town, but it was even worse when she tried to follow her hubby to distribution center or training camp.

As efficient as were the U. S. O., the Service Center, and the more enterprising churches in ministering to the loneliness of the soldier, there was a tendency upon the part of all agencies to stop, when it comes to young wives, like three "polite" infielders permitting a pop fly to drop between them.

In the face of this freeze out, a girl from New Jersey, who followed her husband to a Texas border town, decided not to weep but to act

She organized a club of young army wives to call upon new arrivals and make them feel at home—or as much so as is possible under the circumstances. Often she felt stage fright before ringing a doorbell, but pressed on, in the realization that the other girl was more frightened and lonely than herself.

Back home she had been a member of a church which had a child study group, a weekly square dance, and a young adult club. She attended them all, but had never shown much leadership—not even to the extent of teaching Sunday School, or singing in the choir.

But in Texas, she was a "city girl" with an educational and recreational resource. Cultivating landladies she was able to anticipate rent changes, and greet new arrivals before the addresses were registered in the enlisted men's personnel section.

She developed a nose for discovering calling committee colleagues, so that a Yankee girl would be greeted by a Yankee girl, a Floridian greeted by a Floridian, and so on with every major geographical locale.

The exasperation of the church caller—unexpected personnel losses, prepared for them and carried on despite them.

Losing one's square dance caller, or piano player, or nursery expect, or Brooklyn girl greeter from Flatbush, is no mean item—especially devoid of the military courtesy of the wire from S-1 inquiring concerning "availability."

But finally Violet's husband was transferred to Oklahoma, to a much smaller camp, for final polishing for overseas.

What should she do?

Here she had *her war work*—more satisfying by far than her former defense job in a factory in Newark.

She might organize all over again up in the new camp area—but there was so little time.

Praying over it with her husband, it seemed best to continue her volunteer job of greeting new army wives in Texas.

When the border camp closed she returned to New Jersey. Her Bob is now in the West Pacific.

Some feel that she "vainly" sacrificed three very precious months in sticking out the welcoming job.

But if so, then Florence Nightingale also "vainly" sacrificed in her pioneering war work.

No one knows how many homes were kept together by Violet's perseverance. She was indeed a home front heroine who—at the cost of personal separation, brought the blessings of religiously motivated community life to lonely army wives.

JOHN I. DANIEL,
Chaplain (Capt.) U.S.A.

News of Elon College

By President L. E. Smith.

WHEN PEACE COMES.

The world has been at war so long. It has been such a terrible war—so much destruction, so much suffering, so much anxiety. It is really difficult to realize that it is all over, that there will be no more bombs, no more bloodshed, but let us trust and pray that hostilities have ceased and that peace is really here.

I happened to be at a beach cottage eating dinner when President Truman announced that Japan had surrendered and that peace had come. This was the blessing for which we had been waiting through the long years. This was the announcement for which the world had been breathlessly waiting for days and years. When it finally came, we were stunned. People's emotions reacted differently. Those—strangers — with whom I happened to be thrown at that particular moment, stood speechless for a moment and then two young women began screaming with joy. An old lady wept bitterly. All eyes were red and many cheeks were moist. Many of the finest young men of the world had given their lives; many more had been wounded and are maimed for life. Countless numbers of non-combatants had either been killed or driven from their homes. It is enough to break our hearts. But now that peace has come it is a mark of Christian manhood to give proper deference to our heroic dead, turn to God for guidance and dedicate ourselves to the building of a new world in keeping with the expressed will of God. If the world had earnestly sought to know the will of God, there would never have been a world war, and unless we earnestly seek to know the will of God today, there will be no abiding and enduring peace. A peaceful world must be built upon the principles of righteousness and justice for all.

On that memorable day, we grouped around the radio in that cottage by the sea, listening to the broadcast that announced the end of war and the beginning of peace. Instantly our hearts turned to God with grateful thanks. Then we moved on and crowded into the little chapel on the boardwalk. It was filled to overflowing. There in song, scripture, prayer, exhortation and witness, we expressed praise unto Almighty God for victory in battle, prayed for the forgiveness for the wrongs of life and besought Him that never again shall the world be cursed with war.

In this building of a new world, where are we to begin? With our own hearts. It may be that bitterness has become a part of our lives, that hate has possessed our souls, and that the will to murder has dominated our minds. Could all these be cast out? Could we be cleansed as by fire that we might be properly used for the accomplishing of the will of God among men. It may be that our hands have been negligent in the benevolent things of life. There are so many good deeds that await—deeds that the most unskilled could do—little things, perhaps, but they count just the same: a kind word, a burden to be lifted, a sorrow to be shared. It is night in some heart and that night is dark. Could you let in the light? There are hundreds and thousands whose homes have been destroyed, whose families have been broken, who are alone and lonely in the world. A bit of sympathy, a bit of interest, a bit of love given by you would turn their loneliness into companionship and their darkness into light. God has so wonderfully blessed you with such a vast storehouse of riches for the unfortunate. Withhold them not lest they perish within you, but give them lavishly that you may live abundantly and that others may rejoice.

FIFTH SUNDAY OFFERINGS.

The days and the months pass rapidly. Soon this conference year will come to a close. We are all anxious that our local churches shall move forward and that our denomination shall set a high mark of achievement. Total achievement are determined by individual efforts. Have you contributed to the on-going of your church and of our denomination? Now that the war is over you have an excellent opportunity to make a thanksgiving offering unto Almighty God for the support of His church and her institutions in the world. Education has played such a large part in the war that has so recently closed. It will be necessary that education play a much larger part in the immediate days of peace and the building of a new world. Your offering and your church's offering to Elon College will make possible a broader and more intensive program of Christian Education that those whom God has called to build this new world of ours may be prepared for such a holy task.

We are grateful for your support in the past and trust for a generous consideration in the days that are ahead.

Previously reported		$5,023.79
Church.		
Eastern N. C. Conference:		
Morrisville .....$	.80	
Sunday Schools.		
Eastern N. C. Conference:		
Hope Mills	6.47	
Pope's Chapel	5.00	
Eastern Va. Conference:		
New Lebanon	25.00	
Valley Va. Conference:		
Bethel	15.75	
		53.02
Grand total		$5,076.81

EDITORIAL.

(Continued from page 4.)

catholicity and warned lest atheistic communism do more than Christian democracy to win the allegiance of the colored races of the world. Dr. Poteat discussed the therapeutic value of mercy in the treatment of Germany and Japan. The example of God gradually substituting mercy for vengeance and justice in his dealings with sinners was graphically presented. Dr. Smith strongly endorsed the work of the Federal Council of Churches and allayed the Southern skepticism concerning this cooperative body. Dr. Clovis Chappell deviated from his usual devotional mood to declare that nothing is more unchristian than to blame a person for the color of his skin which God gave him. This, said he, is not a reflection on the colored man but on God.

Dr. I. W. Johnson presided at one session of the Conference and Rev. O. D. Poythress appeared as a soloist. Our ministers met informally one evening with the Evangelical and Reformed ministers. It was decided to have Massanetta Day next year for the combined groups.

R. L. H.

CORRECTION.

The last paragraph of the editorial on page 2, last week, the sentence before the quote has the word "precludes." Sentence should read—

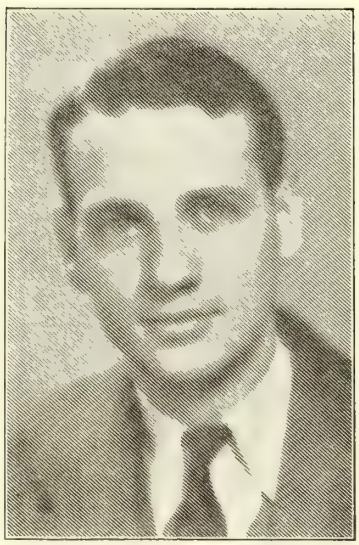
"The conquest of the world only preludes the evangelization of the world."

Missions
The World for Christ

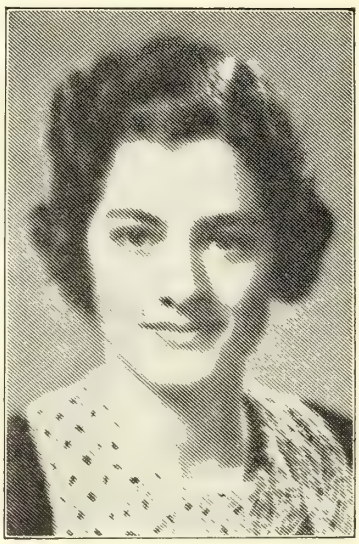
MISSIONARIES FOR SPECIAL STUDY.

REV. AND MRS. E. WALTER SMITH.

In the *Missionary Herald* for May, 1945, on page 16 you will find a picture of a handsome young couple and their two very attractive children. These are the E. Walter Smiths, whose pictures appear below, and their two China-born children, Edward Walter and Margaret Elizabeth. What a story they have to tell of their recent years in China!



REV. WALTER SMITH.



MRS. WALTER SMITH.

No better picture could be given than that revealed in a letter recently received by Mrs. Mattie Parker from Mrs. Smith:

"Since we aren't sure how much of our background the Board has acquainted you with perhaps a short biographical sketch would be in order here. Although Walter is from Memphis, Tennessee, and I am from Tampa, Florida, there will always be a warm spot in our hearts for North Carolina, because it was at Lake Junaluska, near Asheville, that we met. It was because of that meeting that we afterward went to Duke University together. During my senior year at Duke, Walter was beginning his study for the ministry at Union Seminary in New York City, and when I graduated we were married and finished the Seminary work together. During the year that followed we were acting as house parents to twenty boys who came from broken homes to the institution known as The Sheltering Arms. At about this time it became clear to us that God had a place for us to fill in China and we spent the year in final preparation for that work.

"We went to China in the fall of 1940 and had the privilege of a two weeks' tour through Japan on the way to North China where we were to study the Chinese national language in the Peking Language School. Even then war clouds were gathering in the Pacific and from that vantage point we knew that it would be only a matter of months until the United States and Japan would be involved in war. So, instead of spending a year there, as we had planned, we went on to the south where we had been assigned to work. After a month's wait in Shanghai for space on a ship, we were able to run the blockade into Foochow. In normal times one goes right to the mouth of the great river there and goes into the city by launch, but since the Japanese had blockaded the coast, it required a journey of four days over very high mountains to the city after we were put off the ship somewhere on the coast.

"Our first year in China was a very hectic one because we knew nothing of the language and the Foochow dialect is one of the most difficult of the hundreds of dialects in China to learn. As we struggled along with a none-too-competent teacher we saw the Japanese occupy the city after considerable bombing, lived through a most terrible man-made famine, our first child was born only a few days before the Japanese withdrew from the city, and then came Pearl Harbor three months later.

"For almost two years we lived out in the mountains in a village where there were no other white persons, no doctors, nurses, or medical facilities, yet this was one of the happiest periods of our ministry. It was only when we expected our second child that we moved back to the city and Walter continued to work in the country, coming home to us for about a week out of five or six.

"We should have remained in China until the summer of this year but due to the very tense military situation we were strongly advised by the Consul and the Mission to get the children out while we could. So in June of last year we started the weary trek across China, over the Hump to India, and from India via American troop transport to the United States, a journey of more than 25,000 miles, and covering a period of four and one-half months. The most difficult part of the journey was the long six weeks' wait in India when we didn't know from day to day when we might be able to obtain ship passage. The baby daughter had impetigo and had to be hospitalized in order to cure it; our son had acute tonsillitis and ran a fever for thirty days; Walter lost weight and I had amebic dysentery with a loss of over thirty-five pounds in only a few

(Continued on page 13.)

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 16, 1945.

Sunday Schools.

Winchester, Va.	$	7.76
Antioch, Harrisonburg, Va.		9.24
Total	$	17.00

Individuals and Churches.

Mr. R. H. Gourley, Sanitorium, N. C.	$	1.00
Antioch, Harrisonburg, Va. (for Shaowu)		45.00
Morrisville, N. C.		2.17
Total	$	48.17
Total for the week	$	65.17
Previously acknowledged		27,468.79
Total since Sept. 1, 1944		$27,533.96

Gratefully,

MATTIE COX PARKER,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

PACKETS ARE READY.

The packets of literature for programs for the coming year are ready for distribution. This year there is a program planned for each month. We hope you will like this new set-up Many of you have asked for some such arrangement of the material. The packets may be secured for 50c from Mrs. F. C. Lester, Elon College, N. C.

The devotional booklet, "Concurring Witnesses," costs 25c. We originally planned to include it in the packet, but materials have increased in cost until it is necessary to sell them separately. Order as many copies as you want for your society from Mrs. F. C. Lester.

We hope you will secure these materials now and begin working on the program for your local society for the coming year. Then when the first of October comes you can have Year Books all ready for your group, with each program planned, leaders selected, hostesses chosen, and special activities outlined. Careful planning ahead of time always results in better meetings.

STAY-AT-HOME CONVENTIONS.

The following societies have reported to our president, Mrs. W. E. Wisseman, regarding their Stay-at-Home Conventions:

Valley.

Society.	No. Present	
Antioch (Y. P.)	45	
		45

Eastern Virginia.

Antioch	18	
Berea, Nans.	29	
Berea, Norfolk	10	
Bethlehem, Nans.	24	
Christian Temple	25	
Damascus	9	
Eure	28	
Franklin	19	
Holland	21	
Holy Neck	26	
Isle of Wight	12	
Norfolk, Second	11	
Mt. Carmel	32	
Oak Grove	45	
Oakland	22	
Portsmouth, First	23	
Portsmouth, Shelton	20	
Rosemont	17	
Spring Hill	5	
Suffolk	30	
Waverly	15	
Windsor	11	
		452

North Carolina.

Albemarle	20	
Asheboro	21	
Auburn	10	
Bethel	16	
Burlington	58	
Durham	100	
Elon College	34	
Flint Hill (R)	12	
Greensboro, First	29	
Greensboro, Palm St.	11	
Hank's Chapel	30	
Happy Home	50	
Hines' Chapel	22	
Ingram	17	
Liberty (Vance)	50	
New Lebanon	10	
Monticello	25	
Pleasant Grove	8	
Pleasant Ridge (G)	9	
Pleasant Ridge (R)	15	
Raleigh	42	
Ramseur	11	
Salem Chapel	8	
Sanford	35	
Shallow Ford	14	
Turner's Chapel	20	
Union, N. C.	13	
		690
Grand total		1,187

READ YOUR MAIL!

We hope you read your mail—even your second-class mail. This week every local president and conference and convention officer has received a letter from our Convention President, containing interesting reports of the Stay-at-Home Convention and suggestions for our work. You have also received a letter from Mrs. J. G. Truitt, Convention Superintendent of Life Memberships and Memorials.

During this last quarter of the year in North Carolina and Eastern Virginia, many societies will be considering giving Life Memberships and Memorials. Some societies are giving a Memorial for each boy or girl from the church who has been killed while serving our country. Others are giving one Memorial in honor of such a group. Still others are giving a Life Membership in honor of those in our country's service. This will no doubt be something your society will want to consider at its August or September meeting. Be sure your ten dollars reaches the Conference Treasurer in time to be included in her reports.

MT. ZION REPORTS.

We have on roll twenty-two members. Book reviews on I and II Corinthians and Southeast Asia were given. We have served the Kiwanis Club of Mebane to make extra money, and gave a service flag to the church. We are trying to stay up to standard. We have had our Stay-at-Home Convention and also observed the World Day of Prayer.

MRS. A. P. GEORGE.

HAPPY HOME HAS GOOD YEAR.

The Missionary Society of Happy Home Church, under the leadership of Mrs. Sam Hundley, has accomplished many things this year.

The roll has been increased a little, and our apportionment was raised from $50 to $60, almost reaching the new goal in the three quarters that have passed. A Thank Offering program was held in November with the offering amounting to approximately $24. In February we observed the World Day of Prayer with about forty in attendance. People of our own society gave our book reviews. Mrs. W. J. Andes presented the foreign book review, while Mrs. Bennett, the former Miss Ruth Stephans, presented our home book review.

Friendly Service gifts were sent to our Indian Mission in North Dakota.

At our July 19 meeting we observed our sixth birthday. Five of the six former presidents were present to light their candles. Forty-three attended. The offering amounted to over $10. At this time our society gave thanks to our pastor and his beloved mother, who assisted in organizing our society in 1939.

MRS. G. D. ELLINGTON.

VARIED ACTIVITIES AT BETHLEHEM.

We are thankful that our Women's Missionary Society of Bethlehem (Nansemond) Christian Church has had a good year's work under the leadership of our President, Mrs. J. E. Harris, who is a woman of faith, who loves the things that are highest and best, and is filled with the mission spirit.

On November 11, members of Providence Methodist and Western Branch Baptist churches met with us for World Community Day. The theme was "The Price of Enduring Peace." Members from the three churches took part on the program, and the offering amounted to $17.39.

The fourth Sunday morning in November our Thanksgiving program was given under the direction of the Spiritual Life Superintendent, Mrs. A. C. Moore, in an impressive manner. An offering amounting to $42.52 was taken for Elon College.

World Day of Prayer was observed on Friday, February 16. Our president presided, and four neighboring churches met with us and participated

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PILGRIM FELLOWSHIP ORGANIZES.

The young people of the Western North Carolina Conference met at Pleasant Ridge Christian Church, near Ramseur, on Sunday, July 29th, to organize a Pilgrim Fellowship Convention with the Western Conference.

The meeting was called to order at 3:15, by Rev. C. C. Thomas. The meeting then was turned over to Misses Vivian Walker and Alise Gray, who conducted a very inspiring devotional service, using as their theme: "Growing."

Rev. Aubrey C. Todd, of Sanford, was then introduced to the group. Mr. Todd spoke on some phases of the work and organization of the Pilgrim Fellowship.

After Mr. Todd's address Supt. Lester spoke briefly to the group.

At the business meeting which followed, Miss Vivian Walker, of the Asheboro Church, was elected president of the Convention. Other officers are: Vice-President, Martha Russell, of Albemarle; Secretary-Treasurer, Mrs. Arlene Scott, of Spoons Chapel. Miss Ollie Mae Bean, of Pleasant Ridge, Mr. Hubert Beane, of Asheboro, and Rev. C. C. Thomas were elected counselors.

There were nine churches represented at the conference.

After the meeting adjourned, the delegates enjoyed a fellowship picnic supper served on the grounds of the church.

"WORKING IN THE CHURCH."

[Outline of a devotional talk given at the Virginia Valley Central Conference, August 8, 1945, by Rev. D. W. Spence.]

"For we are laborers together with God."—I Cor. 3:9.

Let us notice how the Church serves and how we work through the Church.

I. The Church Leads in Worship.—Jesus, speaking as recorded in Mark 11:17, says: "My house shall be called of all nations the house of prayer."

The Church is the place of special communion with God. How much would you know about worship if you had never been to church?

Through the church we have fellowship with God, and fellowship with His people.

II.—The Church Leads in Teaching and Preaching.—God's word is taught through the Sunday School, and the pulpit. The Church has stood through the centuries, giving forth God's light and truth.

III.—The Church Leads in Character Formation.—The foundation is laid for strong Christian character. Yes, the Church is the greatest character forming movement in all the world.

IV.—The Church Leads in Christian Service.—The Church leads us to be concerned about others. We find Jesus and Paul expressing the dominating passion of the genuine Christian: "This is my commandment that ye love one another as I have loved you." John 15:12. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

With this spirit of love and desire to serve, many institutions of helpfulness and human uplift have come into being, such as orphanages, homes for the aged, homes for the poor and helpless, hospitals, colleges and universities, and even democracy itself has grown out of the Christian movement. Yes, this is the work of God. Let us continue to work with Him.

FINDINGS BY BISHOP CHARLES W. FLINT.

1. Outstanding was the *amazement* of the pastors in finding out that *laymen* were willing to undertake when tactfully confronted and challenged.

2. Even *more amazed* were the pastors to see what the laymen *could do* when used. (Indeed teams of laymen, most of them working at it for the first time, registered a higher ratio of success than the ministers!)

3. "Ordinary, r u n-o f-t h e-mine" laymen, who had *never dreamed of trying*, found they *could* and *did* win others to Christ and the Church! The many reports of their hesitation and reluctance followed by surprise, joy, thrill, and enthusiasm! Nothing less than *marvelous!*

4. It was interesting to see some of us *doubters* become converts, enthusiasts!

5. And we feared *"regimentation!"* (Yes, I too was worried.) And, now, are not our faces red? The so-called, or feared, regimentation proved to be highly desirable and effective organizational wisdom. Independent individualists found that when, with humility, they followed closely instructions compiled out of long and wide experience, *they got results.* The nearer they kept to the program, the more they accomplished. (That "Family Technique" is *good!*)

6. Our fear of excessive emphasis on *mechanics and statistics* evaporated as we found due concern for spirit and life—for building into the Kingdom.

7. By conservative estimate (November 9-13) *over two thousand people were won for Christ and the Church, and over sixty per cent of these were by confession of faith.*

8. Apparently the immediate results are beyond our expectations. But I repeat what I said some months ago—far more than numbers, I am interested in getting the preachers to know what they can do, and what their laymen can do. I am interested in learning this technique and putting it into the week-by-week, year-by-year activity of the Church.

9. And some us feared for the *permanency of the results!* At Rochester we asked the Lord to forgive our fearfulness. Not only did the reports show real conviction, but that "Assimilation Program!" If we follow the instructions and suggestions regarding follow-up, care and assimilation, we ought to approximate *one hundred per cent of permanency!*

10. I cannot resist exclaiming—"If only 100 per cent of our area were *"in on this"* 100 per cent each, *what would happen!*

THE LADDER OF SUCCESS.

100%—I did.
90%—I will.
80%—I can.
70%—I think I can.
60%—I might.
50%—I think I might.
40%—What is it?
30%—I wish I could.
20%—I don't know how.
10%—I can't.
0%—I wont.

—*New York Commercial.*

The force of an ideal is greater than the ideal of force.

—*Josephus Daniels.*

He enjoys much who is thankful for little. A grateful mind is both a great and a happy mind.

—*Thomas Secker* (1693-1768).

CHURCH WOMEN AT WORK.

(Continued from page 9.)

in the program. Offering was $23.40.

Mission study books have been reviewed by two of our members, Mrs. Paul Yates and Mrs. A. C. Moore. The Book of II Corinthians has been taught by different members of the society.

Our society is divided into three circles. Barrett Circle adopted little Celia Jane Wilson at the Christian Orphanage for our Friendly Service for the year. W. W. Staley Circle dressed a child at the Orphanage for Easter, and the Richie E. Brittle Circle sent a box of clothes, supplies, and salted peanuts to the Orphanage for Easter.

One circle had an all-day meeting with a covered dish luncheon to help raise money.

Special prayer service has been held for our boys and girls in uniform, and prayer services have been conducted at homes for the shut-ins. Baskets of fruit, sunshine baskets, cards, trays, and flowers have been sent to the sick. Boxes have been sent to boys in service and to the Red Cross. Donations have been given to Cancer Control, Red Cross, and Religious Education.

We are happy to enroll nine new members but sorry to lose by death one of our faithful and beloved members, Mrs. C. E. W. Luke. We are giving a Memorial for Mrs. Luke and three Life Memberships to past presidents, Mrs. C. W. King, Mrs. C. W. Joyner, and Mrs. T. H. Dilday, for the wonderful service they have rendered the society.

The Stay-at-Home Convention was held on June 27 with our president and Spiritual Life Superintendent in charge. There were twenty-four present.

We have raised our apportionment.

We have worked well together this year. We give God the praise for the harvest, and pray that the good seed sown will not die but will continue to grow and that God will bless and lead on.

Mrs. T. H. Dilday,
Secretary.

ROSEMONT.

The Woman's Missionary Society of the Rosemont Christian Church are well pleased with their work this year.

One of the most outstanding things that we have accomplished was the gift of two communion sets for chaplains' use. This was through our newly organized Friendly Service Committee. We also sent gifts to the Indians, including a baby layette, books, and toys.

Our meetings have been very inspiring, especially the Community World Day of Prayer. We used the suggested program for the society.

The mission books were brought to us in an unusually interesting manner. One of the books was reviewed at an all-day meeting in the home of one of the members. Everyone brought sandwiches, and drinks were furnished by our hostess. Our lunches were laid on tables out under trees by the water, which made a very beautiful setting.

The attendance record has improved this year, and we are looking forward with God's continued blessings and guidance to a larger 1946 missionary year.

Mrs. L. L. Milteer.

BETHEL HAS GOOD YEAR.

Under the inspiring and efficient leadership of our president, Miss Alice King, the Bethel Missionary Society is enjoying a splendid year. During November a special offering was given to Elon College.

On February 16, 1945, the World Day of Prayer was observed by a service at the church, with other churches of the community worshiping with us. Rev. W. W. Snyder, our pastor, presented First and Second Corinthians in an instructive manner.

Our group was delighted to have the Concord Society share with us in hearing Rev. W. W. Snyder bring one of our book reviews, "Speaking of Indians." We also enjoyed meeting with the Concord Society for the book review "West of the Date Line," given by Mrs. Snyder.

The society met at different members' homes and pieced and quilted two quilts and sent to Elon Orphanage. We also have adopted a boy at the Orphanage to clothe. Garments were made and sent to war refugees and also a box was sent to Mr. and Mrs. Gleason for Home Missions.

We try to remember the sick with flowers and cards. We gave a year's subscription to The Christian Sun to one of our shut-ins. We have found that sharing with others is a good plan. We covet your prayers that we may do more in the year to come.

Nellie Herndon,
Secretary.

LIBERTY SPRING.

The Women's Missionary Society of Liberty Spring Christian Church has had a successful year under the leadership of our new president, Mrs. T. G. Copeland. Each member feels personally responsible for taking part in one program during the year. We had special programs honoring fathers and mothers in May and June, respectively. Mrs. L. F. Bradshaw, Spiritual Life Superintendent, and Mrs. Edward Harrell, assistant, bring to the society a spiritual quality of high order as we search the Scriptures.

Emphasis is placed upon the importance of brightening the lives of the sick and shut-ins by cards, flowers, and visits, assuring them that they are in our thoughts and have our prayers for a speedy recovery.

Mrs. Wesley Harrell is our active Friendly Service leader. We donated a box of clothing for war relief. A public program was given and an offering of $75 for our Elon College Thank Offering.

We have not yet had our Stay-at-Home Convention, but are planning one at an early date. The World Day of Prayer was observed jointly with other societies at Bethlehem Christian Church. A large delegation from our society attended.

We thoroughly enjoyed the Home and Foreign Mission books. Dr. I. W. Johnson gave an excellent review of "The American Indians." Mrs. H. E. Savage, Jr., reviewed "Unfolding Drama In Southwest Asia."

A memorial was given to the family of our beloved Mrs. G. O. O'Berry. Our membership has increased. The society has met the Standard of Excellence requirements, but we realize we have done far too little. A world at its worst truly needs and must have missions at their best, and more consecrated and active missionaries both at home and abroad, striving to help unite a war-torn world into one brotherhood with God as Father of all. In humility but in his strength we accept the challenge earnestly praying we may continually press toward the work for the prize of the high calling of God in Christ Jesus, and that he will keep us faithful servants.

Mrs. J. W. Tidwell,
Secretary.

WOMAN'S COUNCIL OF SECOND CHURCH, NORFOLK.

The Woman's Council of Second Congregational Christian Church, Norfolk, was hostess at a social given in honor of the first anniversary of their pastor and wife, Rev. and Mrs. J. F. Morgan, on Thursday, August 2nd.

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JACOB ADJUSTS PERSONAL RELATIONSHIPS.

Lesson IX—August 26, 1945.

Memory Verse: "*Let us follow after things which make for peace.*"—Romans 14:19.

Lesson: Genesis 32-35.

Printed Text: Genesis 33:1-11, 17-20.

Devotional Reading: Ephesians 4: 25-32.

More than twenty years have passed since Jacob fled in terror from his enraged brother Esau, whom he had trickily defrauded of his brithright. All of this time he had been in virtual exile from home, and during it both father and mother, Isaac and Rebecca, had died. Jacob had, himself, found his match in trickery when he found his uncle Laban, and had been compelled to labor fourteen long years in payment for the cousin whom he loved. Nevertheless he had prospered materially and was wealthy in this world's goods.

Yet during all of these years Jacob had been homesick, and at least he ventured the hope that Esau's anger might have passed. But among the many changes it had remained unchanged. The fact that Jacob had fled, leaving his brother in full possession of both his and his brother's birthright had not assuaged Esau's indignation nor lessened his desire for revenge. And Esau, too, had prospered and added to their father's possessions. He ruled men and could command the services of no less than 400 armed soldiers.

Jacob was nearing home. The meeting between the two brothers was imminent. Jacob's dilemma was great. He hastened to placate Esau by sending him rich gifts, yet Esau and his soldiers continued to advance. Then in his last extremity he turned to God. This does not mean that he had thought nothing of God before. For as he left home twenty years previous to this he had prayed to and bargained with God, and despite his failure to submit himself fully to God's will he had been blessed. But now he saw all of these blessings being wiped away, his material possessions destroyed, his children taken as slaves, his wives, Leah and the beloved Rachel, despoiled. When he turned to God this time, it was not as the bargainer, but as the supplicant for mercy. All night long he prayed, and with the breaking of the day his very self was changed. Jacob, the supplanter, became Israel, a prince of God. And when he was changed, his prayer was answered.

Having offered himself in submission to God, it was not hard to show complete submission to Esau. But when Esau saw that his brother was really changed, a change also came over him, and "Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept" tears of joy and reconciliation.

What a lesson not only for individuals, but for nations, in this time of crisis. The Allied governments have spent untold hours thinking and planning how to control the enemy powers when peace did come. Every scheme from annihilation to virtual slavery has been proposed. Armaments may for a time cow others into submission, the atomic bomb may cause them to hesitate. But the writer would hazard the statement that only a changed heart and a complete submission to the will of God, first by the victors and then by the vanquished, will bring in an era of enduring peace.

J. T. K.

JOSEPH'S PLACE IN GOD'S PLAN.

Lesson X—September 2, 1945.

Memory Verse: "*Seest thou a man diligent in his business? He shall stand before kings.*"—Proverbs 22: 29.

Lesson: Genesis 37:39-41; 43.

Printed Text: Genesis 30:20-23; 41: 14-16, 25, 41-43.

Devotional Reading: Isaiah 12.

Time again has passed. Jacob has become established in the land which God had promised for his seed. His wife, Leah, has borne him ten sons, men of fine physique, themselves princes in their own right. Rachael had given him two sons, Joseph, a boy of possibly twelve years and the baby brother Benjamin.

It is needless to say that as the favorite son of a favorite wife, Joseph had all of the reasons for being a spoiled child. He was a dreamer, too, and his dreams did not lessen the jealousy of his brothers. It is not necessary to recount the story, for you know it, of his being cast into the pit to die, but later being taken out and sold to the Egyptian slave dealers, and finally becoming the slave of Potiphar. There he was placed in charge of the officer's household, where things went well until he scorned the offered love of his master's wife, and upon her false accusation was thrown into prison.

Even in prison we know that he still trusted in God, and still worked to better himself. And God was with Joseph even there, because Joseph was with God. Later he interpreted the dreams of the baker and the cupbearer, and when Pharaoh dreamed a dream that his seers could not interpret, his cup-bearer suddenly remembered Joseph and his own dream.

"Then Pharaoh sent and called Joseph, and they brought him hastily; . . . and he came unto Pharaoh. And Pharaoh said I have dreamed a dream . . ." The king then related his dreams in detail to Joseph, and Joseph, seeing that his mind was troubled, immediately told him that his (Joseph's) God would reveal the strange dreams and put his mind at peace. Then Joseph proceeded to interpret them. Not only did Joseph show Pharaoh the significance of the dreams, but he showed him how to profit from them.

Pharaoh, himself a wise man, recognized wisdom in another, and he "said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou; thou shalt be over my house, and according to thy word shall all my people be ruled. Only on the throne will I be greater than thou."

The dreams of the fat kine and the lean, of the full ears of corn and those that were blasted, have a world of meaning for us today. How many people are there today, who have larger incomes than ever before, yet have failed to save anything for the lean years that always come? The dreams have been interpreted, are we heeding them?

J. T. K.

Note: Dr. Hardcastle has promised to be back on the job the first week in September. We miss him, but know that he deserves this short rest.

God is able to meet the need of all and fulfill every desire; it is just a question of your hunger for righteousness.

—*R. A. Butler.*

MISSIONARIES FOR STUDY.

(Continued from page 8.)

weeks. It was a tale to equal the miseries of Job, but the Lord brought us through it safely. The day that we landed in San Diego the headlines in the newspaper told us that our city of Foochow had just been occupied by the Japanese. Some of our friends managed to get away to the country, but others, not so fortunate, were held prisoners.

"I expect you have seen the pictures of the children which appeared in a recent issue of the *At Home and Abroad*. Edward Walter, III, who is variously called Ted or Teddy will be four years old on August 20, (his Dad's 31st birthday, too), and Margaret Elizabeth, better known as Margie, will be two years old on October 5th. They are both lively youngsters and in very good health since we returned to the United States.

"You asked about our plans for the future. They seem to be very indefinite at the moment. Walter has been studying the Chinese national language here at Yale University since February, and will continue at it until this October, at least. From then nothing is definite. We are hoping to get down to North Carolina before we return to China and it should be possible at some time or other since the Board does not anticipate sending us back to China before 1947. If there is anything we could do for you in the meantime we would be so glad to help you.

"We would like to ask you, in your prayers both corporate and private, to remember our Chinese workers who are having such a desperate time in Foochow and Ingtai just now. It is also our desire that you will join us in praying for more young men and women, Chinese and American leaders, to guide the young church in China in these trying days and the challenging ones ahead.

"Walter and the children join me in all good wishes.

Sincerely yours,
LUCIA WALKER SMITH."

CHURCH WOMEN AT WORK.

(Continued from page 11.)

Mr. Morgan opened the social by leading in several choruses, and he favored us with a solo. We played several games and answered quite a few riddles. Everyone seemed to have had a mighty fine time. There was a fine spirit of fellowship and cooperation between all.

At this time the quilts that were made by the Woman's Council were given to their owners. Mrs. W. W. Starnes purchased the quilt which contained squares of embroidered flowers for twenty-five dollars. The squares were donated by Mrs. A. B. Anderson. We purchased a Christian flag with the money, of which we are all very proud.

The second quilt was a friendship quilt, which contained the names of most of the congregation, embroidered in colors. There was a donation of twenty-five dollars and twenty-five cents from different members of the church, and this money was turned over to our church treasurer, to be paid on our new heating system. The quilt was given to Rev. and Mrs. Morgan as their anniversary present.

Refreshments were served and we were dismissed by joining hands and singing "Blest Be the Tie That Binds."

We would like to tell you of some of the things the Woman's Council has accomplished since it was organized March 2, 1944. The following officers were elected: President, Mrs. W. T. Cullipher; Secretary, Mrs. C. F. Smith; Treasurer, Mrs. R. T. Allgood.

The motto was given by Rev. G. C. Crutchfield, who was our pastor at that time:

To Grow.
To Glow,
And I will help to make it so.

We proposed the purchase of new hymnals for our church and donated ten dollars from the treasury. We also paid twenty-five dollars on the painting of the interior of our church.

We feel we are very fortunate in having Rev. and Mrs. Morgan as our pastor and helper for the coming year and we hope for many years to come.

Although few in number we are thankful of what we have accomplished. We pray that we may grow in number and in strength during the coming year.

MRS. W. T. CULLIPHER.
MRS. C. F. SMITH.

VIRGINIA VALLEY WOMEN MEET.

The Valley of Virginia Women's Missionary Conference met July 26, 1945, at the New Hope Church, near Harrisonburg, Virginia. The theme for the session was "A Charge to Keep We Have." Mrs. R. A. Whitten, of Winchester, presided over the meeting. Miss Clarene Andes, of the Antioch Young Peoples' Society, conducted the morning devotional service.

Mrs. J. E. Bryant, of New Hope, welcomed the conference, and Miss Amy Louderback, of Newport responded in behalf of the group.

The enrollment showed representatives from eight of the churches—four ministers, nine officers, and seven life members present, and the speaker of the day, Mrs. J. F. Morgan, of Norfolk.

Reports from the district superintendents showed that the work locally is going forward, even though rallies were not held this year due to travel restrictions.

Our thank offering for 1945, which will go to the Shaowu Mission in China was discussed by Mrs. Morgan.

Mrs. Morgan addressed the Conference on the subject, "Bulwarks for Today." Her message was very timely and appealed to all present.

The afternoon session opened with devotions being conducted by the Bethel Young People. The Young People from Winchester gave us an imaginary "visit to the Southern Women's Convention."

Reports were heard from all the department superintendents and committees. The Life Membership and Memorials Committee reported two new Life Memberships—Mrs. R. C. Hooke, of Winchester, and Mrs. David Welsh, of Bethlehem, and four Memorials in honor of Miss Mary McClure.

The following officers were elected for the coming year: President, Mrs. R. A. Whitten, Winchester, Va.; Vice-President and Supt. of Friendly Service, Mrs. A. W. Andes, R 4, Harrisonburg, Va.; Secretary, Miss Helen Showalter, R. 4, Box 290, Harrisonburg, Va.; Cor. Sec., Miss Iris Pugh, Winchester, Va.; Treasurer, Mrs. Noah Painter, Luray, Va.; *Department Supt.* Woman's Work, Miss Verdie Showalter, R. 4, Box 289, Harrisonburg, Va.; Young People, Miss Goldie Dafflemyer, Elkton, Va.; Juniors, Mrs. Grover Daughtery, Winchester, Va.; Cradle Roll, Mrs. J. E. Bryant, R. 3, Harrisonburg, Va.; Spiritual Life, Miss Mabel Higgs, Shenandoah, Va.; Literature and Mite Boxes, Mrs. O. J. Sours, Luray, Va.; Life Membership and Memorials, Mrs. E. M. Spitzer, Harrisonburg, Va.; District Superintendents, No. 1—Mrs. S. E. Madren, Linville, Va.; No. 2—Mrs. D. M. Spence, Elkton, Va.; No. 3—Mrs. R. E. Newton, Luray, Va.; No. 4—Mrs. G. H. Veazey, Timberville, Va.; No. 5—Mrs. A. K. Sirbaugh, Winchester, Va.

Rev. S. E. Madren installed the newly elected officers, after which the group formed a friendship circle and sang "Blest Be the Tie That Binds," and Rev. D. M. Spence pronounced the benediction.

HELEN SHOWALTER,
Secretary Woman's Missionary Conf., Valley of Va. Conf.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Orphaned children have always had a warm place in the writer's heart. Many times we have attended funerals when a father or a mother was buried. Perhaps several little children with broken hearts were there, either left fatherless or motherless. Our own heart has often ached and our eyes would fill with tears in their behalf.

The Lord spared the writer's father and mother until he was grown and married and had established a home of his own. But even at this age we still miss father and mother.

Our heart goes out in deep sympathy to the child that has had the misfortune of losing either of its parents.

In 1905 the corner-stone of the Christian Orphanage was laid. It opened its doors in 1907. In the year 1916 the writer was elected to be its superintendent and took charge in December of that year.

At that time there was just one building and forty-two children. The demands of the children were many. It became necessary to build another building in 1923, known as the "Baby Home," to relieve the crowded conditions. Still applications continued to come in, and in the year 1926 the Board of Trustees built another building known as "Johnston Hall," so they could do a better job in giving the children a better opportunity.

We had a small farm of 132 acres in a poor state of cultivation. From time to time we have bought land, until we now have 256 acres. Our barn burned in 1928. The Board built another more adequate and modern one then which burned in 1935. The Board built another on the same foundation. They have built from time to time other much needed farm buildings which has made the Orphanage practically complete as far as farm buildings are concerned.

We have added farm machinery from time to time until we have all we needed except one machine.

If the Congregational Christian churches will contribute liberally toward its support it ought to do a splendid work in behalf of orphaned and dependent children.

We have handled during the years 576 children. Many of our girls have educated themselves into being graduate nurses. Many have taken secretarial courses and are holding positions from North Carolina to New York State. Many of our boys are holding splendid positions and making good. The Orphanage had more than forty boys in the armed forces. To our sorrow four will not return.

All of these children came here as little dependent tots and were given, through your orphanage, a blessing which they would not have otherwise had. This has been possible through your offerings and in return they are making worthy citizens.

The income from our churches has not been very encouraging this year, so far. It takes money to run one's home. It takes money to run an orphanage. The other denominations in North Carolina support their orphanages bountifully. The Christian Orphanage is the Orphanage of the Congregational Christian Church. Let us give it our support—bountifully.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 23, 1945.

Amount brought forward..... $6,762.70

Sunday School Monthly Offering.

Eastern N. C. Conference:

Bethel	$ 13.20	
Catawba Springs	32.00	
Morrisville	1.25	
Plymouth	13.94	
Youngsville	5.00	
		65.39

Eastern Va. Conference:

Cypress Chapel	$ 12.45	
		12.45

Western N. C. Conference:

Ether	$ 1.90	
Pleasant Ridge	13.58	
Ramseur	30.00	
		45.48

Va. Valley Conference:

Antioch	$ 10.30	
		10.30
Total for the week		$ 133.62
Total for the year		$6,896.32

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Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

HARTON.

On July 5, 1945, at 6:50 A. M., our Heavenly Father saw fit to take from our midst Mrs. C. D. Harton (nee Miss Annie Newman). Her pastor, Rev. J. Frank Apple preached her funeral at the Congregational Christian Church, and she was tenderly laid to rest in Elmwood Cemetery in Henderson.

She was beloved by everyone who knew her. She and her husband were faithful charter members of the church which was organized in 1905.

She lived a beautiful Christian life. The likeness of Christ was seen in her character. There is no greater beauty on earth than a Christian life faithfully lived. How gracious was Mrs. Harton! Her presence was a benediction!

After years of service to her home and her church, she was called upon to endure sorrow and pain. She bore her burden with the courage of a Christian soldier and the patience of a follower of the Lamb of God. It is good that there are such women.

In her younger days, she was a teacher in Sunday School, and a great worker in the Ladies' Aid Society and for missions. The measure of her capacities and abilities is revealed by all.

She is remembered with deep affection and profound respect by those whom she taught and those with whom she worked. "She being dead, yet speaketh."

Our church has lost an efficient worker; the husband and children, a devoted wife and mother; the community, a true friend. Therefore, Be it resolved:

1st. That we are deeply grieved at her going, yet we humbly bow in submission to our Father's will, knowing that in that Heavenly home, where all is bright and fair, she who loved beauty so much is living and loving as she did here.

2nd. That we extend our deepest sympathy to the bereaved family and commend them to Him who is able and willing to bless them in their hour of sorrow.

3rd. That a copy of these resolutions be sent to the family; a copy be sent to our local newspaper; a copy be spread on the minutes; and a copy be sent to **The Christian Sun.**

MRS. W. O. CUNNINGHAM.
MRS. M. M. CONKLIN.
MISS JOSEPHINE LANGSTON.

PEACE—AND WHAT?

(Continued from page 5.)

tending to stand with the Church. These are incompatible with our ideals and visions. We owe it to the world, we owe it to the coming generations, we owe it to ourselves to say with Nehemiah, "I am doing a geat work, so I cannot come down," when the voices of temptation would seek to lure us into the baser ways of life.

Some fear that the ideals of Jesus will conflict with the policy of our country. Events have proven that we cannot live isolated lives. What we do affects others; what we say influences others, either for good or for ill. We must remain steadfast to our hopes and visions if we are to serve our country in its hour of grave need.

Cries for revenge and annihilation are being heard from unthinking, selfish citizens. Anyone who dares to question their judgment or any other "American institution," however vile or corrupt, is considered a Fifth columnist. Because of this attitude many many crimes have been and may be committed and countless people will suffer as a result and peace will not be. I believe as Susan Coolidge, who wrote:

"He serves his country best
Who lives pure life and does righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read,
This is the better way."

"I am doing a great work, so that I cannot come down."

As I think of the "What" after the war, the responsibility which faces the church and Christians staggers my imagination. But as I think of our task, I am inspired by Jesus who, knowing the fate which awaited him, "steadfastly set his face to go to Jerusalem." The way seems clearer when I see Martin Luther standing before the Diet at Worms, saying: "Here I stand. I can do no other." I remember Abraham Lincoln who signed the Emancipation Proclamation even though he knew that men would fight and die before the evil institution of slavery was destroyed. These have said: "I'm doing a great work, so that I cannot come down."

We here today have the vision of peace and brotherhood in our hearts. Our weaker members will try to sabotage our efforts to keep peace by the only means available for peace, but we must remain loyal to our beliefs and hopes. It is much better that we have a peace dictated by the spirit of Jesus than by fear of the atomic bomb. The challenge is urgent. The church needs your unstinted devotion. The country needs your courageous convictions. Mankind is crying out for your compassion and help.

Your feeling of smallness and insignificance need not impair your efforts. You are needed in this crusade for the coming of the Kingdom of God on earth.

Phillips Brooks once made a statement that is appropos for our time: "It is almost as presumptuous to think that you can do nothing as to think that you can do everything." We all are needed.

"No drop but serves the slowly lifting tide,
No dew but has an errand to some flower;
No smallest star, but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way."

—Susan Coolidge.

So today when temptation comes to rule you away from your dream it is your duty if you are to seek peace to live the truths and ideals of the Christian faith. Only then may we in anywise have peace and tranquility. Only by remaining loyal to the Way of the Master can we be worthy of the sacrifice which has made peace possible. Then let us all with one mind and one accord say to the tempters: "I am doing a great work, so that I cannot come down."

Labor Sunday Message, 1945

Approved by the Executive Committee of The Federal Council of the Churches of Christ and issued through its Department of Christian Social Relations.

Requested to be read in the Churches on Labor Sunday, September 2, 1945.

There are moments in the world's history when great decisions are taken, the implications of which shape many decades. We stand now at such a juncture of history and destiny. Revolutionary ideas, underlying the war and intensified by it, struggle for mastery. Every sector of society is involved in the struggle; there is no neutral territory. The workers of the world, and especially their organized movements, will be deeply affected by the outcome of the struggle and the patterns of the future depend very largely on their policies and their strength.

The Christian Church has a deep and abiding concern in this situation. By virtue of its own organized life in the world it is involved at every turn, and by its Gospel it is committed to work for justice and brotherhood in all areas of society. Under God, as He is revealed to us in Christ, all men belong to one community, are subject to one righteous judgment, and have one hope of redemption. As men set out to rebuild their common life, Christians confess their share of guilt in the crash of the world and seek to assume their proper role in the world's rebuilding.

In a mood of penitence and a spirit of resolution, many groups must work and plan together for the refashioning of our society. Governmental agencies, the churches, employees, and workers are especially responsible for certain tasks in our domestic industrial sphere. These tasks include:

1. Making possible an adequate and secure standard of living for all, based on full employment, a high level of production, good housing, and sufficient protection by social insurance against hazards of accident, illness, unemployment, and old age.

2. Providing an assured annual wage for all workers and an adequate annual income for every family.

3. Preserving those legislative gains which constitute a new Magna Charta for labor. Having championed the fundamental rights of labor for many years before their recognition in statute law, the churches feel a peculiar responsibility for their maintenance and further extension. In particular, support should be given now to exploited workers in backward areas of American society where the local culture is almost fascist in character. Management cannot afford to be judged by such conditions any more than organized labor can permit them to go unchallenged.

4. Integrating into our industrial order all workers without handicap of sex, race, creed, or color.

5. Accepting special responsibility for the happy adjustment of returning service men and women to civilian tasks, and the effective relocation of war workers in a peace-time economy.

6. Extending workers' education, and developing a labor and industrial leadership competent to serve the general welfare in difficult years ahead.

7. Finding constructive ways of using the increasing amount of leisure time which successful industrialization makes possible and imperative.

8. Strengthening the incentives and deepening the meaning of labor by renewed emphasis on the Christian doctrine of vocation, and by according equal honor to all men who do essential tasks faithfully.

9. Averting a renewal of industrial warfare when the international war has ended, not by repressive legislation presuming to coerce peace but by insistence on conference and negotiation as democratic methods of solving disputes.

These are some of the tasks our nation must face at home, while it is engaged simultaneously in momentous responsibilities abroad. Ultimately all undertakings involving mankind are kindred tasks. No man is free so long as a single slave remains; no family is secure so long as refugees are homeless; no nation is great so long as some nation is impoverished. Ours is the task of finding prophetic vision for the decisions the hour requires, and of engaging in vivifying deeds for the redemption of the times and the shaping of the future.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Questions Asked

By WILLIAM M. HULL,
At an Installation Service at Mankata, Minn.

1. Is your budget under pledge and are your finances in shape so that you will be able to pay this man the salary that you have promised him?

2. Have you a suitable house for him to live in? Does the furnace work? Does the roof leak? Is the plumbing in order? Has it been redecorated in the last twenty years? Would you be happy to move into it yourself?

3. Have you got a reasonable number of intelligent people who are assuming responsibility and are at work as leaders in the various organizations, or do you expect your pastor to hunt up Sunday School teachers and maybe superintend, round up the choir, pinch hit for the janitor, raise the budget, sponsor the Pilgrim Fellowship, repair the roof, and spend his vacation painting the basement? Will his deacons deak, can he trust his trustees, will the Ladies Aid aid or will he have to run around pushing and prodding each one individually.

4. After you have called him to be your preacher and he has spent long hours each week preparing his sermon, do you expect to attend church on Sunday and profit by it, or are you going to golf, picnic, or sleep on Sunday morning and then complain because your pastor lacks drawing power and the pews are half empty?

5. Do you believe in freedom of speech for your pastor in his pulpit, or will you get mad and stay away or ask him to resign if he hits some of your favorite sins or pet doctrines?

6. Is this really a democratic church or does one family hire and fire the preachers and make their lives miserable?

7. Why did your last pastor leave? Did he leave under his own power or was he pushed out?

—Advance.

NEWS AND VIEWS

Rev. Frank H. Wise has entered the Graduate School of Theology at Oberlin College.

Congratulations to Dorothy and Aubrey Todd on the birth of a daughter, Rebecca Susan.

Dr. J. H. Dollar is assisting Dr. I. W. Johnson in revival services at Oakland this week.

Home Coming Services will be held at New Elam Christian Church the third Sunday in October. Former ministers, members and friends are invited to be present for food, fellowship and worship.

BETHEL-CONCORD-MT. ZION PASTORATE HOLDS REVIVALS.

Revivals were recently held at the Bethel, Concord and Mt. Zion churches of the North Carolina and Virginia Conference.

The first of these revivals was at Mt. Zion. Rev. Earl Farrell was the evangelist and his messages were enjoyed much by the people. Here we accepted seven young people into our church.

The second meeting was held at Bethel. Here the people were inspired by the messages given by Rev. Walter Hall, the evangelist. We accepted two into the church.

The third and last meeting in this pastorate was held at Concord. Here the pastor conducted the meeting, and one member was received.

In all three churches the attendance was fine. Much progress is being made in each of these churches and we are sure it will continue.

W. W. Snyder,
Pastor.

REVIVAL AT SHALLOW FORD.

The pastor and congregation of the Shallow Ford Church, near Elon College, N. C., enjoyed a most inspiring week of revival August 12-17. Rev. R. A. Whitten of Winchester, Va., was the evangelist during the meeting, and his messages were timely and inspirational. Mr. Whitten was given a hearty welcome back into the field in which he labored a number of years ago as pastor and as evangelist for several meetings. The pastor and the evangelist, along with their families, enjoyed especially the times of spiritual and physical refreshment as they were entertained in the various homes for noon and evening meals.

The peace announcement, which came in the midst of the meeting, seemed to add greatly to the already deeply spiritual atmosphere that prevailed throughout the week.

INTROSPECTION.

By Elizabeth Hargrave.

I am so glad that I am living
To greet the dawn of this new day,
That I cannot help from thinking,
What! If God should pass my way!

Would he find me serving
My fellowman in deed?
And witness my compassion
For those in worthy need?
Or would he find me grasping
In selfishness and greed
For things that are so worthless
According to his creed?

Would he find me faithful
To the teaching of his word?
And witness my forgiving
The scorn so undeserved?
Or would he find me cringing
In fear and dismay,
At the thoughtless words I'd uttered
And the anger so displayed?

Would he find me grateful
For the blessings he'd conferred?
And smile with understanding
When my humble prayers he heard?
Or would he find me feeding
The yearning of my soul
With fame and pleasure seeking
And passions best untold?

I am glad that I am living
To greet the dawn of this new day,
Because I cannot help from knowing
That God will pass my way!

Twelve young people came forward to accept the Lord Jesus Christ as their Saviour, and eleven of this number expressed their desire to unite with this church. The other young person plans to unite with the Burlington Church, which is more conveniently located for her attendance.

W. Walter Hall,
Pastor.

VIRGILINA LETTER.

The churches of this charge have held their annual series of meetings. The following brethren assisted: Rev. W. W. Snyder at Lebanon, Dr. W. E. Wisseman at Virgilina, Rev. Thomas Madren at Hebron, and Rev. Kenneth Register at Liberty.

The preaching was of a high order both intellectually and spiritually. The attendance and the interest were good. Among the visible results are twenty members who have been added to the churches and some additional names to join later.

Lebanon has fifteen hundred dollars in the treasury towards an improvement fund for the house of worship.

Virgilina has begun work on improvements to the church property to cost several thousand dollars.

There is an increased interest in work at Hebron. The Sunday school is better attended than formerly.

Liberty has a large Sunday school and many active workers.

The writer is now on a vacation at Fuquay Springs, N. C., comfortably quartered at the Hotel Ben Wiley, and making contacts with friends of former years. Among these are Joe Ballentine and brother, John Holland, Rev. J. Lee Johnson, Mrs. Irene Cook and Mrs. Dr. Judd.

I am delighted in the progress of the community. From a few houses thirty years ago, there is a beautiful and progressive town of two thousand people.

Have attended the Sunday school at Wake Chapel. While the active members of a generation ago have passed to their reward, their children and grand children are carrying on in an efficient manner. Rev. Fred Register is the pastor and is highly appreciated by the people.

C. E. Newman.

AN APPRECIATION.

There is an old adage "It is an ill wind that blows nobody good." This is true of Liberty Christian Church and the entire Epsom community, in the loss of Rev. Mr. J. E. McCauley and his splendid family. Their loss is Waverly, Va.'s great gain.

There was a feeling of profound regret over the entire congregation on the morning of the fourth Sunday in June, when Mr. McCauley tendered his resignation as pastor of the church to take effect September 1st. He and Mrs. McCauley have served the church for six years and lived in our midst; they have endeared themselves not only to members of the church but to all the community by their untiring efforts in church work and genial social manner. The church has progressed along all lines under Mr. McCauley's ministry. New pews have been installed—also memorial

(Continued on page 11.)

STEWARDSHIP

REV. JESSE H. DOLLAR, *Chairman.*

A MESSAGE TO PASTORS.

I have just finished reading some fifty leaflets on Christian Stewardship which I have received as the result of my annual request to other major denominations for stewardship publications for the current year.

In one, "A Program of Christian Stewardship for a Local Church," from the United Stewardship Council, this expression occurs: *"The leadership of the pastor is indispensible."* After struggling with this job for five years, I am convinced that the above statement is one of the greatest truths I have found. It is my experience that where a pastor has become interested in Stewardship he has been able to interest and lead his church in a delightful stewardship program, through successful Institutes and Every-Member Canvasses. The Convention and Conference records will show the difference it has made. The pastor who has not yet knuckled down to the serious study of Stewardship and found initiative and enthusiasm to set up a well adapted program of Stewardship in his church or churches, the Conference and Convention records reveal that too. If you question this statement and will write me, I shall be glad to name you a half-dozen churches in the first group, and you can look up their records in *The Annual.* In that search you will naturally discover the other group.

A lot of pastors know little or nothing about Stewardship—and apparently they don't want to know. There are pastors whose actions would indicate that they are afraid to say too much about Christian Stewardship (with its inescapable *benevolent* vision) lest their personal interest (salary) might suffer. How I hope I am wrong! All I have to base my opinion on is the reaction (and mostly the lack of it) I have had in this work. Some pastors are still trying to lead their churches to the Pearly Gates on chicken suppers, soup suppers, rummage sales and bingo parties. No one wonders that such churches are struggling institutions. Little wonder the ministers of such churches are underpaid (not for what he does, but for what he should be doing), and that there is a minus sign by his conference apportionment table. See *The Annual,* don't take my word.

Pastors, I call upon each of you that we rise to the demands of the times and set our houses in order for the day of world-wide expansion which is upon us.

Not since I have been interested in the subject has there been a year of richer and more abundant Stewardship materials (not withstanding the fact that our denomination has not published one stewardship leaflet in 1945) than have come from our sister denominations this year. The Southern Baptists, along with the Presbyterian Church, U. S. A., are leagues ahead! I am not saying that our denomination has not published much of the best stewardship materials in the past. If you have not used it, please write for it. If you, like some of us, have used it, then won't you turn to the other sources from which we may draw to our complete satisfaction, and order what you need today?

The finest leaflet I have ever seen on pledging is "Let Me Think," recently received from the United Promotion Committee, General Council, Presbyterian Church, U. S. A., 156 Fifth Avenue, New York. I am so afraid that some pastors might think I am in another fit of enthusiasm on the subject, I am printing it in full. Here it is:

* * * *

LET ME THINK!

How and what shall I give this year to and through my church?

If I give nothing—

I cast a ballot in favor of closing my church.
I discourage others.
I am a dead beat.

If I give to local support and not to benevolence—

I vote to stop all missionary activity in this hour of the world's great need.
I break faith with the missionaries who have given their all and are dependent upon the church.
I refuse to obey the command to go into all the world and preach the gospel.

If I give less than last year—

I show my disapproval of the work that has been done.
I favor curtailment of the work at home and abroad.

If I give grudgingly or of necessity—

I shall find no joy in my giving.
I shall not receive the Lord's richest blessing; for it is written that the Lord loves a cheerful giver.

If I give niggardly—

I shall become more narrow and sordid.
I shall be in fear lest others shall know the smallness of my soul.
I shall testify to the low value I put upon Christ and the Church.

If I refuse to make a subscription in advance—

I make it difficult for my denomination to project plans for the year.

If I give less than one tenth of my income—

I do less than that which was required of the poorest of the Jews.

If I give proportionately—

I shall give something. I shall not refuse to make any subscription if, because of necessity, mine must be small.
I shall be blessed in my giving, whether the gift be large or small. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."
I shall probably increase my gifts; I know the Kingdom causes need increased support, and that I have not been giving in proportion. I must ask myself whether or not my giving has increased with my income.

If I give systematically—

I shall make it possible for my local church and for my denomination to plan work in advance, and to live within income.
I shall make it much easier for myself. I know, from past experience, that the accumulation of small obligations soon becomes burdensome.
I shall find real joy and satisfaction in my giving.

If I give sacrificially—

I shall worship God in my giving.
I shall truly advance the cause of Christ over the forbidding barriers of cruelty and hate.
I shall testify to the high value I place upon Christ and the Church in ministering to the needs of suffering humanity.
I shall encourage others to maintain a service of mercy and compassion.

(Continued on page 13.)

NOW THAT THE WAR IS OVER.

What shall we do, now that the war is over? Shall we simply and contentedly return to normalcy? Shall we forthwith banish from our minds everything connected with the war and breath one sigh of relief that the awful mess is over?

Nothing could be worse than the war, except that of forgetting the lessons learned during the war. These valuable lessons should be conserved. Men in service have learned hard lessons. They acquired new skills. They learned history and made history. They learned geography and rearranged it. Here is one recorded lesson: "We learned how to transport troops by air in large numbers across jungle country and to land them on the most primitive facilities. We learned how to transport light artillery with these troops and how to supply and feed them by air. We learned how to build air ships quickly in the jungle country and how to build bases there and how to hold these strips and bases not only against the enemy but against nature when it is most malevolent." Many of these hard lessons will yield rich dividends in new walks of life. Their essential values should by all means be conserved.

Other equally or more important lessons have been learned. A lot of normally selfish kids who used to think only of themselves have fought for and with their buddies; they have had all arrogance and selfishness knocked out of them. They have learned to think on deeper and higher levels. They learned to face danger and death with cool heads. Fortified with these fundamental lessons, these men are equipped to become the skilled artisans of peace.

Civilians, too, have learned some valuable lessons which were long over-due: lessons in simplicity, frugality, and self-denial. Old people responded to new duties and rigid schedules. Women learned to do men's work. They, like St. Paul, learned not only to do **with,** but they also learned to do **without**: without servants, silk hose, butter, travel, freedom, etc. Many learned for the first time that happiness does not depend on luxury but upon service, that "life consisteth not in the abundance of the things a man possesses."

And yet, think how small our civilian sacrifices have been in comparison with that of our service men. How petty was our squawking about the things we could not get. How many of us went to bed hungry at night? How many of us lost weight because of the food shortage? Of those on the home front it might be said again: "Ye have not yet resisted unto blood." Think of these luxury-bereft experiences. Nurses, slaving in the rain and wind, got along without costume jewelry or perfume; they were wondering whether the rubbing alcohol would hold out. . . . When **General Patch** finally announced that Guadalcanal was ours, weary soldiers laid down their rifles and waded into the rivers and for the first time in months washed their clothes. . . . While men in foreign service managed to live on **powdered egg and aspirin,** those who faced the rigors of the home front found that eggs came in shells and were faced with the stern and exacting task of breaking them before breakfast. . . . The earie **wailing of the sirens** became the nightly theme song of life in London. Sleepless nights brought weariness and discouragement. Day and night, under fire much of the time, engineers kept the bulldozers going. The working Joes took their meals where they stood, dropping beside their shovels and sleeping a few minutes if they could. . . . Twelve hundred officers and enlisted men of the 126th Infantry went into action at Buna. At the end, 165 of them were on their feet. The rest had been killed or wounded or were ill of malaria. The American Twenty-second portable hospital was flown over the mountain, moved up by small boat. Jap planes attacked it, destroyed the boat and all equipment, killed or wounded a third of the staff. The rest swam ashore. For a month the hospitals only equipment was too small salvaged medical chests. There was no shelter of any kind. Doctors worked in the open less than half a mile from the front and wounded men were carried on the backs of corpsmen to native villages in the rear, where grass huts served as wards. The staff worked on half-rations, in ankle-deep water. They stood at their posts, some dying under enemy fire. They saved many lives.

Now that the war is over, this should be a time for humility and penitence. Our Penitent Moods should be remembered and allowed to guide future conduct.

In December, 1931, immediately after the first Japanese attack on Manchuria, President Hoover had set a policy of refusing to sell plans and other war material to any nation guilty of unprovoked bombing. The Nazi government went into power in January, two years later. In 1935, fearful of the rising German spirit of lawless aggression, the Congress passed a neutrality resolution which prohibited the sale of arms to belligerants. But, note this, scrap iron wasn't arms. Scrap iron was only junk. So to San Francisco and Los Angeles and Seattle, to New York and Philadelphia and Norfolk came the Japanese ships, loading scrap iron. We intended to remain neutral! Then, too, the junk brought such good prices. Walter Judd and others protested in vain. Our social imagination had not developed to the extent that we saw in this careless, greedy, selfish transaction the rape of China, the demolition of Pearl Harbor, the death of our own sons. We waked up with that first bitter dose of our own medicine and penitently realized that we had sold our birthright of honor and fraternity for a mess of economic porridge.

How long can we keep our penitence up to date? Is it possible that in the dictation of peace we may allow our desire for economic gain to stultify the social imagnation?

Now that war is over, we must take with equal seriousness the task of constructing an enduring peace. Let us have no illusion about the future. The war

has not solved all our problems. War creates problems. But victory has given us a chance to build a better world of permanent peace, social justice and spiritual values. That puts it up to us. And we simply dare not fail, for such would betray all those who have suffered and died in this unspeakably awful war.

And now that the war is over, what should be the spirit and program of the Church? Has it learned its lessons from the stern schoolmaster called war? Is it ready to set its own house in order? Is it willing to make necessary adjustments, modernize its methods and machines, become aggressive in its program of Christian education, evangelism and missions?

Will our returning chaplains, "those men of peace who walked in the face of deadly fire, resolutely wearing the armor of their great faith," be able to find churches? Adjustments and sacrifices may be necessary. Here and there may be churches of great potential strength, meekly and lethargically linked with other churches in part-time service, which might exhibit contagious heroism and patriotism by calling a returned chaplain for full-time service. All of the churches would be stronger because of this act of faith and fraternity, and no minister would suffer. This, indeed, is a time for greatness, for magnanimity, in deed and in truth. But our ministers and churches must take the initiative and set the example.

Now that the war is over, let us solemnly realize that our homes, our farms, our industries, our schools and hospitals and churches are intact. Better take another look at Europe if this truth arouses no sense of gratitude. Tomorrow we continue our earning, our comfortable home life, our worship in churches which are unmolested. Does this not impose severe moral responsibilities upon us? Dare we go on as if nothing had happened? Surely we must use our schools, colleges and churches with all their equipment in the abiding consciousness of a divine stewardship. Anything less is spiritual treason. Now that the war is over, we must see to it that spiritual ideals, transformed lives, permanent peace and universal goodwill are abornin.

ARE MINISTERS OVERPAID?

Do ministers receive fabulous salaries? Do they receive larger salaries than that of the average member who contributes? The latest census shows that 90% of the ministers received salaries of less than $2,500 in the year 1939; 51% of the clergymen received salaries of less than $1,200 a year, and 24% received less than $600. These figures indicate that ministers are not overpaid. Some of them may receive more than they deserve, more than they are worth, but many obviously receive less than they deserve and are forced to live on a narrow margin of subsistence. The prevalent custom of comparing the salary of the minister with that of his parishoners usually ignores the fact that the training of the minister places him in the professional category and his salary should be judged on that basis. As a matter of fact, however, the minister's salary may be considerably below that of the day laborer. The debilitating effect upon the ministry may be easily deduced from these established facts. It is reasonable to conclude that because of widespread financial limitations, few ministers ever reach the zenith of their achievement and influence.

It is gratifying to note that some of our conferences are establishing minimum salaries for full-time pastors, and that the minimum is being gradually stepped up. This is a problem about which all conferences and the Convention must become concerned. It should not be the necessity of the minister to connive a raise in his own salary. Solicitous laymen, judicious conference and convention officials should see to that.

The gravity of this problem is reflected in the oft-remarked tendency of our young ministers to give more favorable consideration to churches outside the Southern Convention. The reason is not difficult to determine. Young men who have assumed heavy financial obligations in college and seminary may be expected to gravitate to that area where salary brackets enable them to discharge their financial obligations, rear and educate children, and engage in religious and social affairs commensurate with their abilities.

"Just because a man is a minister," said one young representative of this group, "doesn't mean that he can make a $1,500 salary cover a $3,000 cost of living." Young ministers quickly and easily detect customs among churches: those that are willing to "get by" on the smallest salary; those that force the minister to supplement his meagre salary by other means; those that automatically jump to a much higher salary bracket in order to get a "live wire" for a dead church; and those that fail to give the local men a chance for advancement. It, therefore, behooves the churches, the conferences and the Convention, to give sympathetic attention to this basic problem. Unless this is done the quality and strength of our ministerial leadership will suffer by the process of elimination and deterioration. We should be alert and progressive. The church which gives financial incentive to marked ministerial ability will never be the loser thereby. But only in such a convention-wide determination does the future become bright with promise. Let the churches, therefore, put a premium on ministerial excellence.

But this is not the whole story. The ministers have a definite responsibility. There are considerations other than financial. No young minister should forget that the men of God who founded these churches and nurtured them to maturity began with meagre salaries. One seminary professor was quoted as saying: "Don't accept a charge for less than $2,000 and parsonage, or you'll be ditched for life." Is this to be the attitude of men fired with a zeal for saving the world? Is this the spirit of the greatest preacher since Christ, who said, "I know how to be abased and I know how to abound"? We are instructed to seek first the Kingdom of God and not to allow personal or financial considerations to obscure the weightier and more pressing problems of the Gospel ministry. In the providence of God, some must stay through the seven lean years before eujoying the subsequent fat years. Some must pay the price, for it is through such sacrificial leadership that the Church has and will survive. When the voice of the Lord calls: "Whom shall I send and who will go for me?" may there be those who will respond: "Here am I, Lord, send me!"

R. L. H.

Need More Salary?

By JOHN R. SCOTFORD.

With the war definitely over, the national income of the United States will be less in 1945 than in 1944. That probably means that church giving has reached the apex for this era and the last part of this year will show somewhat retarded giving. If you have not had your salary increase for the flush years you will need to act quickly to secure it before lower church incomes become evident.

Most ministers do—even under normal conditions. If the cost of living ascends in the fashion most people anticipate, some parsonage pantries are likely to be well dusted out before many months go by. Aside from civil service employees, few people have a harder time getting a raise than ministers.

In a group of pastors an honest brother recently made a frank confession.

"My janitor asked the trustees for a raise, and so I suggested that the preacher also needed more money."

"What happened?" one of the brothers asked, with rather eager expectancy.

"They took care of the janitor all right, but they stalled on me! Somebody on the board who had read the church constitution argued that the minister's salary was set by vote of the congregation when he was called and could only be changed by action of the entire church. They told me to go ahead and call a special meeting of the congregation, but I have about concluded that I don't want to." The brother seemed to feel that his latter state was likely to be rather worse than the former. He envisaged some badly scorched fingers and no raise.

The fallacy in this situation is that while the janitor's relation to the church is economic, that of the minister is primarily psychological. A pastor cannot do so much work and then turn around and expect so much pay. His work is not judged by the hours he has labored but by the total effect which he has been able to create. This is really more just than at first appears. The ordinary congregation does not have the large resources of the government or of a successful corporation upon which to draw. It cannot safely pay out more than what it takes it. Unfortunately the extent of the receipts depends in large measure on the popular esteem in which the pastor is held. Christians should give primarily because they believe in the Christian faith, but the extent of their faith is usually somewhat affected by their love or lack of love for their minister. Consequently a pastor cannot say, "I worked so many hours, pay me so much at the established rate." Neither can he argue, "My expenses have gone up so much; therefore my salary should be increased!" Rather must he face two previous questions: "Has the church got the money. Is the disposition of the congregation such that more money can be had?"

Psychologists tell us that in most love affairs, although it is the man who asks the question, it is the woman who contrives matters so that an offer of marriage is extended. It is much the same with a church; it "calls" the minister and votes any increases that may come to him, but usually the initial impulse in these transactions starts from him. However, most men are happier if they feel that they are the instigators of any proposals which may be extended—and most churches are better satisfied if any favors granted to the minister have a spontaneous origin. In other words, it is quite all right for a minister to seek an increase in his salary, only he should be exceedingly circumspect in the way in which he goes about it.

Unless a church is in good condition, it is unwise to raise the question of the minister's remuneration. Even the state of the weather should be taken into consideration. Out in central Nebraska there is a federated church to which the Methodist and Congregational groups are contributing equally. During a particularly hot summer three or four years ago the Methodist district superintendent came around in August and demanded to know from the Methodist part of the church what they expected to pay toward the support of their minister for the coming year. What ailed the D. S. was an undue eagerness to get his books set up and his dues calculated. Now August is a pessimistic month in Nebraska. Everybody is uncomfortable, and the crop has usually failed. In September they are likely to discover that more corn survived the hot winds than they thought for, and that the pigs, cows and sheep pulled through after all. But in August everybody is lost in sweltering gloom. It is a bad time to raise any questions which are capable of a negative answer. What happened was that the Methodists were so despondent that they cut their part of the salary from $750 to $600, and the thrifty Congregationalists immediately followed suit, with the result that the preacher was out of luck to the tune of $300, all because the district superintendent did not have enough sense to wait for a cool day. The moral is that the amount of the minister's salary should never be discussed except when the people are feeling unmistakably happy.

There are two areas in which a pastor should check his work before he approaches the matter of salary.

Pastoral Calling Helps.

The first is the thoroughness with which he has done his pastoral calling. This is where many men fall down. Ringing door bells is an activity which from its very nature invites postponement. Immediate results are likely to be scant; there is no deadline which must be met. Tasks which can be as well done tomorrow as today are likely to be postponed until the day after tomorrow. But one of the easiest ways to make a congregation happy is to get around and see everybody. Incidentally, it is positive proof to the flock that their shepherd is really working at his job, and the idea of an industrious minister delights most congregations. If a man really applies himself to it, he can make a surprising number of calls in a week.

The second place where a minister should check himself is in regard to the financial methods of his church. Now there are clergymen so otherworldly in their outlook that they disdain such mundane matters as money, and there are trustees so hardboiled that they don't want clerical company at their meetings, but in at least nine churches out of ten the minister can exert a direct influence on the way in which the the money is raised. Every year it is my lot to meet with the officers of a good many local churches. When one considers the methods used, the marvel is that the ministers are paid as well as they are. Rare is the church which is more than seventy-five per cent efficient in its canvass. The minister can do more than anybody else to help this situation. He should not ask for money for church support himself, but he can devise ways and means by which others may ask effectively. If he is inexperienced or timid, his denomination can usually give him help. Before he can expect an increase in his salary, he should get the finances of his church on the best basis possible. If the treasurer

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News of Elon College

By President L. E. Smith.

THE COLLEGES MAKE CONTRIBUTIONS.

On September 4, 1945, the fifty-fifth session of Elon College opened. For the past three years we have opened under the cloud of war. It has been a dark cloud. Today the cloud has lifted, although not entirely. The enemy has been conquered and our victory made secure, but many of our boys are still under arms in foreign countries. They tell us the draft will continue. Enemy countries are to be occupied and their educational, political and economic lives are to be scrutinized with utmost care and directed along democratic lines. A delicate but necessary undertaking if we are to have just and durable peace. Those who have for years disturbed the peace of the world and made life hazardous for peace loving souls must be rendered helpless to make war and directed in pursuits contributory to advancing civilization.

The democracy of the world has golden opportunities, but there are also fearful responsibilities. Will we measure up to the demands of peace or will we again permit personal greed and national graft to defeat the cause for which our boys have fought and so many have died? May God help us to keep our "hands clean" and our "spirits free."

The colleges were called upon to dedicate their total facilities to the winning of the war. We gave our plants, our faculties and our students to the nation in its task and to the world in its crisis. The war was a battle of scientists. It was not only a combat of physical bodies but a combat of trained minds. It was imperative that men be trained in the arts of war, many of which were unknown and untried. Experiments had to be made on land, on sea, and in the air, free from enemy aggression and transferred to combat zones. Men thoroughly trained were required. The colleges were the ones to do this training.

Now the war is over, the task of "winning the peace" is at hand. If we are to win the peace, and we must, the colleges more than at war must make their contributions. Education —training in all lines—played an important part in war and it must play a great part in peace. Training for peace is more delicate and less spectacular an art than training for war. However intricate or difficult the task, the colleges are ready to give themselves to the job. We need peace far more desperately than we needed war.

In preparing men for battle, we were not unaware of requirements of religion on our campus. We tried to do our job in the fear of God and the faith of Christ. This was a war to destroy the Church and to refute Christian philosophy; to eradicate the "opiate" of religion and to make Christianity helpless once and for all. The effort failed, thanks be to God. Now as we train for peace, may we not make the fatal blunder of leaving religion out of education. For the safety of the world and future generations, Christ must be kept on the campus and Christian principles must be a vital part of the curriculum. Democracy is essential to peace. There can be no democracy without Christianity. The colleges open their doors and bid the youth of the land to come that they may know the way of life and may learn more perfectly the way of Christ.

ELON PREPARES FOR THE OPENING.

For a number of years Elon College has been opening a week or two weeks in advance of many other colleges of equal rank. Last year was the exception. On account of the infantile paralysis epidemic in the state all colleges were ordered to postpone opening dates until the third week in September. This year we plan to open on our usual date—the first Tuesday in September.

There are many things that have to be done incident to the opening of college. The most important, perhaps, is the completion of the faculty for the ensuing year. As a rule, we have this matter settled at the beginning of summer. We did this year, but at the last moment we had resignations from the music and science departments. These resignations presented the College with some very difficult problems. It is difficult enough to locate acceptable instructors on short notice any time but in the presence of the manpower shortage as we have today, the problem is more perplexing than ever. We have been successful, however, in filling all vacancies and very acceptably with the exception of an additional instructor in the Department of Christian Education. This has been provided for for the first quarter. Miss Mildred Widber, a very fine, Christian person from the Department of Christian Education, of the denomination and a specialist in her line, will teach during the first quarter. We are most fortunate in securing her services.

Elon will begin its fifty-sixth session with one of the best trained and most efficient faculties in the history of the College. We are justly proud of our faculty.

We don't usually think of securing a student body as an item on the list to be done in preparation for the opening, but this is a very important item. The College exists for the students and if there were no students, there would be no college. But a student body does not show up on opening day all by itself. High school graduates must be informed of the College. The College must be presented to them in an attractive way and their desire to enroll must be secured. This requires printed material, stenographic work, typewriters, stationery, stamps, traveling, personal contact, and a convincing curriculum. This is a big job and it costs money, but it must be done. If you don't do it, someone else will and he gets the students. Success in any line has its price—a price that must be paid if success is attained.

Then, of course, repairs must be made. Building and equipment will give way under pressure. After a full year's use, there is always an accumulation of extraneous matter that must be swept out. Floors must be put in order. So for the past months there have been sweeping, scrubbing, repairing and painting galore going on around the College. It looks and sounds like something is being done.

School opened Tuesday, September 4, and we are anticipating one of the finest student bodies and best year's work that we have had yet.

This means we have thrust upon us great responsibilities. These young people have decided to trust their training for life to Elon College. The classroom work is necessary and constitutes a responsibility but not as great a responsibility as their moral guidance and religious training. We must set them wholesome examples in conduct and high standards in Christian living. We cannot — we must not—fail them in these inescapable responsibilities. We must do

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SPECIAL NOTICE.

The Mission Board of the Southern Convention will meet in its annual session at Suffolk Christian Church on Tuesday, September 25, at 9:30 o'clock. Individuals or churches having matters to be presented to the Board are asked please to have such matters presented either in writing in advance of the meeting, or at the early morning session of the Board. It is hoped that every member of the Board will be present if possible.

H. S. HARDCASTLE,
President, Mission Board.
3507 Bainbridge Blvd.,
Norfolk 6, Va.

MISSIONARY OFFERINGS.

TWO WEEKS ENDING AUGUST 30, 1945.

Sunday Schools.

Waverly, Va.	$	12.00
Newport News, Va.		18.50
Newport, Shenandoah, Va.		8.74
Happy Home, Ruffin, N. C.		8.46
I. W. Johnson Bible Class (Oakland), Chuckatuck, Va.		12.00
Linville, Va.		15.22
Pleasant Ridge, Ramseur, N. C.		8.76
Ingram, Va.		6.74
Bethlehem (Nanse.) Suffolk, Va.		3.26
Turner's Chapel, Sanford, N. C.		5.06
Ether, N. C.		1.52
Total	$	100.26

Individuals and Churches.

Randleman, N. C.		30.00
Shallow Ford, Elon College, N. C.		20.00
Total	$	50.00

Specials.

Rev. R. L. House, Richmond, Va.	$	1.00
Mr. Cyrus Shoffner, Liberty, N. C.		8.00
Miss Hontas Rawles, Suffolk, Va.		5.00
First, Burlington S. S., Burlington, N. C.		70.14
Mrs. M. C. Faucette, Brown Summit, N. C.		10.00
Mrs. C. B. Duke, Suffolk, Va.		5.00
Mrs. N. F. Painter, Luray, Va.		5.00
Total	$	99.14
Total for two weeks	$	249.40
Previously acknowledged	$	27,533.96
Total since Sept. 1, 1944	$	27,783.36

To this total for the year should be added $129.50 in government bonds which came to the office from the Woman's Board as a part of their Thank Offering for Elon College. This makes the grand total for the year $27,912.86.

Gratefully,
MATTIE COX PARKER,
Secretary.

HENDERSON MISSIONARY SOCIETY.

The Woman's Missionary Society, under the efficient and inspiring leadership of Mrs. T. A. Park, has experienced a very successful year.

A special service was held on November 12, 1944, and a Thank Offering of $32.00 was given to Elon College. Our women joined with the women of the other churches in Henderson on February 16, 1945 in observance of World Day of Prayer. The society sent a box of clothing to the Elon Orphanage at Eastertime. During the year clothing was also sent to the War Relief and the ladies did some Red Cross sewing.

A very interesting review of the study book, "West of the Date Line," was presented by Miss Josephine Langston. "Indians Are People Too" was presented by different members of the society.

On July 5, 1945, we lost one of our charter members, Mrs. C. D. Harton. She was a great missionary worker and her loyalty was an inspiration to all.

We feel this has been a very successful year and with the help of your prayers are looking forward to a more successful year in 1946.

MRS. M. M. CONKLIN.

BETHLEHEM YOUNG PEOPLE.

The Young People's Missionary Society of the Bethlehem Christian Church has achieved many outstanding activities during the year 1945, under the leadership of our superintendent, Mrs. A. C. Bradshaw.

During the year we have met on Wednesday night after the second Sunday of each month, with the home of our leader as our regular meeting place. At these meetings we had our devotionals, business and recreation hour.

We have enjoyed making money in various ways this year. In November we had our Thank Offering and in December an offering which was "Our Gift for the Master." In February we served a buffett supper for the Gulf Company in which everyone cooperated whole heartedly and which was much enjoyed.

During this year we have welcomed eight new members to our society.

We were delighted to have Cypress Chapel and Liberty Spring meet with us to hear our foreign mission book, "Southeast Asia," taught by the Religious Education teacher, Miss Ruthanna Foard. We also enjoyed our visit with Cypress Chapel to hear our home mission book, "Indians Are Humans, Too," taught by Mrs. Conrad Barnes.

We have contributed $5.00 to the Religious Education Fund and have taken a Life Membership in the Woman's Missionary Society for our leader, Mrs. A. C. Bradshaw.

This year we had as our public service program an Easter song service.

During this year God has been very kind and loving to us, and we are praying with his help we may do better and be more deserving of Him in the coming year's work.

MRS. VIRGINIA BEALE,
Secretary.

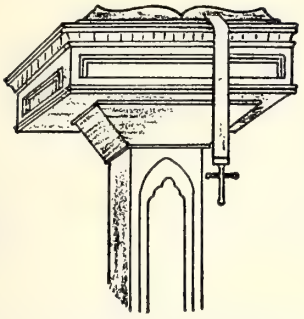
The power of the spirit, without which we can never succeed in transforming lives and society; that power of the spirit we call God. Christian principles must be made so to permeate public opinion that no government can act against them; and those principles must be related to the social and economic problems of the moment, and not be mere vague idealistic platitudes, unrelated to the actual structure of our society or to the burning problems that vex the people. To be sure Christian realism does not show us an easy, pleasant path to our objective, but a hard, difficult way, fraught with danger. At the end of the road we shall, however, discern our goal, the kingdom of Heaven on earth, the social salvation of our people and of the world. We shall be embarked upon the most glorious adventure, from which none of us must look back.

—Sir Stafford Cripps.

Guard well your spare moments. They are like uncut diamonds. Discard them and their value will never be known; improve them and they will become the brightest gems in a useful life.

—Emerson.

BLUE COLLEGE LIBRARY



WE HAVE THIS MINISTRY.

Farewell Sermon

By Rev. Richard L. Jackson, *At Waverly, Spring Hill and Centerville Churches.*

Acts 20:17-32.

Paul had organized the church at Ephesus and had remained with them for three years. The work had progressed. Now it was time for him to go. He called the elders of the church together and said, "You know that from the first day that I came into Asia, that manner I have been with you." Then he went on to mention some of the things which had befallen them. He outlined his hopes and ambitions as a Christian minister. Following this Biblical precedent, I would like to recall to your minds what have been our hopes and our faith as we have served among you.

Four years and two months ago, a young minister and his bride came to their first pastorate in Virginia. They came to a section of the country unfamiliar to them. The young man had spent seven years in preparation—now he was beginning his work—seeking to put into practice some of his ideals and hopes. His sermon barrel consisted of about eight sermons. He was young and inexperienced, a little bewildered and frightened to be so far from home, and to have so much responsibility upon him.

When this young couple came to their new home, they found some generous and thoughtful friends. The parsonage had been completely renovated by the Ladies' Aid Society, some of the members even doing part of the work themselves. A friendly welcome was given them. There was the shower of food and household equipment, and until their furniture came a very kind lady took them into her home for several weeks.

That was four years ago. So much has happened since that memorable day in 1941. Not long afterward came the Pearl Harbor attack and war. We had long believed that war was contrary to the teachings of Jesus, and did not hesitate to say so. In spite of the fact that most of our people interpreted the teachings of Jesus differently, you were all sympathetic and tolerant of these radical views. One of the deacons expressed your tolerant spirit when he said, "We are fighting for the freedom to speak and act according to our own convictions." This was a difficult and trying period for us, but thanks to understanding and loyal friends, we weathered the storm.

The three churches were all in need of repairs. Believing that the church sanctuary should be a place of beauty and that we should care for God's house even more than we do for our own homes, we began extensive improvements. The members all generously responded, and each of the sanctuaries, already beautiful in architecture and design was made even more beautiful. New equipment was added.

Believing the church to be a divine institution, the body of Christ, put here by God to do his work, we have sought to exalt the church. We have encouraged church loyalty among our people. In order to strengthen the church, additional services were added and new members were encouraged to join and support the work of Christ.

In order to increase the fellowship and friendship between members, we have had numerous social occasions—fellowship suppers and picnics. A men's club in Waverly was organized to give the men of the church an opportunity to have fellowship with one another and to work together for the church. Believing the young people to be a vital part of the church now and in the future, we have given considerable time and effort to them.

In the midst of these activities, I have tried not forget that the worship of God is the most important of all—the reason for the church's being here at all. I have planned the worship services carefully, with bulletins and other aids to worship. I am not much of a preacher, but I have given much time and thought to my sermons. During the entire four years, I am proud to be able to say that I never once entered the pulpit unprepared. The beauty of the services has been increased by the fine work of our choir and organist, the ushers, and by a responsive and appreciative congregation.

I have believed that to do effective work for Christ, I must know my members, so I have spent much time in calling. I have kept a record of my calls so as not to be guilty of favoritism. As I have visited in the homes, my faith in the essential goodness of people has been increased. I have marvelled at the patience, the courage and the heroism many of you have displayed when sorrow or disaster came your way. I have seen some of you, with hearts breaking within, go quietly and unfalteringly about daily tasks with faith and courage. I have shared your sorrows and your joys, and I have tried to help and encourage you when I could. But I have usually found that you did more for me than I could ever do for you.

Both Dorothy and I have tried to make our religion more than a Sunday affair. Insofar as we were able, we have taken part in community activities whenever possible: the civic clubs, the Boy Scouts, recreation for the young people, teaching school, and even bus driving. In all these we sought to exert a Christian influence on those about us, and we have discovered many of you to be doing the same.

One particular point of controversy which arose has been the race problem. Both Dorothy and I were unaccustomed to the practice of legal segregation. We have tried to understand your customs and traditions, and at the same time to apply the teachings of Jesus in the discovery of a Christian solution. A long and careful study of the scriptures has led us to the conviction that God has made of one blood all nations and races on the face of the earth, and that it is the church's task to reconcile the world. We are set here to establish the Kingdom of God, which includes the brotherhood of man. Our beliefs and actions in this regard have caused some apprehension and misunderstanding. The fact that we are strangers to the South has been against us. Our principle aim has been to encourage a better feeling between the races and to foster a spirit of friendliness, appreciation and Christian responsibility toward others. We have had no other purpose than this. Our efforts have been misunderstood by some and resented by others; nevertheless, we have tried to do what we believed right in the sight of God. The vast majority of our people stood by their minister's right to act according to his conscience, and many of you remained loyal to me even though perhaps you could not agree with me at all. I shall never forget your tolerant spirit, your love and loyalty.

I have made an effort to keep in contact with the men away in the service. Bibles, given by the Sunday school, were sent to each one. Some personal letters were written, I wish there had been more. I have coop-

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Young Friends:

This has been a most eventful week, hasn't it? After the long long day of waiting we were, and are, all so happy that this horrible war is at last over. So many of you will now be looking forward to seeing your brothers, fathers, and friends come home again. Tuesday was a day to be truly thankful. How did you celebrate? Let me tell you what happened in Chapel Hill. Of course everyone was ready to sing and shout when the news first came. The streets were full of cadets and civilians. At the steps of Memorial Hall 300 young men and women gathered to offer up their thanks to God in prayer and song. Then on Wednesday evening at eight o'clock all the people of the town were invited to attend the V-J service at the Methodist Church. It was a Union Service—all the denominations—all the races—and many nations united in worship that their thanksgiving might be known. The Episcopal minister gave the sermon, I have never heard any finer; the Baptist minister conducted the worship; a Negro minister led the Responsive Reading and another gave the Benediction; the Jewish chaplain from Camp Butner offered the pastoral prayer; and other parts were filled by other denominations. Then, too, in our midst were representatives from our friendly neighbors to the south of us, medical students from South America. Peace had come to their homelands too, so they came to worship God.

As I sat there in that lovely church, I thought, God must get very tired of man's foolishness. Yet He is most understanding, He has given us another chance. We *must* learn to live in peace with our neighbors this time. Our neighbors near and those far away. The only way to erase war from this world is to learn to be unselfish. No one wants war, we only want what we can't have without war. Boys and girls, you can start now to make this a peaceful world. You can learn to be unselfish. It may mean going without the things you want, like bicycles, or beef or butter, pretty clothes; but that is cheaper than losing your brother or father, isn't it? The war is over, but the world is still hungry. One man has said that the people of Europe have gone from "freedom to want." Those who were so happy to see our armies free them, are now so hungry that they almost hate us. It is hard to love when your tummy is empty and you know of no place where there is food. There is so much work to be done. When the flag flies and the bugle sounds, it is easy to parade and feel proud. War has its glory. Peace sounds no trumpets. It had no glamour. It is slow, hard and grinding work. In its path it leaves no destruction and heartache; it slowly binds up the wounds of the world, and fills hearts with joy overflowing. Those who fought and died in this last war did a job and their country is proud of and indebted to them. There is still a greater job left to carry on if our faith with them is kept. If we can learn to be unselfish in all our relationships we shall have laid the firmest foundations for a peaceful world. Remember it is the little things that count.

This is our last visit. I'm so happy to have had the opportunity to talk with you during these momentous times. Have you established the habit of praying each night? It helps a lot, doesn't it? I hope you'll keep on playing our game, and write me about the things that have happened, or better still, come and see us in Chapel Hill. My best love to you all.

Most gratefully yours,

PEGI RITCHIE.

Note.—This letter was written for the issue of August 23, but was sent to the editor's home address. He being on vacation, it was not received in the office of publication until the past week.—Managing Editor.

YOURS AND MINE.

By MARY STARCK KERR.

Issued by the National Kindergarten Association.

A young mother was sitting on the porch with her two little children. One was a little over a year old and just able to say a few words—the other was about three years of age. The elder child had a toy which the baby wanted. Reaching out his hands, he cried, "Mine! Mine!" The little girl hesitated, but she held the toy out of her small brother's reach.

The mother said, "No, Bobby, it is not yours; it is Sister's. Here, this is yours," as she handed him another toy—quite a different kind.

Mrs. Riter, who was passing by at the time, observed this little scene. She later described it to a group of her friends, and they agreed it was a good lesson on property rights. They felt sure that if the mother continued in the way she had started, this child would not grow to be one of those who help themselves to things that belong to others.

"But don't you think the elder child should be taught to be unselfish—to lend her toys to her little brother when he asks for them?" asked Mrs. Duke.

"Yes," said Mrs. Riter, "generosity should also be taught, but not at the time when one child is demanding as a right something belonging to another. When the elder child shares with or loans a toy to the younger, it should be of her own free will; and the other one should be taught that it still belongs to Sister—that she is only lending it to him. But the lesson in ownership must come first. Then the little ones will be more able to appreciate sometimes using a toy that belongs to his sister or to somebody else."

"In contrast to this mother," said Mrs. Wisely, "a one-time neighbor of mine failed to teach her children respect for property rights and was not careful to see that they returned borrowed articles. When they came home bringing toys which she knew were not theirs, she did not inquire closely into the way they had come into their possession. 'I found it,' was accepted as an explanation even in highly improbable cases, as when one of the elder boys come home with a bicycle which he had 'found' where the owner had parked it while on an errand."

"Of course, one does not like to suspect one's children of wrong-doing," said Mrs. Stone, "but a close watch should be kept on the matter of borrowing and finding things. It is so easy for children to fall into habits that may harm them, due to lack of parental care on this point."

"Yes," responded Mrs. Wisely, "the same boys, of whom I spoke, when a few years older were taken before the juvenile delinquency officers for petty thefts which had been going on in their neighborhood. Their delinquency was traced directly back to early neglect. It was remarked that their mother had not taught them to keep their hands off of the property belonging to other boys and girls, nor had she insisted that borrowed articles should be returned to the owners in good condition and within a short time."

"Mothers should realize that the habits and attitudes their children form during their early years gen-

(Continued on page 15.)

A MESSAGE TO PASTORS.

(Continued from page 3.)

I shall express my love to God and man in strengthening the bonds of Christian fellowship around the world.

How *and* What *shall I give This Year to and through my Church?*

Let Me Think
and
Let Me Pray!

—Prepared by J. A. McAfee.

* * * *

To Rural Pastors.

I have an encouraging word for you as to materials published especially for you. I name the following pamphlets and they certainly are to the point. They are simple, clear, concise: "Financing the Rural Church," "Methods of Financing the Rural Church," and "The Farmer and His Tithe." All are published by the Presbyterian Church, U. S. A., at the above address.

From the same source are the following; their titles describe them, and they are fine. "The Soul of a Man is in His Gift," "Freely," "Saving Money," "Scrap is Not Enough." Three very fine ones from last year are, "The Living Church a Giving Church," "Love Will Find a Way," and "A Business Man's Giving." Then, finally, "I Believe in the Tithe."

In response to my request to the Southern Baptist Convention, I received thirty-four leaflets, and among them are the following excellent ones: "How a Farmer May Tithe," "How to Make a Success of the Every-Member Canvass," "God's Financial Plan," "How I View Giving," "The Right Use of Our Time," "Putting Our Possessions to Work for God," "Living Our Lives for God," "Seven Marks of a Good Steward," "Taxes and Tithes," "God's Message to Me on Stewardship" (which approaches the subject from the much neglected personal angle), and "The Church Budget" (a very fine explanation of how to set up a local church budget). All of these may be had from the Southern Baptist Convention, Nashville, Tennessee.

From the United Stewardship Council, Hillsdale, Michigan, I want to list three leaflets. The first one is longer, but worth its weight as sermon material: "Christian Stewardship in the World Today," "Three Questions (on Giving)) and "A Program of Christian Stewardship for a Local Church."

Whether you, Brother Pastor, have never tried a really well-grounded, well-rounded program of Stewardship in your church, or whether you have a well defined and well ordered program in operation, you have a real treat in the above literature. None of it will cost more than $1.00 per hundred copies. Some of it is free. Please believe me to be deeply interested and prayerfully anxious about our lack of a well organized and well distributed program of Christian Stewardship in the Southern Convention.

I have addressed this message to pastors because I believe that every pastor in the Convention can have a real thrill and his parish a spiritual awakening if he will decide that this matter is worth a real effort on his part. It will work in any church, of any size, in any locality. But the "preacher" will have to preach it up, pray it up, plan it, teach it, and direct it.

If your Committee on Christian Stewardship can help you in any way, please call upon us. There is a member of the committee in every conference, and three from the Convention at large.

Won't you pick such materials from the above list as you feel will help you the most in your particular field and order them *now* so that they will be on hand well ahead of the time you will need them?

AN APPRECIATION.

(Continued from page 2.)

windows for church and Sunday School rooms—a steam heating plant installed, a recreation building erected and furnished with piano, a hundred chairs, dining room tables, kitchen equipment, hot and cold water.

Work has been started on improving the cemetery. A number of improvements have been made in the parsonage, including running water and bathroom facilities. The church slogan or aim: "A Rural Church Second to None."

We sorely regret to lose Mr. McCauley and family, but congratulate Waverly on securing a splendid minister and his able helpmeet, Mrs. McCauley, who has assisted with the music and all church and social activities.

While we regret their leaving, yet we assure them the love and friendship of Liberty Church and Epsom community will follow them in their new field of work.

A Citizen of the Community.

VIRGINIA VALLEY NEWS.

Revival services were recently held in our Leakeville Church with the Rev. G. H. Veazey as guest minister. Rev. R. E. Newton is the happy pastor of the church. It is reported that the attendance was good and the sermons by Brother Veazey were both inspirational and helpful to all in attendance. A Junior Choir, led by Brother Veazey was a special feature of the meeting and added greatly to the enjoyment of each service. Five members have been received as a result of the meeting.

The Home Coming Service at Woods' Chapel was attended by an unusually large congregation on August 12th. Friends from various sections came to greet each other and to hear Rev. W. T. Walters, D. D., preach. He preached his first sermon in the Valley at this Old Church and his many friends were happy to greet him and Mrs. Walters on this occasion. Rev. Roy D. Coulter, a former pastor was also present and made a brief address. Rev. G. H. Veazey, the present pastor, was present at the noon hour, but on account of two other appointments that day, could not remain for the entire program. The Home Coming was voted an annual affair, to be held on the third Sunday in August each year. Dr. Walters, was also invited to preach the annual sermon in 1946, but of course would not promise, but expressed his desire to come back.

A revival meeting was held last week in our Concord Church, Rev. G. H. Veazey, pastor. Rev. Mark Andes did the preaching. A report from that meeting was that the sermons by Brother Andes were of high order and helpful. We hope to present a more complete report later regarding this series of services.

It is reported that memorial windows for the Mayland Church are being installed. There will be a Home Coming - Dedication Service there in the near future. Another forward step in the progressive program under the fine leadership of the pastor, Rev. G. H. Veazey.

A revival is to begin in the Bethlehem Church, August 27th, with the pastor, Rev. G. H. Veazey doing the preaching and Prof. J. Owen Long in charge of the singing and devotionals. This fine old church, with new pews, stained glass windows and many other interior decorations, is growing and will doubtless become one of our stronger rural churches.

It is learned that there is to be a revival meeting at Palmyra, probably in September. The plans are not complete at the present time for this series of services. Brother Veazey is also the pastor of this church.

Rev. R. E. Newton has recovered from a recent illness.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

EGYPT'S PART IN GOD'S PLAN.

Lesson XI—September 9, 1945.

Memory Verse: *"He hath given food unto them that fear him; He will be ever mindful of his covenant."* —Psalm 111:5.

Lesson: Genesis 41:46-42:38.

Devotional Reading: Psalm 111.

From Rags to Riches.

The story of Joseph makes the well-known stories of yesterday concerning Horatio Alger's success heroes minor league stuff. It might well be called the original "Rags to Riches" story. Here was a young man sold as a slave in a foreign country, falsely accused and unjustly put in prison, who became second in position and authority to the Pharaoh of Egypt himself. He was appointed "Food Administrator" of an empire, and his foresight and skill saved millions of people from starving to death.

It was not due to mere "good luck," but to a combination of skills and spirit. Capable, alert, eager to learn, willing to work, an ability to turn hardship and frustrations into opportunities and achievements, unquestioned integrity of character, loyalty to ideals, and trust in and obedience to God—all entered into his career and his success. He put himself in harmony with the divine will and purpose and he had the help of the divine power. Every young man who wants to get along and to get ahead ought to read the story of Joseph again and again, carefully and prayerfully.

Laying Up for a Rainy Day.

God showed to Joseph that there would be lean years following the lush years—this was the meaning of Pharaoh's dream. And Joseph with insight and foresight began to prepare for the lean years. He levied on all, rich and poor alike, a tax of one fifth of the produce of the grain and stored it in central, government-owned and government-controlled warehouses. Then when the lean years of famine came, there was enough for his own people and the people of other nations, including his countrymen. By a plan which would now be condemned he finally got control of the lands of the people and their cattle by requiring that in payment when their money ran out. But it was for Pharaoh that he did it, and he must not be judged by the standards of today, but by the standards of his day.

How many there are who take no thought for the morrow, who never make any provision for the rainy days that are sure to come, who waste in times of plenty and who want in lean days. How many there are, both old and young, who have been making unheard of wages and salaries during war-boom days, who have spent money fast and loose and have little or nothing to show for what they have made. Thrift is a virtue. Saving may be a sacrament.

The Strange Ways of God.

Egypt was a heathen or pagan land. It worshipped gods other than the God of Israel. It did not even know God. But God used Egypt to save other nations, including his chosen people through whom He was to fulfill his purpose. Then as now, God uses nations and individuals who know Him not to serve his purpose and to fulfill his will.

God's Call to America Today.

The lesson has point for today. America stands in the midst of a broken, bleeding, blasted, hungry world. We have what so many nations do not have and what they must have. We have a sacred and a sobering stewardship. As we have been "the arsenal of democracy" we must in a large measure be "the granary of the nations." We will not be true to our high trust if we go our own way, leaving the nations of the world, even our enemies, to fare for themselves. We must help them until they can help themselves. The relief and the rehabilitation program for the oppressed peoples and the defeated nations is a problem that affects us all. We may have to continue to ration and to tax ourselves in order to be good and faithful stewards of our responsibility and our high privilege.

JUDAH'S CONCERN FOR HIS FAMILY.

Lesson XII—September 16, 1945.

Memory Verse: *"How shall I go up to my father if the lad be not with me?"*—Genesis 44:34.

Lesson: Genesis 43-44.

Devotional Reading: I John 4:1-13.

Here is one of the choicest parts of the Old Testament—the plea of Judah in behalf of Benjamin, his youngest brother, and Jacob, his aged father. Here is shown true and sheer eloquence, not based on polished phrases and lilting words, but born of a sincere interest in others and in the spirit of sacrifice. The plea becomes all the more marvelous and powerful when we recall that it was made by an humble shepherd to the man who stood second only to the Pharaoh of the great empire of Egypt. It is not without point either that this Judah who offers to give himself as surety for Benjamin was the same Judah who suggested twenty years before that the brothers sell Joseph into slavery. It was the same Judah, but a different Judah. Through the years a transformation had taken place in his life and in his heart. It is quite likely that his conscience had troubled him because of what he and his brothers had done. He had undoubtedly seen the cumulative effect through the years of their treachery in the face and in the heart of the aged father. The family ties had become sweeter and more sacred, life had taken on a new dignity, and the spirit of sacrifice and devotion had gone to new depths.

You are familiar with the story, at least in outline. How, driven by famine, the brothers had gone the first time to Egypt to buy grain, and how all unknown to them, they had dealt with their brother, Joseph, whom they had sold into slavery twenty years before. Because of a ruse which Joseph had played upon them, they were obliged to leave Simeon in Egypt. In order to redeem Simeon, they would have to bring Benjamin, the youngest and most favored son of Jacob. In due time the famine made it necessary for them to have more grain. This put them on the spot. They must have grain if they were to live, and yet they could get no grain unless they took Benjamin along. At first Jacob refused point-blank. "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." But Judah in the first of his eloquent pleas makes himself surety for the lad and wins the old man's consent.

The second meeting of the brothers follows something of the same pattern as the first, but it reaches new heights and depths of drama and emotion, first when Joseph sees his youngest brother, and then when they are forced to return under arrest because Joseph's cup had been found in Benjamin's sack, which according to their

(Continued on page 15.)

NEED MORE SALARY?

(Continued from page 6.)

reports a deficit, his chances of a raise are nil; if there is a balance in the bank and the budget is coming in, the odds are in his favor.

Granted that a man has done his calling, that the finances of the church are in reasonably good shape and that an increase in salary would not be out of keeping with the circumstances of his people, how should he go about securing one?

There is nothing inherently wrong in a man laying his circumstances before the official board of his church and frankly stating his need for more money. One can conceive of churches where all are on approximately the same economic level and where the ties of fellowship are so intimate that such a step would be appropriate, but in most churches we doubt the wisdom of approaching the problem in that way. The open discussion of such a personal matter is likely to prove embarrassing to all concerned.

The wise minister will proceed through a third party. This may be done in several ways.

Personally I have found my ecclesiastical superiors helpful at this point. In nearly every denomination there is some official charged with the oversight of churches. Such a person can discuss the matter frankly with the officials of a church, stating the needs and deserts of the minister, and at the same time suggesting ways in which additional funds can be secured. My general observation is that many ministers do not avail themselves of the services which the "overhead" can render as freely as they might. Why not get your money's worth out of your denominational officials?

Occasionally one minister can help another. Here the casual, humorous approach may be more effective than a formal presentation. If the pastor at X should happen to meet the king pin of church at Y at a Rotary or Masonic convention at Z, it is quite within the bounds of fellowship for him to suggest that his good friend at Y could do better work if he did not have to help his wife with the washing. Now and then the pastor of an influential church forms acquaintances throughout the region round about. Such a man can use the prestige of his position to help his neighbor pastors, especially when these are young and guileless.

CONFIDING TO A LAYMAN.

The more common approach to the matter is through some layman in whom the minister feels free to confide. If this man should happen to be chairman of the board, all the better. The facts should be laid before him frankly. If he feels free to take the initiative in bringing up the minister's financial needs for discussion, well and good. If he evinces any hesitancy, we would suggest that the matter be dropped. Better no advocate at all than a half-hearted one. Sometimes help can be found in unexpected places. Men who make scant profession of piety may prove wiser and more helpful to the minister than the more conspicuous saints. And the endeavor to help the minister will help them grow in grace!

Sometimes a prospective call is used to wangle an increase out of a congregation. This may work to a man's financial advantage, but it often hurts him in other ways—especially if it's suspected of being a flight of imagination on his part. And there is always the danger that the congregation may say, "If you have a call, why don't you take it?" Churches do not like to be held up. They prefer to believe that what they do for the minister is a free will offering on their part.

Within reasonable limits, the more a church does for the minister the better it is for the church. We tend to love those whom we help. Most church members do not like to be under obligation to the minister, but they do like to feel that the minister is indebted to them. Their favors to us strengthen their loyalty to the church. It can even be argued that the more a man pays for preaching the more likely he is to take it to heart. We all know that at times the gospel has been entirely too free. To lead any church into more ample support of the minister is a work of spiritual grace—only don't be clumsy about it. A negative discussion of the pastor's salary hurts both the man and the church. Don't make any moves in this direction until you are very sure of your ground.

—*Church Management.*

WE HAVE THIS MINISTRY.

(Continued from page 9.)

erated with the committee editing the *Home Front Burner*. It is hoped that, as these young men return, they will not forget a church which has not forgotten them.

We have both made many mistakes. We have been rash and sometimes rushed headlong into things. We were impatient when older and more conservative members did not agree with us about changes which we thought so necessary. But you have forgiven us when we did wrong, you have overlooked our faults in a Christian spirit and you have loved us anyway. We thank you.

Four years and two months has gone by quickly. Now the time has come for us to go. As we leave, there are certain thoughts which come to our minds which we cannot dislodge. First, more has been done for us than we have been able to do for you. I remember a professor once telling the class that our first few years in the parish would do more for us than our three years in seminary. I see now what he meant. Your patience, your courage, your love—have done more for us than we will ever know. Some things have happened which have hurt us, but because of you our faith in man has been increased, and our love for Christ deepened. Your friendship and love have been and will continue to be an inspiration to us always. We go from you tried and tested, with greater faith in man and in God.

I hope that you will always feel that we are still a part of you here. Perhaps when you partake the Lord's Supper, you will remember us and make a little prayer for us over in China, carrying on the work of Christ Jesus, even as we have tried to do here. I hope that you will think of us as personal representatives of this church—reaching helping hands to our brothers across the sea—in poor, broken, divided and suffering China. If we know your prayers and thoughts are with us, it will help us to face the difficulties that will be ours. The fellowship of love—there is no stronger tie than that. It binds one heart to another over vast distances in space and throughout all time. We have shared that fellowship during the past four years, and we hope that it will continue.

In closing, let me thank you for all you've been and for all you've done. We leave you as debtors, and hope that our work over there will, in a measure, repay you for all that you have done for us. You will have a new minister soon. I know that you will be as loyal to him as you have been to me, and I hope sometime in the future to be able to return to this pulpit and this beautiful sanctuary and tell you how I have seen God work in China.

Now I commend you to God. I pray that He will guide and bless this church in the days ahead that you may accomplish much more for the Kingdom of God. I hope that you will show love and forgiveness to one another, and that God will watch over each one while we are absent one from another.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On Tuesday afternoon, August 21, Mrs. W. W. Sellars of Burlington, who owns a summer camp near Elon College, invited all the Christian Orphanage children, the matrons and the superintendent to come to her camp for a picnic.

She has an ideal place for a picnic. The place is surrounded on three sides by a thick undergrowth of trees and a lake in front. At the lower end of the lake there is a large and beautiful smimming pool. Nearly all of our children have learned to swim, and she gave them free access to the swimming pool and had a life guard there to pull the children out in case they got into trouble.

The children enjoyed the pool for an hour until they were thoroughly satisfied. That was one hour of real enjoyment, they did all kinds of stunts, such as swimming under the water clear across the pond and making summersault dives. The most amusing thing was to wrap a rock in a white cloth and throw it into the deep water and then dive to see who could bring it up.

When the swimming was over and they were all dressed again, Mrs. Sellars and the good ladies who assisted her, served the children hot dogs with all the trimmings that go with them, and Pepsi Cola to drink. When they had finished their hot dogs and pepsis they were given Dixie cups of ice cream. The children had one of the most enjoyable times they have had in a long while.

Mrs. Sellars has been entertaining a number of children for six weeks or more. Each evening as the sun was sinking low in the west and the evening shadows began to lengthen and the twilight hour arrived, the ladies in charge and the little children would gather down on the side of the hill, surrounded by nature's shrubbery, and hold vesper services during which they read Bible stories about Jesus and sang and prayed. Before we left for home we were invited to attend the vesper service. It was a very impressive service and a very touching one.

Little children always appeal to the writer. These little children had held their vesper services each evening at the close of the day and at each service they had taken an offering. During the period they had been there, the collection had amounted to $36.90, which amount was presented to the Superintendent of the Orphanage to be used on the Little Chapel to be built at the Orphanage. We pray God's richest blessing upon each little child who had a part in this offering and the older ones too. We want them to know that we appreciate it very much.

Mrs. Sellars certainly knows how to entertain little children and she certainly gave the Orphanage children one happy picnic.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 30, 1945.

Amount brought forward		$6,896.32
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
Newport News	$ 7.00	
2nd, Norfolk (Old Zion) .	10.00	
Oakland, I. W. Johnson Class	12.00	
Waverly	13.50	
		42.50
N. C. and Va. Conference:		
Happy Home	$ 7.46	
Reidsville	17.00	
		24.46
Total for week		$ 66.96
Total from churches		$6,963.28

SUPERANNUATION.

Previously acknowledged July 31, 1945	$1,137.22
Berea (Norfolk), Hickory, Va...	25.00
First, Burlington, N. C.....	45.01
Chapel Hill, N. C.....	3.10
Linville, Va.	22.00
Mt. Auburn, Manson, N. C.....	22.00
Pope's Chapel, Franklinton, N. C.	1.25
New Elam, New Hill, N. C.....	9.50
Total in bank Aug. 31, 1945..	$1,265.08

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WILLIAMS.

In the passing of Mrs. Mattie Bartlett Williams, April 13, 1945, the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has sustained the loss of a much beloved member. In recognition of her faithful life we offer the following resolutions to her memory:

First: She possessed a most pleasing personality and was ever happy in the service of her Lord.

Second: That to the members of her family we express our deep sympathy and commend them to our Heavenly Father, whose grace is sufficient.

Third: That her having lived may be a benediction to both her family and her friends.

Fourth: That a copy of these resolutions be entered upon the records of the Woman's Home and Foreign Missionary Society, one sent to the family and one sent to the Christian Sun for publication.

Respectfully submitted,
MRS. C. B. DUKE.
MRS. W. E. MacCLENNY.
MARGARET J. WELLS.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

our best always and ever for the young people who come to our campus.

FIFTH SUNDAY OFFERINGS.

There is only one more fifth Sunday in the present conference year—September 30. Two of the remaining annual conferences are held in October and the other two in November. We are again nearing the close of another conference year. We are fortunate that we have another fifth Sunday on which our Sunday Schools and churches may receive offerings for the College. Our church is interested in the College equal to other enterprises. Just a glance at figures in the reports in the Christian Sun will reveal that some departments are already beyond their goals and others are nearing their apportioned amounts. The College has received less than one-half its apportionment. We have only two more months to go. When you are planning to make your offering, won't you think kindly and generously of the College? It has its needs and can only turn to its friends to assist in meeting these needs. If you have contributed, won't you please contribute again? We must see that our college—our training school for our young people—is not too seriously handicapped by being unable to keep abreast with other institutions and rendering the service that the Church needs so badly.

We are grateful for your contributions and trust you will not forget us from week to week.

Previously reported		$5,076.81
Churches.		
Eastern Va. Conference:		
Union (Surry)	$ 15.00	
N. C. and Va. Conference:		
Shallow Ford	34.00	
Western N. C. Conference:		
Randleman	50.00	
Sunday Schools.		
Eastern Va. Conference:		
Newport News (July).....	16.45	
Oakland	8.49	
Union (So.)	4.09	
Waverly	6.65	
N. C. and Va. Conference:		
Burlington	40.50	
Va. Valley Conference:		
Newport	8.02	
		183.20
Grand total		$5,260.01

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

own agreement carried with it the death penalty, and finally when Judah makes his plea with such power and persuasion.

You will miss something supurb if you do not take up your Bible and read chapters 43 and 44, especially chapter 44 of Genesis. One can feel and hear the heart-throbs of it—all the anguish and the hunger of the human heart are in it. It is spontaneous—he did not sit down and write it out, it came from a burning heart and a sacrificial spirit. It is the first expression in the Old Testament of that spirit of vicarious suffering and sacrifice which finds its climax in the work of our Lord Jesus Christ.

The lesson is timely. We live in a broken and blasted world. There are many things needed to give it healing and stability. But there can be no substitution for a stable and wholesome family life, for homes in which the family relationships are held sacred and supreme. There are mounting evidences of the breakdown of the home and of family life in America, even under normal times. How much more this has been true during the War. The home must be made central again, family ties must be honored, self-sacrifice must be practiced. God must have his rightful place in the home and family relationships.

FOR THE CHILDREN.

(Continued from page 10.)

erally decide whether or not those children will grow to be honest citizens,'' remarked Mrs. Riter. ''Records show that very small occurrences are often the determining factor, so it is gratifying to see young mothers who are taking a serious interest in teaching their children respect for property rights.''

''Yes,'' said Mrs. Stone, ''and the way an act of early dishonesty is handled makes a great difference, too. No child should ever be called a *thief*, nor should he be publicly shamed. In the case of a very young child, little notice of the fault should be taken—except that a clear statement of the ownership of the purloined article should be made and quick restoration effected. When children are older, the *cause* of the wrong-doing should be sought, and when found it should, if possible be removed. Careful assistance—never scolding—is what the child needs.''

''Bringing up children is a twenty-four-hour job,'' remarked old Mrs. Haynes, who had been listening to the conversation with interest.

Prayer of Thanksgiving for Victory and Divine Guidance

By REV. J. P. JOCKINSEN, D. D.,
St. Petersburg, Florida.

Eternal and gracious God, Maker of heaven and earth, who holdest the stars in their regular courses, we thank Thee for this land which is our home, for these health-giving skies, for rolling hills and mighty mountains, for fertile valleys and great plains, for lakes and rivers, for forests and mines, for the seas and all things that in them is. We give Thee gratitude, not only for these stored up treasures of the ages, but we thank Thee more especially for our fathers who dreamed dreams and saw visions for a better world, who counted not their lives dearer unto themselves than their ideals of justice and righteousness, who perceived and stated so clearly those inalienable rights of the common man, the right to life, liberty and the pursuit of happiness, the inviolability of a man's own private life without due process of law and who laid down those principles of the freedom of speech, the freedom of press, the freedom of assembly, the freedom of religion which have become the heritage of democracy.

We confess, our F a t h e r, that we have thoughtlessly accepted this great heritage as our right, as something that belonged to us, with little or no thought of the terrible cost and of our responsibility in maintaining it. We imagined that we could live unto ourselves alone in isolation and let the rest of the world go hang. But now, once more, our youth have had to pay the supreme price for our greed, selfishness and sin. Giving up all the comforts of home and family life, their education and vocations, they have gone to the ends of the earth to take their stand against the demoniac forces which would destroy this democratic way of life and which have oppressed, robbed, cruelly murdered and destroyed millions of innocent and helpless people. In sorrow we remember the more than a quarter of a million of our youth who have given their lives for their country and the three-quarters of a million who have suffered wounds and imprisonment. May we not be unmindful of the several millions of Chinese, the five million Russians and the million or so British and other allies who have laid down their lives in this terrible struggle of nationalism, racism and selfishness, and may we not forget the hundreds of millions of homeless wanderers in Europe and Asia who have suffered the terrible cruelties, oppression and injustice of tyranny and whose loved ones have died or been slain by man's inhumanity.

Therefore in this hour of victory of our armed forces and when our hearts are filled with profound gratitude for the end of this terrible conflict, we come to Thee, not in the proud and boastful spirit of conquerors, but we come in the spirit of humility and repentance, beseeching Thee that we may dedicate ourselves unreservedly to the cause of peace for which our sons have died, that in cooperation with other people of good-will we may build a more just and happier world, where peace, truth, righteousness and honor may prevail. Grant, our Father, that we as civilians may consecrate ourselves to the unfinished task before use. That as our soldiers have won the war, so may we win the peace. May we be willing to pay the price, show mercy and kindness to the widowed and the orphaned, even of our enemies, feed the hungry, clothe the naked, shelter the dispossessed and to heal the open sores of the world. Grant that never again may we betray the sacrifice of our youth as we did in the First World War, but that we may labor for "the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood" on the earth. Save, we pray Thee, our bereaved fathers and mothers, wives, sweethearts, from ever again believing that their loved ones have made this sacrifice in vain, but may they feel that by laying their lives on the altar, they have had a part with the Redeemer of all mankind in saving our children and other generations from future wars, in building a "One World" where Thy Kingdom may come and Thy will be done on earth as it is in heaven. In this hour of supreme trial give to our President and his advisers and to the Congress of the United States, Thy supreme wisdom that they and all our people may be led to do those things which will make for freedom and justice and peace among all the nations of the world. We ask in the name and spirit of Christ, our Lord and Saviour. Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, SEPTEMBER 13, 1945. NUMBER 36.

Copy 2

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Victory and Home

"On that day—
when they come home—from very far away—
and further than you think—
(for each of them has stood upon the very brink
or sat and faited in the anteroom
of Death, expecting every moment to be called by name)

Now look you to this matter well: that they
upon returning shall not find
seated at their own tables,—at the head, perhaps,
of the long festive board prinked out in prodigal array,
the very monster which they sallied forth to conquer
and to quell; and left behind for dead."

Let us forget such words, and all they mean,
as Hatred, Bitterness and Rancor, Greed,
Intolerance, Bigotry; let us renew
our faith and pledge to Man, his right to be
Himself, and free.

Say that the Victory is ours—then say—
and each man search his heart in true humility—
"Lord! Father! Who are we,
that we should wield so great a weapon for the rights
and rehabilitation of Thy creature Man?
Lo, from all corners of the Earth we ask
All great and noble to come forth—coverge
upon this errand and this task with generaus and gigantic plan:

Hold high this Torch, who will.
Lift up this Sword, who can!"

—Edna St. Vincent Millay.

NEWS AND VIEWS

Mrs. Claude Eley, of Suffolk, a member of the Board of Publications, has been in St. Elizabeth's Hospital for some time, having been operated upon on August 29. She left Richmond on Monday of this week to return home.

James W. Madren, the son of Rev. S. E. Madren, who was for years a minister and president of the Eastern North Carolina Conference, and is now serving in the Virginia Valley, entered Elon College last week as a freshman. Young Mr. Madren is taking the Pre-Medical course.

The Board of Publications of the Southern Convention will hold its fall meeting in Suffolk on Monday, September 17. If you have any suggestions for increasing the usefulness of your church paper and will send them to the chairman of the Board, Dr. John G. Truitt, at Suffolk, before the above date, they will be given every consideration.

His many friends will learn with deep regret of the passing of R. Roy Hosaflook on the morning of Sunday, September 9, at 4:30. Mr. Hosaflook was a deacon of Linville Christian Church and the treasurer of the Virginia Valley Central Conference. Both church and conference suffer a deep loss in his death. THE SUN offers its deepest sympathy to church, conference, family and friends. The funeral services were held on Tuesday afternoon.

MINISTER'S RETREAT.

The third annual ministers' retreat will meet at Franklinton, N. C., October 2-3. Local accommodations will be provided on the same basis as in previous years.

Program participants will include not only members of the Southern Convention, but also other leaders beyond the bounds of the Convention. Two of the outside leaders are Rev. Ray Gibbons, Director of the Council for Social Action, New York City, and Dr. George Mitchell, formerly of Columbia University, and now one of the executive directors of the Southern Regional Council, Alanta, Georgia.

This Retreat is being continued only because of a definite request on the part of the thirty to forty ministers who have been attending it. It serves as a medium of ministerial fellowship and also as a means of focusing direct attention upon the acute ethical and spiritual problems of the South. If you want it continued beyond this year, please make it a part of your program of fall engagements.

H. SHELTON SMITH.

SPECIAL NOTICE TO MINISTERS AND CHURCH LEADERS OF SOUTHERN CONVENTION.

At the July meeting of the Executive Committee of the Southern Convention, a committee was appointed by President Wisseman to look into the matter of THE MANUAL OF THE SOUTHERN CONVENTION, with a view of further revision. There seems to be considerable dissatisfaction with the edition presented at the Reidsville Convention. The purpose of this notice is to give YOU, ministers and laymen, an opportunity to say what you think is wrong with the manual as we now have it, and to submit materials which you think would improve its service to the church leaders and workers of the Convention.

I believe Superintendent Lester has mailed to each minister a copy of the revised edition. If you have not received it, please write for it at once. Any others wanting a copy can get it by sending 35c to Dr. Lester with request.

This is your opportunity to make a contribution to the kind of a manual you would like to see published for use in the Convention. The committee desires your assistance. I say "assistance" by reason of the fact that a further tirade of criticism without offering helpful substitutes for what is there will do little good. Please remember that we are asking for constructive help. Your cooperation is needed if we are to have a manual which will satisfy the constituency.

Address your communications and suggestions to Dr. Stanley C. Harrell, 1010 West Markham Avenue, Durham, N. C.; Dr. H. S. Hardcastle, 3507 Bainbridge Avenue, Norfolk, Va., or Jesse H. Dollar, 2308 Roanoke Avenue, Newport News, Va. We need your help NOW.

JESSE H. DOLLAR, Chairman.

IN BROTHER NEWTON'S PARRISH.

Rev. R. E. Newton, the happy pastor of Group No. 3, which includes the Leakeville, Newport, New Lebanon, Joppa and Dry Run churches of the Virginia Valley Central Conference, has been granted a month's vacation, beginning September 1st. Mr. and Mrs. Newton have left for an extended visit with friends and relatives in Atlanta, Ga., and several points in Florida.

A report of revival meetings recently held in Brother Newton's field (Group No. 3, Virginia Valley Central Conference), show that ten new members were added to the following churches: Dry Run, one; Newport, three; Leakeville, five, and Mt. Lebanon, one. The one to unite with the Mt. Lebanon Church was a young seaman who had been converted while in the service of his country and was baptized by a Navy chaplain. The series of services held were: Joppa, and Dry Run, one week each, Rev. Mark W. Andes, guest minister; Newport, one week, Rev. Roy D. Coulter, guest minister; Leakeville, twelve days, Rev. Guy H. Veazey, guest minister; Mt. Lebanon, one week, Rev. Walstein Snyder, guest minister. Bro. Newton reports good interest in all the services and the sermons of a high order. Such a series of services are conducive to the strengthening of the church and the means of a united effort of recruiting members. We congratulate both, the pastor and his people, in their success in promoting a progressive program of service.

ROBERT A. WHITTEN.

PASTOR'S AIDE BEGINS DUTIES.

On Saturday, September 1, Rev. Victor Murchison, Friends minister formerly of Providence Meeting House, near Greensboro, N. C., assumed his new duties as assistant pastor of Suffolk Christian Church.

His duties include the general work of the ministry as assistant pastor, direct supervision of the Sunday School, special worker with the young people, and he will sing in the choir as often as his other duties will permit.

On the first Sunday in September he was received into membership of the Suffolk Christian Church, and installed by the Rev. John G. Truitt, D. D., as assistant pastor.

At a ministers' meeting on June 25, at Franklin, the committee on ministry of the Eastern Virginia Conference, recommended the acceptance of his credentials as a minister in the North Carolina Friends' Yearly Meeting by the executive committee of the Conference, which was adopted, thus making Mr. Murchison a minister of the Eastern Virginia Conference. He is well acquainted with the Christian Church, having been reared in a home where the father was of that denomination. He was graduated from Elon College in 1938, and served as High School principal and Quaker minister until his call to the assistant pastorate in Suffolk. Mr. Murchison studied both piano and voice when in college, and has developed his musical talents continuously.—*Virginian-Pilot.*

The Atomic Bomb and the Crisis of Man

By Rev. Richard M. Fagley,
Secretary, The Commission on a Just and Durable Peace.

If there was any doubt that beneath the crisis of the second World War lay a more profound crisis of man, the explosions in New Mexico, Hiroshima and Nagasagi should have shattered the illusion. The fact that the illusion widely persists reveals the depth of our present, and possibly final, crisis.

Through the sacrifices of young men and scientific discovery, our secularized society survived the crisis of Hitler's pagan conspiracy. The faith of modern man in his own self-sufficiency unfortunately also survived, weakened perhaps, but not broken. Consequently, the end of one crisis becomes, with the discovery of atomic power, the beginning of a far greater crisis. From this crisis there is no escape by the ways familiar to secularism or worldliness. The inexorable "either-or" of the atomic bomb, upon which hangs the fate of life on this planet, leaves the pride of man no means by which to save itself. The only alternative to Armageddon is repentance and regeneration.

One tragic reflection of the present crisis is the picture, conjured up by some of our writers, of vast power and plenty made possible by atomic energy. The Promised Land of freedom from want lies just ahead. Man has made the power of the sun his servant, and freed himself for luxury and leisure. How distorted is our vision to see so easily the vista of mechanical progress in this Atomic Age, and to fail to see clearly the greed, pride and fear in ourselves which have now brought us to the dworstep of doom! Of course, atomic energy can lift the burden of poverty from the backs of countless millions and give all mankind the material basis for creative living. What should be equally obvious is that only if man has a new spirit within him can he pass over into this Promised Land. The Atomic Age is otherwise almost certain to be extremely short and extremely brutish!

Equally revealing is the naive faith of many in the ability of science to control the threat of atomic bombs by creating effective counter-weapons. The end of a scientific race between the development of anti-bombs and the development of bigger, faster bombs is not hard to see. It is the end of man on this earth. Not machines, but man with God's help, can control the power God has permitted man to discover.

Again, there is the common illusion that fear can protect mankind from atomic war. Fear, it is true, may help—if it leads men to seek, with a contrite heart, the protection and guidance of God. But fear by itself offers a shortcut to catastrophe. The fear of destruction from atomic bombs in the present world of competing states would insure and hasten sudden, ruthless attacks with atomic bombs. Total aggression would become the strategy for survival. As Norman Cousins writes: "If history teaches us anything, it is that the possibility of war increases in direct proportion to the effectiveness of the instruments of war."

Of a piece with the above patterns of thought is the notion that the present crisit might be exorcised, if only the inventors would destroy their infernal machine, or if they would discontinue the manufacture of bombs, while the nations signed a pledge not to use them. For better or worse, however, the clock of history does not run backwards. Nor can its cosmic hands be stayed by Kellogg-Briand pacts. Atomic power is here to stay for the remainder of human history. And unless man can control himself as well as atomic power according to the moral law, both will no doubt terminate within a comparatively few years.

The argument for world government as a way to control the perils and potentialities of atomic energy is logical in detail. But its fundamental premise, that changes in political institutions by themselves would assure human survival, is false like the rest of the secularist arguments. No form of government is foolproof. No system of international control can provide a final answer. Political institutions can be corrupted. Controls can break down.

This down not mean that the form of institution or the differences among types of political controls are unimportant. Far from it. Yet unless those who guide and those who support the governmental controls are themselves guided by that sense of human brotherhood whose one sure foundation is faith in God the Father of all men, even the best political system can fail. And failure in this Atomic Age means doom.

Twist and turn as we may, we cannot escape from this crisis by secularist means. We are driven inexorably from one false solution to another, unless and until we seek a more profound, religious solution. A deeper faith in God and therefore in man as a child of God and a more sacrificial effort to make brotherhood a guiding principle of society, alone offer real hope that atomic rockets can be kept under control, and the new energy be put to the service of human needs. Unless men everywhere are moved to confess their own inadequacy, and seek to follow God's will rather than their own, no other strategy can save mankind.

The fate of the world, therefore, in a literal sense, depends upon the ability of the moral and religious forces, and above all, of the Christian churches, to call men effectively to repentence, worship, and service. The conversion of man, who, as Cousins puts it, "has exalted change in everything but himself," has suddenly become a life-and-death issue, not merely for individuals, but for the race. Beyond all other groups, our churches are confronted with the ultimatum of the atomic bomb, for they alone can provide a significant answer.

There is little comfort in recognizing the supreme responsibility of our churches for the fate of mankind. For nineteen centuries we Christians have preached the good news more often with our lips than with our lives. We have preacheed, in tolerant fashion, that "the wages of sin is death," and proceeded generally to accommodate ourselves to the society about us. And now our churches, infected with the secularist spirit, are suddenly called upon to save humanity from the impending doom created by that spirit. No, the prospect is far from comforting.

If there were only time! Time to make up for lost opportunities, time to gird up our loins for Christian evangelism and education on a scale and with an intensity worthy of our faith! But the sands of this Atomic Age ran out so quickly, and the opportunity seems so short and final. The experts believe that other states will be able to make atomic bombs in three to five years. When and if that happens, when two or more states can bring about their mutual destruction, the final race to disaster will, in all lnkelihood, be short indeed. Through God's mercy, a remnant in some forgotten isle or some deep tunnel might be spared to begin again the long uphill trek. We dare not, however, expect much undeserved mercy. We have had too ample warnings of judgment, to mistake the consequences of contniued disobedience.

(Continued on page 15.)

THE POST WAR PERIOD IS NOW!!!

Remember, we talked a lot about the post-war period? Well, this is it! We now live in the post-war world. It now becomes our opportunity and responsibility to translate our post-war talk into reality. Wasn't talk cheap?

Some churches have mapped out rather pretentious building programs. Reports indicate that two billion dollars will be spent for construction purposes by the churches of America during the next five years. Allyn Robinson recently called attention to the example of the churches in Durham, North Carolina, which have plans for construction and expansion estimated to reach $900,000 within a period of five years or less.

What is the post-war program in your church? Churches which have no great building program are apt to feel that they have no real post-war program. Be not deceived. Review the post-war palaver for the last two years and note the variety and magnitude of projects. Then fashion a program adapted to the needs of your church and community.

No church should deprive itself of a post-war program. Such a challenge now becomes the birthright of every church. Few churches are without needed and drastic repairs and improvements. Inadequate and antiquated facilities, which God hitherto has blinked at, should now be penitently put aside in order that the new day of worship and religious education may dawn in Christendom.

Now suppose your church plant is new and adequate? Does such a lamentable condition rob you of all the thrill of a post-war program? Be not deceived. The church is more than a building. The Christian has other concerns than those material, for "the things which are seen are temporal, while the things which are unseen are eternal." The spiritual needs of the post war world must have priority in our thinking and planning. How fares worship, evangelism, Bible study, prayer, missions, and stewardship, in your church? Any church with a vision and a passion can formulate a program which will grip its people. This is no time for trivialities. The essentials of the faith should be paramount in all our efforts.

How happy we should be that the Great Recessional of service men has begun and that many of our boys who were in service may share their thoughts of the post-war world with us. They are not subject to our own provincialisms. As we sit together and plan with them, the panorama of God's plan may unfold. A spiritual transformation will be the most important by-product of this kind of planning.

Those who have settled their urgent domestic problems, and those who haven't, may join in support of the Ezras and Nehemiahs who go to rebuild the shattered walls of distant Jerusalems. Next year's budget will be swelled with new missionary and benevolent projects. Those who do not face the necessity of building at home are not morally exempt. God would use them to help build at Elon, at Franklinton, in England, in Europe and in China. No church should be without post-war plans of daring and thrilling proportions. And to all churches which dare to plan audaciously, build judiciously and help sacrificially, we bid Godspeed.

LOGISTICS.

A new word has found its way into our vocabulary. Logistics is the word. But what is its meaning? A terse definition has been given, not by Mr. Webster, but by Lieut. General Brehon Somervell, Logistics Chief of the American Army: "Logistics is the military science of getting the right number of the right men, with the right training and equipment to the right places at the right time to defeat the enemy."

Sounds quite simple, does it not? A quiet room in the Pentagon Building with its huge globe and big map becomes the central control point for all the armies fighting the Axis and needing guns, trucks, ammunition and food. The logistics chief made this statement: "When Hitler put this war on wheels, he ran it straight down our alley. He opened up a new battlefront. That battlefront is called Detroit."

The miracle of production began. Logistics demanded a million different items. Not just a million pieces of equipment, but a million different kinds of pieces, everything men needed to live and fight in a strange land a long way from home.

The miracle of production was exceeded only by the miracle of transportation. In January, 1943, we shopped 130,000 tons of munitions to England for the use of our own troops. Twenty-seven million square feet of warehouses were built in England for American supplies. On the morning of the Normandy invasion we had more than fifteen million tons of "what it takes" on hand. That was logistics, but not in a nutshell.

Logistics dictated the entire strategy: the number of ships and boats which could be made available, the amount of ammunition, the size of the forces, how many big guns and how many tanks could be handled on the landing craft, the time and tide of the operation, the miracle of meticulous planning and execution which resulted in a difficult but decisive victory.

In the first 109 days on the Continent, the Allies unloaded more than two million men and seventeen million shiptons of supplies, which is more than twice the total tonnage that went to General Pershing in the 19 months of the First World War. A half million vehicles of all kinds were brought ashore. And again, logistics paid off.

The same technique prevailed in the battle of Japan. The overall strategy and logistics of such a campaign are beyond the grasp of most of us. The

assault on Japan reached from below the Equator to the Arctic. It spread from the mainland of China far into the Pacific. It embraced by the hundreds islands larger than Attu. A single combined Army, Navy and Marine air operation often began at the same time in bases two thousand miles apart. As one officer expressed it, "The integration of the Army and Navy, of British, Australian, Netherlands, Chinese and United States forces required that the pieces of the largest military jig-saw in history be put together right . . . the first time."

The military value of logistics is now finally established. Any thing less efficient, less comprehensive, would be unthinkable and unpardonable. Now dare we match the logistics of war with the logistics of peace? Nothing less will suffice in an atomic, volcanic world. What will be involved in the logistics of peace?

An editorial in The Christian Century, August 22, suggests the direction of this strategy: "Every ecumenical tie must be greatly strengthened, beginning in the communities in which the churches stand. In this country local churches have accumulated out of the blood money of war prosperity immense funds for post-war building construction. These edifices will set the pattern of community relationships for more than a generation. Upon these buildings may rest the curse of continuing our unhappy divisions. They may also symbolize a denial of the spiritual community which is the basic reality of the Christian revelation.

"The denominations, as such, must also face their responsibilities for this building expansion and for their use of the great funds which are now piling up. Every large denominational project should be held in suspension until there is evolved an ecumenical plan which will eliminate competition on the community level, insure maximum cooperation among the churches which is representative of the principal functions of the churches as well as of their peripheral interests is an immediate necessity. So also is a World Council of Churches which reaches beyond Europe and whose mission of redemption is so clearly universal that it can no longer be accused of being simply the religious arm of Anglo-American imperialism.

"Underlying all this is the responsibility of the church for the spiritual regeneration of mankind. The accumulating hatreds of successive wars will never be dissipated short of the collective destruction of the race unless a way can be found to make Christian repentance, forgiveness and reconciliation operative in the minds and the affairs of men. The church must find that way. Nobody else will even make the attempt."

Necessity has ever been the mother of invention. It may now be true, please God, concerning peace. If the logistics job of the Army Service Forces was the biggest job in the world, that responsibility and honor should now be accorded to the logistics of peace.

DID THEY DIE IN VAIN?

To his address to the Sunday School children of the Episcopal Church of Our Saviour, in San Gabriel, California, June 10, Gen. George S. Patton, Jr., said: "You children here, whether you like it or not, are the soldiers and nurses of the next war. There will be war again, in my opinion, because there have always been such things."

An imaginary letter to General Patton appeared June 22 in "Stars and Stripes," U. S. Army newspaper. Here is the imaginary letter from one of the 30,000 lying under European soil:

"Dear General Patton:

"I am one of 30,000 men who died under your command on our march across Europe. Last week you told a Sunday School class:

"'You children are the soldiers and nurses of the next war.'

"Another war—not a hundred years from now, but right around the corner! I don't know what the other 29,999 boys did, but I turned over in my grave, General, and the dirt above me moved because it isn't packed hard yet.

"Please don't tell us that—General—not just now. And don't say it again to our families. It's all too soon for them to understand. And don't say it to the world at a time when the decent nations in it are working to build a peace of some kind.

"Couldn't you just sort of hold your tongue? A lot of people—smart people too—are pretty hopeful.

"On the night before you spoke to that Sunday School class you cried on the platform before thousands of people. You said: 'It's no fun to say to the men you love, "Go and die".'

"We know that was no fun for you. It's no fun to die, either. It's particularly no fun when the general you followed turns right around to your home folks a few weeks later and tells them you died in vain.

"Yes, we died when you told us to die. We tried to do everything you asked of us because we thought of you as a great soldier. We still do. But may we now with all due respect ask one little favor in return?

"Just stay a soldier. Leave the peace up to those who are working their hearts out to make it stick. Leave them alone—for a little while anyway. And for God's sake stay out of my little brother's Sunday School class. He still thinks I died to make a better world for him.

"Signed, Private X."

R. L. H.

CZECHS CUT UP ESTATES.

The great estates of Czechoslovakia are being cut up so that the average citizen can have some land on which to operate. One estate, the Liechtenstein, contains 250,000 acres and dates from the Hundred Years War. This is a tract of land four times the size of the original District of Columbia, which was ten miles square or 100 square miles in area. The owners of this estate as of the other large estates there, were all pro-Nazi and are now either in prison or in concentration camps, and they have been stripped of their property without compensation on the basis not only that the Republic and its citizens need the land for a living but their right to it in the first place is open to question on moral if not legal grounds.

When the Czechoslovak Republic was established following World War I, private property rights were not interfered with. But the new Republic of Czechoslovakia that has come to life following World War II, has taken over some 7,500,000 acres to be cut into small farms.—Scottish Rite News.

News of Elon College

By President L. E. Smith.

WELCOME TO FRESHMEN—1945.

By Dr. L. E. Smith,
President of Elon College.

You have already been greeted with the Elon smile and gracious words of welcome. This smile and these words are sincere. I know that it is useless but I do want to add my smile and words to reasurre you of our happiness and joy in having you here. We trust that you are happy and that your happiness may increase with every passing day.

Somebody is going to get homesick, but don't let that somebody be you. If you should feel it coming on, ignore it. Homesickness is like seasickness. It is terrible while it lasts, but it will not last forever, and one thing for sure, it won't kill you. You will feel much better when it is over.

There are so many fine things about college life: friendship, comradeship, fellowship and scholarship. These are the ships on which you may sail while in college. They are already docked in the Elon harbor. All you have to do is to get on board. There is plenty of room and the more the merrier.

In college you have new experiences, you meet new people, new books and new ideas. It is just like entering a new world filled with advantages and riches—the like of which you have not known before.

In the first place you enter—*I. A New World of Friendship.* Friendship constitutes true riches. If you have money and no friends, you are poor. If you have friends and no money, you are rich. A friend is the person who comes in when everybody else goes out. You have friends back home—friends that mean much to you. Keep them. They should mean more to you as the days pass. One bit of advice: never make new friends at the exepnse of old ones. But college friends are different and will enrich your life in a different way.

You enter—*II. A New World of Opportunity.* You have been thinking of college all through your graded and high school career, wondering if you would ever get there. Well, you are here and are confronted with opportunities that challenge the best that there is in you—opportunities for your development and training, and things that are really worthwhile in life.

First of all you come to a campus that has been in the making for more than a half century, fitted up with buildings, equipment and facilities for your advantage. They are here for your use but not for your abuse. Those who have gone before have placed these advantages here with care and great consideration. You enter into the opportunities that have been created by others. You will find on this campus a group of fine men and women—men and women of character and reputation — w o r t h y of your ideals. They are carefully trained and prepared. They have information that will be of use to you and which they are happy to give. They have spent years and years preparing for this day and are here to serve you. They constitute our faculty.

Then, on this campus there is a fine library building; placed here by the friends of Elon College—friends of Christian education—the Carlton family. The shelves in this building are filled with books—books that are the product of the best minds of the world. They are yours for the using. Don't neglect them. Don't miss this opportunity. Improve your mind and enrich your soul.

Then, you enter — *III. A New Vision.* The vision of a college campus is wide and day by day it grows wider. It is magnificent. It brings the storehouse of its riches to your door. It would be too bad if, finding yourself in the midst of such a glorious vision and such a golden opportunity, you fail to recognize these advantages and fail to see them. Since the days of Christ, the great teacher, there have been those who have eyes and do not see, those who have ears but do not hear. Since the days of the prophet, Isaiah, it has been true, "Where there is no vision, the people perish." Don't let that person be you. Keep your eyes open that you may see and make sure that you hear for there are voices on this campus that will speak words of wisdom and guidance. If you will behold and hear, you will be the wiser and the richer for having come to Elon College.

These are great opportunities, but opportunities do not come without responsibilities. You have many responsibilities, but I will only speak of one, and that is your responsibilities to the folks back home—your father and mother, or whoever has made your coming to college possible. It could be a brother who has been in the armed service of our country during this terrible war, and it could be a brother who is not coming back. Whoever it is you can't let him or them down. You can't fail them. You can't cut classes. You can't waste your time. You can't break rules. You can't disgrace yourself. You can't fail. You must make good. There are too many who love you, who believe in you, who are depending on you.

There was a father who had an only son. The father and son were devoted to each other. They were always together when possible. They were simply inseparable. They were pals. But the time came when the son must go to college. They both knew that it would come, knew that it was inevitable, that he should go to college. But neither could stand the thought of being separated. They never discussed the question of college except for necessary arrangements. The day came when the son must go. The father took the son to the train and as he boarded the train, the father said, "John, always remember that you are my son." While you are on Elon College campus, remember that you are your father's and mother's son or daughter. Just remember that what you do will reflect on those who love you.

Welcome freshmen and all. We are glad to have you here and shall give you our best—today, tomorrow and always.

ELON COLLEGE BEGINS ITS FIFTY-SIXTH SESSION.

Students began to arrive on the campus Tuesday, September 4. Tuesday and Wednesday, September 4 and 5 were freshman registration and orientation d a y s. Upper-classmen registered on Thursday. Friday regular classes began. At the close of registration on Wednesday 190 freshmen and first-year students had registered and ten upper-classmen, total 200. At the close of Thursday and Friday 149 upper-classmen had registered, making a total for the four days of 349. There will be others to register. This does not include specials or extension students. The indications are that registration for the first quarter will total between 425 and 450. The registration for this session is between forty and fifty more than a year ago.

Our faculty is complete for the present session with the exception of the Commercial Department. The en-

rollment in this department has been considerably in excess of all expectations. We need an additional good commercial teacher. Applications for this position would be appreciated.

We have a fine student body and the prospects for a successful year are excellent.

FIFTH SUNDAY OFFERINGS.

If the Sunday Schools and churches could realize what assistance regular offerings are to the College, I am sure that everyone that we have would be glad to send an offering. If you will only give your people a chance, they will express their interest by making an offering of some size.

We have had a fine opening at the College. At present our financial condition is sound; made possible by your cooperation and generosity. The remaining weeks before this conference year ends are comparatively few. You still have an opportunity to help secure your apportionment for the College before your church year closes. Advanced payments this year are in excess of any previous year. The College is indebted to you and expresses its appreciation.

Previously reported		$5,260.01
Church.		
Eastern Va. Conference:		
Shelton Memorial, Portsmouth	$ 10.00	
Sunday Schools.		
Eastern N. C. Conference:		
Raleigh	10.00	
Norfolk, First	10.00	
Portsmouth, First	6.83	
		$ 36.83
Grand total		$5,296.84

REVIVAL AT SHALLOW FORD.

It was indeed a great pleasure for a former pastor to be present as guest minister, to speak in a series of services held in Shallow Ford Church, August 12th and the week following. Rev. Walter W. Hall is pastor and this church gives promise of great progress under his lqeadership. Both Mr. and Mrs. Hall seem thoroughly consecrated to their task and I believe they will be successful in rendering a helpful and worthwhile service of Kingdom building.

During the services last week at Shallow Ford, twelve (12) fine young people professed faith in Christ and accepted His way of life. Eleven expressed a desire for church membership. One other, a young boy, lives in Burlington and will unite with his home church.

It was wonderful to be among

(Continued on page 10.)

HISTORY OF THE CENTERVILLE CONGREGATIONAL CHRISTIAN CHURCH.

As Recalled by Deacon George Bain—July 1, 1945.

According to the deed in hand, the history of the Centerville Congregational Christian Church dates back to the year 1868, when on the 26th day of June, 1868, John Wall and wife conveyed, by deed, one acre of land, more or less, to the M. E. Church South. Later, on the 7th day of September, 1886, the M. E. Church, having moved to Disputanta on April, 1885, sold the land with all improvements thereon for the sum of $125.00 to what was then known as the Centerville Christian Church. The minutes of a session of the Eastern Virginia Conference, held at Cypress Chapel, October 30, 1888 show that the Centerville Church was represented by J. A. Bishop. At the next conference, held at Holy Neck Church on October 29, 1889, Centerville was represented by A. T. Hatch, and reported a membership of 37, with a total of $75.00 raised for all purposes. For about two years prior to the time the church was sold to the Christians, the building served as a public school.

The Rev. Murdock W. Butler organized the church and served as its first pastor from 1886 to 1894, and after one year's pastorate of J. W. Barrett, Mr. Butler served again from 1895 to 1896. Following Mr. Butler came the following: Roger Charnick, J. W. Porter, J. W. Harrell, and R. H. Peele. In November, 1903, H. E. Rountree became pastor and served until 1912. Following Mr. Rountree came the Rev. James L. Foster, who served from 1912 to 1924. H. E. Trueitt followed him, serving from 1924-1926. He was followed by W. C. Hook, who stayed less than one year. The Rev. Fletcher C. Lester came in 1927 and remained until September, 1933, after which the Rev. T. Fred Wright served from 1934 to 1941. Our present pastor, Richard L. Jackson, came in June, 1941, and will be with us until August 31, 1945.

When the church was organized in 1886, the following were deacons: J. A. Bishop, A. T. Hatch, Mac Gordon, Tom Simmons, John Morris. Since that time, the following have served as deacons of the church: G. W. Bain, elected in 1906; J. L. Moss, elceted in 1907; Joe Gordon, elected in place of Willie Gordon, elected in 1906; J. E. Bishop, Jr., Francis Barlow, John Pollock and Carlton Morris, all elected in 1943.

The superintendents of the Sunday School have been: Mac Gordon, 1886-1906; Willie Morris, 1909-1910; George Morris, 1916-1917; and the incumbent, George Bain, 1906-1909, 1910-1916 and 1917-present.

The treasurers who have served are:: Alec Hatch, Willie Gordon, George Morris, George Bain, William Barlow and J. E. Bishop, Jr.

The secretaries included: Walter Ferguson, Luther Moss, J. E. Bishop, Jr., and Carlton Morris.

In 1893, John Hatch gave land to facilitate the moving of the church to the old Petersburg Pike. The men of the church gathered one day, trimming the trees and moving a rail fence, but interest soon waned, and the project was abandoned. In 1908 an important addition was made to the church which was dedicated in May of that year. This addition includes the present pulpit and both wings of the church.

In 1925, a piano club was organized through the instigation of the Ladies Aid Society and through its efforts the present piano was purchased. The hymnals now in use were purchased by the Ladies Aid in 1927.

During Dr. Lester's pastorate, lumber was cut for building an educational plant, but the project was abandoned and the lumber never used. The last year Mr. Wright was here, the church was weatherboarded, and painted (1940). In 1941, cement steps and electric lights were added. The inside improvements, including a new carpet and painting took place in 1943, with many of the members giving their services.

The past spring the Sunday School was reorganized, and under the direction of Mr. Bain, it is forging ahead in a splendid fashion. It has recently been decided to erect a new chimney and to install a coal heater. The committee is working on that project. We are fortunate to have a beautiful church of which all can be justly proud. There is a fine spirit among the members, and most of them are loyal and cooperative in every way.

Centerville Church has suffered because some of our best young men have gone from us into the service of our country, but we hope and pray that the time may not be too far off when they shall return and help us with our work.

Centerville Church is a community church and its future is dependent almost entirely upon the people around it. We rejoice that most of the nearby people worship here, and we are seeking in every way to help our church grow and do the work entrusted to us.

INTERNED MISSIONARIES RELEASED.

For a long while seven of our China missionaries were interned at Weihsien, where they were prisoners of the Japanese. Now they are free again. They are Miss Hazel F. Bailey, Rev. and Mrs. Hugh W. Hubbard, Miss Loise M. Meebold, Rev. and Mrs. Srnest T. Shaw, and Rev. Lucius C. Porter.

Here are some of the first messages coming through from them:

"Rejoicing. Well. Will send later plans from Peking. Love to all. (Signed) Lucius."

"American Boarders here well. Overjoyed. Awaiting instructions. Greetings. (Signed) Hugh."

"Free and happy. Will write volumes later. Love to all. Louise."

These messages were long-awaited by their families. We can rejoice with them in the good neds that all our missionaries interned at Weihsein came through well, and we can expect them to be on the way some soon. F. C. L.

MISSIONARY FREE.

The American Board of Foreign Missions has received, through Mrs. Lucius C. Porter, of 18 No. Porter Avenue, Elgin, Illinois, news of the receipt of a cable, sent through the Embassy at Chungking, from her husband, Professor Lucius C. Porter, who has been a prisoner of war in the internment camp at Weihsien, Shantung, North China, since 1943. The message reads as follows:

"Rejoicing. Well. Will send later plans from Peking. Love to all."

Dr. Porter (D.D., LL.D.), Professor of Philosophy and Logic at Yenching University, Peking, North China, and at one time Exchange Professor at Harvard University, was born in China and educated at Beloit College, Yale University, Union Seminary, Columbia University, New York University, and in Germany. He won his Yale "Y" on the track team and through the years has kept fit by running and hurdling.

Previous word from Dr. Porter was that at the Weihsien internment camp he was acting Water Coordinator, reading poetry to the women as they did the dishes in the camp kitchen, and giving lectures on Chinese philosophy at night.

Other American Board missionaries in the group at the Weihsien internment camp were:

Rev. and Mrs. Ernest T. Shaw, of Tacoma, Washington and North Tonawanda, New York, and their son, Stephen H. Shaw. Mr. Shaw was Vice-Principal of Yu Ying Boys' School, Peking, North China. The Shaws also have a daughter, Miss Eleanor E. Shaw.

Dr. and Mrs. Hugh W. Hubbard, of White Plains, New York and Curtis, Nebraska. Dr. and Mrs. Hubbard were doing Christian rural service work in Paotingfu, North China, when they were interned. They have two sons, Ellis W. and Ward N. Hubbard; and two daughters, Mrs. Edwin W. Martin and Mrs. Lloyd .B Swift.

Miss Louise Meebold, of Granville, Illinois. Miss Meebold had been doing special church work in the area of Fenchow, North China, especially with the women and children.

Miss Hazel F. Bailey, of Custer, South Dakota. Miss Bailey has been a teacher in the Union Bible Training School, Peking, which prepares Chinese women for educational and evangelistic work.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 6, 1945.

Sunday Schools.

First, Norfolk, Va.	$	22.20
First, Portsmouth, Va.		10.97
Hank's Chapel, Pittsboro, N. C.		6.11
Concord, Timberville, Va.		4.53
Total	$	43.81

Individuals and Churches.

Rosemont, Norfolk, Va.	$	42.70
Shelton Memorial, Portsmouth, Va.		30.00
Total	$	72.70

Specials.

Mrs. J. Shepherd Speight, Suffolk, Va.	$	5.00
Total for the week	$	121.21

Gratefully,

MATTIE COX PARKER,
Secretary.

BURTON'S GROVE.

The Young Peoples' Missionary Society of Burton's Grove Christian Church has had a very progressive and successful year.

We held all of our regular meetings in the homes of different members and enjoyed interesting and helpful programs.

The society has met all the "Standard of Excellence" requirements except the "Study of Southwest Asia." Rev. R. L. Jackson, of Waverly Christian Church, gave an excellent review of "The American Indian."

An offering of $8.00 was sent to Elon College for the Thank-offering. A box of clothing was donated to the War Relief. All reports and appointments have been promptly sent in. We are also proud of the fact that our membership has been more than doubled.

The attendance record has been very good and our programs inspiring. We hope with God's blessings to have a larger and better missionary society in the future.

MRS. DANIEL GAY,
Reporter.

SPECIAL NOTICE.

The Mission Board of the Southern Convention will meet in its annual session at Suffolk Christian Church on Tuesday, September 25, at 9:30 o'clock. Individuals or churches having matters to be presented to the Board are asked please to have such matters presented either in writing in advance of the meeting, or at the early morning session of the Board. It is hoped that every member of the Board will be present if possible.

H. S. HARDCASTLE,
President, Mission Board.
3507 Bainbridge Blvd.,
Norfolk 6, Va.

In an article in *Harper's Magazine* Margaret Shedd states that Mexico is at the boiling point and, in fact, "it may boil over." The cause is a counter-revolutionary movement of considerable strength headed by the Sinarquists with underground support of the age-old ecclesiastical system of Latin America. Work is going on to convince the peasants that their troubles are coming from the present government, from the Gringo, the Jews, and the Protestant missionary. That the Sinarquist movement has the support of the dominant religion in Mexico seems borne out by a statement by Archbishop Martinez that a fight to the death on Protestantism is only one aspect of the struggle for the return of the old regime in Mexico.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

REPORTS FROM LOCAL SOCIETIES.

TURNER'S CHAPEL.

Another chapter in the history of Turner's Chapel Missionary Society will soon be closed as we are nearing the end of another successful year of work together.

Turner's Chapel Society has felt the effect of war as some of the members have moved away and some are working on war jobs and cannot attend the meetings, but nevertheless, the work of the society is being carried on.

The society has almost completed the work assigned for the year, and if nothing prevents our doing so, we will reach the "Standard of Excellence." Our work in the society is one way we can help witness for our Lord. Our main aim in carrying on our work is not mainly to reach the "Standard of Excellence," but to help further the Gospel of Jesus Christ.

I shall not give a complete review of all the work the society has done this year, but I shall give a few highlights on some of the most important things undertaken.

First, I would like to say that Turner's Chapel Society held a Thank Offering program November 12th, at the church, with very good attendance. Rev. Cecil Thomas was guest speaker for the evening. Everyone enjoyed hearing him. This was our public meeting for the year.

Turner's Chapel Society found the study of the six missionaries especially interesting. We feel closer to them after having completed the study about them. We enjoyed the two book reviews about the "American Indian" and the "Unfolding Drama In Southeast Asia."

For "Friendly Service" outside the Southern Convention we took part in the drive for clothing for people in Europe and China. For Friendly Service in the Southern Convention we sent a box of clothing to the children at the Christian Orphanage.

The study of II Corinthians is given each month by a member of the society.

The "Stay at Home Convention" was held by our society at Turner's Chapel Church on Sunday evening, June 24th. Members and visitors thoroughly enjoyed the Convention. The reports were very good and suggestions for part of the work for the new year were of special interest. Members of the Young Peoples' Society assisted in making the convention a success.

Before closing this article I must mention the work of our younger folks. In Turner's Chapel Society we have a "Young Peoples' Society" with Mrs. R. L. Ross as leader. We have a "Junior Missionary Society," with Mrs. Virgil Wicker as leader, and we have a "Cradle Roll Society," with Mrs. Glenn Harton as superintendent. Our Woman's Society is proud of the work its younger groups are doing. They carry on with their work in almost the same manner as does the Woman's Society. The "Young Peoples' Society" has bought a "Memorial Certificate" in honor of one of its members, Homer Lee Cooper, who gave his life for his country. Turner's Chapel Society has bought one "Life Membership Certificate" and one "Memorial Certificate" this year.

As we come to the close of this year's work, we are thankful that our Lord has given us work to do and has endowed us with strength and courage to do our part.

With our new year's work to soon begin, "In His Spirit let us go forward."

MRS. JOHN A. REDDING,
Pres., Turner's Chapel Soc.

PLEASANT HILL HOLDS CONVENTION.

Our convention president asked the different missionary societies to hold a "Stay At Home Meeting" this summer instead of our regular convention.

Our meeting at Pleasant Hill, near Liberty, N. C., was held the fourth Sunday evening in July.

Mrs. Lawrence Fox directed the "Stay At Home Program." Members of the society took active parts in singing, prayer, scripture reading, and short talks.

We feel that the great need of missions was realized and hope that the work will go forward.

We are also looking forward to the time when we can meet with other societies and plan our part as a missionary society in this great work of the Master.

MRS. B. D. HARGIS.
Route 2, Liberty, N. C.

HANK'S CHAPEL.

Our work at Hank's Chapel for the year is varied and very good.

Rev. C. C. Thomas gave the review on American Indians. Different ones in the society gave the review on our foreign book, "Southeast Asia."

Our Thank-offering Service went over in a very good way. We sent a box of clothing to the Orphanage at Easter. Also the society gave the "Easter Sunrise Service" with a large attendance. We have remembered the sick and bereaved with cards and flowers.

For our Stay At Home Convention, we met at the home of Mrs. Tommie C. Farrell, each bringing a picnic lunch and had a fellowship meeting after hearing the reports which were enjoyed by all who attended.

The "World Day of Prayer" was held at the church, with a good attendance, even though the weather was cold and bad.

For our programs we used the little book, "Now — Christian Living," along with material from the packet. Our pastor, Rev. R. E. Tally, gave a part of II Corinthians each time the society met.

By the end of the year all the requirements for the Standard of Excellence will be met.

We feel that since the war is over we have a bigger task for the new year. Let us have more giving, praying, and sharing with others.

MRS. EVERETTE RIDDLE, *Pres.*
MRS. TOMMIE C. FARRELL,
Program Committee.

ALBEMARLE.

Albemarle Society has had a very successful year. Our meetings are held every two weeks in the homes of the members. We usually have a Missionary Program, our business, and a social hour.

We have had our book reviews. Miss Angie Crew was with us for our public service.

We put carpet up the aisles of the church after hardwood floors had been put in. We have sent flowers to our members in the hospital. We sent a Christmas card to all of our boys in service. We had our Christmas party at the home of Mrs. S. A. Morton this year. We are having our picnic this week. We are packing boxes for Europe, which have to be in New York by October 15th. We are planning to make a pledge on our heating system that we are planning to install this fall.

Our World Day of Prayer was

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

CRABTREE CREEK CAMP.

Fourteen boys, sixty girls, thirteen faculty and staff members, and seven other people shared in the annual Crabtree Creek Camp for our North Carolina young people during the week of August 24-31. These ninety-four people seemed to enjoy the fellowship, and many said they were delighted and were aided in their Christian development.

Great Characters of the Bible, Missions, the Work of Pilgrim Fellowship, and How to Live as a Christian were among the topics studied while there. There was time daily for study, worship, play, and rest. The spirit of the camp was one of helpfulness and friendliness. Many will long remember ideas received in class, the quiet vespers on the hill by the lake, the challenge given by Dean D. J. Bowden, of Elon College, at the Sunday morning service, the candle-light communion service around a table in the form of a cross, and the daily personal meditations. From such experiences young people often go out to live useful lives as ministers, missionaries, or professional people who get real joy out of church work.

Food was difficult to get, but there was something for every meal. Apparently no one was seriously hungry even though the menu was not all that we had hoped that it would be. We bought such as could be found, and this did not include beef. The camp will have $100 with which to begin next year, and the campers contributed $32 to War Victims and Reconstruction.

F. C. L.

EASTERN VIRGINIA FELLOWSHIP CONFERENCE.

The Eastern Virginia Pilgrim Fellowship held its annual session in the Suffolk Christian Church on the evening of August 31, with Miss Jacqueline Burton presiding.

The worship service was led by Rev. H. S. Hardcastle and his young people from Rosemont.

W. T. Scott, Jr., reported on the Common Ground Worker to be sent by the National Fellowship to assist local groups. The Rev. R. C. Mason spoke on War Victims and Reconstruction and showed how young people can help in this pressing work. The Shaowu Mission project being undertaken by the Southern Convention was presented by Miss Bunny Maifeld. The Million Hours Plan for work by young people was presented by Miss Marjorie Moore, regional chairman for the southeast. Miss Burton, president of the conference, told how the money raised by Pilgrim Fellowship is spent and in so doing made clear the work of the National Pilgrim Fellowship.

The conference voted that each church should undertake to assist in all phases of the work presented. Plans for promotion will be made known soon.

Officers for the next year were elected as follows:

President—W. T. Scott, Jr., Franklin.

Vice-President — Floyd Savedge, Holland.

Vice-President—Claude Eley, Suffolk.

Secretary—Miss Bunny Maifield, Waverly.

Treasurer—Miss Ann Truitt, Suffolk.

Counsellors and committees are to be appointed by the executive committee, composed of the officers.

The installation service was conducted by the retiring president, Miss Burton, and Miss Marjorie Moore, who is now a student in Elon College.

F. C. L.

GOD OF ALL NATIONS.

God of all nations,
We pray for all the peoples of Thy earth,
For those who are consumed in mutual hatred and bitterness,
For those who make bloody war upon their neighbors,
For those who tyrannously oppress,
For those who groan under cruelty and subjection.
We pray Thee for all those who bear rule and responsibility,
For child races, and dying races,
For outcast tribes, the backward and downtrodden,
For the ignorant, wretched, and the enslaved.
We beseech Thee, teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men in all the dealings of life
The honor we owe to those who are Thy children,
Whatever their color, their race, or their caste.

—From a Book of Prayer for Use in An Indian College.

REVIVAL AT SHALLOW FORD.

(Continued from page 7.)

friends of other days and the memory of past experiences added much to the joy of the occasion. The people of Shallow Ford are indeed a fine group of Christian people and we predict a greater future for them. Soon a parsonage is to be built. Almost two thousand dollars are already in hand for the purpose. Another rural church seeing its opportunity and tackling the job of making the church effective in a most progressive community. We thank God for the fellowship and pray His blessings upon them in their work.

ROBERT A. WHITTEN.

SALEM CHAPEL.

Rev. Walstein W. Snyder conducted a revival at Salem Chapel Christian Church, near Walnut Cove, N. C., July 22-27. The church was much revived and strengthened by the week of Mr. Snyder's enthusiastic ministry. On Friday night the church celebrated Holy Communion and also opened the doors of the church. At this time two girls joined on profession of faith. After the close of the service eight other young people about the age of twelve confessed that they too wished to unite with the church, but failed to come forward because of timidity. Mr. Snyder discussed the matter privately with them to ascertain their sincerity after which the congregation was again voted and the young people accepted, being given the right hand of fellowship. The people returned home joyfully because of this happy ending of the revival.

It was regrettable that our pastor, the Rev. John H. Sunburn, was not with us at this time, having only these days in which to visit his family at New Britain, Conn.

FRANKYE MARSHALL.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

held in one of our member's homes, and so was the Stay-at-Home Convention. We have worked at quilting, selling articles, sewing, etc.

The women have joined in a wonderful way. Many of them worked six days a week but every other Friday night will find them at the Ladies' Aid Missionary Society.

MRS. B. J. EARP.

WAVERLY.

Our Waverly Woman's Missionary Society has had a successful year in our work and plans for our society. We have held our required number of meetings. For our devotionals we used II Corinithians with different members leading.

We held our public meeting at a Sunday evening service. Our Thankoffering was ten dollars. We observed the World Day of Prayer uniting with the other churches in town with a generous offering for the United Council of Church Women. We also held the Stay At Home Convention. Our pastor, Mr. Jackson, reviewed the study book, "The American Indian," and Mrs. Jackson, "The Drama in Southeast Asia."

We have given two Life Memberships this year. For our friendly service we have sent cards to the sick and flowers and fruit as well as other gifts to those in need.

We are losing two of our members this year who will be greatly missed.

REPORTER.

SANFORD.

Our Woman's Missionary Society, consisting of two circles, under the general leadership of Mrs. George Brannon, has had a very active year.

During our year of various activities the book reviews and the Stay-at-Home Convention were our outstanding programs.

We were invited to share with the Shallow Well Society the book review, "The American Indian," given by Rev. Cecil Thomas. The review proved to be of much benefit to our group as well as did the fellowship during the social hour that followed.

Miss Angie Crew visited with us in May, and reviewed the book "Southeast Asia." We had as our guests the societies from Turner's Chapel and Shallow Well. Miss Crew gave an excellent review—one that seemed to challenge each individual present to do his part in making it possible for the peoples of these countries to be taught by our missionaries the message of Christ.

We held our Stay-at-Home Convention on Sunday evening in place of the regular Sunday evening service. We carried out the program as planned and we believe that more people heard about the work of the convention than would have if it had been possible to have had the convention. The service was well attended.

In addition to our Stay-at-Home program at the church we met the following Monday evening at the home of Mrs. M. C. Fulton, where Miss Alice Green, a returned missionary from China, spoke to us. Miss Green spent thirty years in China and, at the outbreak of our war with Japan, was interned in a Jap prison camp for eight months. Her message made us realize more fully the great task that lies ahead for the church.

Our prayer is that the work of the church may carry on.

STELLA A. STOUT,
Reporter.

FLINT HILL (R).

The Missionary Group of the Flint Hill (R) Church has had a very encouraging year. Several new members have been added to the roll and the general attendance has increased.

The late T. J. Redding left a sum of money to the church to be used for painting the interior. The women of the Missionary Society immediately agreed to buy a carpet for the aisle and pulpit when the painting was done. Money for this project was secured largely through making pillow cases, etc., for sale. With the freshly painted interior and the new carpet laid, we are very proud of the improved appearance of our church. We are very grateful to our pastor, Rev. C. C. Thomas, for his assistance in getting the carpet laid.

We have sent boxes of clothing to the United War Relief and the Christian Orphanage and made skirts for the Norwegian War Relief. Neither have we forgotten the aged and sick in our community, but have remembered them with cards, trays, gifts, and visits.

We are happy to report that our society has reached the Standard of Excellence.

MONTICELLO.

The Monticello Missionary Society joined with the society of the Friendship Methodist Church in celebrating World Fellowship Day. Rabbi Rypins, of Greensboro, made an interesting and instructive address.

For our World Day of Prayer, we used the international program which was led by Miss Mary Walker and Mrs. Orville Wright. As on the World Fellowship Day, we were joined by members of Friendship Church.

Because of inclement weather, we were not able to join members of Hines' Chapel Missionary Society to hear Miss Angie Crew review our Foreign Mission study book for this year. We did enjoy the review of our Home Mission study book very much when given by Mrs. L. E. Smith, at the home of Mrs. W. F. Burton, Sr.

Our big project this year will be entertaining conference, when it meets with us in November. We expect to make plans for that at our September meeting. Before then, we hope to have the interior of our auditorium refinished. We have been saving money for some time for this.

Several of our members were happy to attend the very impressive service commissioning the two missionaries sent to Africa by the First Christian Church, of Reidsville. We hope that God will make their lives fruitful in that far-off land.

We hope that some of you who read this will be our guests in November.

Best wishes for all organizations whose object is the spreading of Christ's kingdom.

MRS. W. F. BURTON, JR.,
President.

SPECIAL SERVICE AT GREENSBORO, FIRST.

The August meeting of the Greensbor First Church Auxiliary has come to be one of the high-lights of the year. For a number of years we have made it a combined meeting of circles and auxiliary with a supper between the two and the business group, with whom we do not get to meet often, giving the program.

Birdie Rowland Garren had the devotional and inspirational talk, giving a highly instructive view of the work of the American Board and stressing the great opportunity today of the church. Bettie Hendrix sang "Be Still and Know That I Am God." Mrs. O. H. Paris presided and was at her best, which is saying much. For some time we have been giving Life Memberships at this meeting for some outstanding contribution the individual has made to the church

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JOSEPH'S TESTIMONY TO GOD'S PROVIDENCE.

Lesson XIII—September 23, 1945.

Memory Verse:

"O that men would praise the Lord for his loving-kindness,
And for his wonderful works to the children of men."

—Psalm 107:8.

Lesson: Genesis 45.

Devotional Reading: Psalm 91:1-11.

Hard Heads But Warm Hearts.

"Then Joseph could not restrain himself before all them that stood by him . . . and he wept aloud." This man Joseph was a "hard-headed" business man. The scheme which he adopted for hoarding food against the day of need was clear-sighted, far-visioned, and even hard and tough. It was hard-headed business sense. But underneath this hard-headedness there was a warm-heartedness. He had a cool head but a compassionate heart. There was a world of sentiment and sympathy in the big business executive. He is the representative of that great host of men, so-called "big-shots," who have warm spots in the hearts, who are lovers of their kind, who cover up, sometimes consciously, sometimes unconsciously, tenderness and warm-heartedness by a cold exterior. I call to mind a story which I read a long time ago about a young salesman who went into the office of a supposedly "hard-boiled" business man, a fellow who was supposed to be cold and calculating, to try to get a large order for goods. The man received him grudgingly and asked him gruffly what he could do for him. The young salesman said, "You must be proud of that son of yours. He played a grand game of football for his college last Saturday. He gave me a thrill of a lifetime by his punting, passing, and running with the ball." A strange, warm light came into the cold, steely eyes of this "big shot." He warmed up to the young man. They talked for an hour about that young man, about the father's pride in him, about the father's hopes for him. And before the salesman left this hard-headed and supposedly hard-hearted business man had given him a big order, and has invited him to be his guest at all the remaining home games for the season. Cut these big folks and you will find that they bleed easily. They are warm-hearted and human. Their coldness and their bluff is a protective coloring against a warm sentiment. Thank God for the mighty who have a heart.

The Past Catches Up.

"I am Joseph your borther, whom ye sold into Egypt." That had been twenty years ago. Perhaps they thought it was dead and gone. But not so. Our past has a way of catching up with us. In most unexpected and embarrassing ways it often stands before us with an arresting and accusing finger pointed at us. Sooner or later we have to face it, soner or later it tracks us down and finds us out. One ought to be careful in his dealings with others. One ought to be careful what he does. For not always can we deal with the past as easily and with such happy results as did the brothers of Joseph. Take heed to the present so that you need not fear the past in the future.

The Strange Ways of God.

"For God did send me before you to preserve life . . . so now it was not you that sent me hither, but God . . . and God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." As Jeremiah, the custodian of the Suffolk Christian Church said on one occasion, "God certainly works in mischievous ways." There is a strange providence that guards and guides the destinies of men, and through men, of nations. God not only uses the good, God overrules the evil. He can make the wrath of men to praise Him. He can make all things to work together for good to those who love Him, and for the good of humanity. This man, Joseph, this young, officious lad of sixteen, was marked by God as the special instrument through whom God was going to save not only the people through whom He was to reveal His Son, but also the lives of countless thousands of other people. This strange providence finds its expression in the lives of the humble as well as of the high. Your life and mine bear witness to it.

For the Sake of Others.

"God did send me before you to preserve life." Joseph regarded his life as a sacred stewardship in behalf of others. The fact that God had spared him and blessed him meant that God expected him to use his talents in behalf of others. This principle holds true with every one of us. We are here because others need us. Because God has some work for us to do, some plan to fulfill.

A Concern for Parents.

Joseph's first concern seemed to be for his father. "Doth my father yet live?" "Haste ye and go up to my father, . . . and haste and bring him down hither." This man had risen high in the world—he stood second only to Pharaoh—but he had not forgotten his old father. And he wanted to provide for his father as his father had need. Alas for the folks who get up in the world who forget their humble parents! There are some folks who would be ashamed to have their parents visit them in their fine homes, or to present their parents to their friends. To be sure there are other ways besides giving parents money in their old age. A letter, expressing affection and appreciation, a telephone call, a visit, some token of thoughtfulness—these mean so much to a mother or father who are often the forgotten man or woman.

Giving God the Credit.

"And he (God) hath made me. . . . " Some folks would say that Joseph was a self-made man. Joseph would deny the charge. He did get to the top by hard work and hard struggle. But he knows that the biggest factor in his life had been God. He gave God the credit. Some folks would have boasted about what they had done. Joseph humbly talked about what God had done for him and through him. This is the mark of a wise and a great man. Those who have done most are those who know that God has done most for them.

Too Good To Be True.

"And Jacob's heart fainted, for he believed them not." It was too good to be true. It could not be true. That his son, who had been reported dead twenty years ago was alive and was second only to the great ruler of Egypt was too much to believe. The old fellow couldn't take it all in, it gave him a sinking feeling in the stomach. But when he saw the wagons which Joseph had sent his spirit revived, and he made ready to visit his son. What strange and high emotions he must have had. There are some today who can share the old man's experience, for after all these months and perhaps years of believing, or at least of having it reported that their son was missing or dead, have had word that he is alive again and on the way home. Would God that there were more of them in whose lives this would be true.

CHURCH WOMEN AT WORK.

(Continued from page 11.)

or society, this usually being a surprise to the recipient. For instance, Mrs. W. B. Truitt has been church organist for twenty-five years and one circle thought she should be honored.

Mr. Truitt has taught the Woman's Bible Class for equally as many years and the class honored him. Circle leaders, Mrs. D. D. Beane, Mrs. Belle Thompson, and Mrs. Cora Anthony came in for recognition. Also there was Mrs. R. L. Caviness, who usually heads up any committee that calls for hard work, and the Business Group honored Miss Effie Lowe, their ever faithful member. Then we wanted to memorialize the five boys who have gone from our church and Sunday School and have paid the supreme sacrifice.

Someone wanted to give a memorial to the memory of Mrs. Minnie Farmer Cook, a past president, who had made a great contribution to our society. And there was one for Mr. H. V. Simpson, than whom the church never had a more loyal and devoted member.

So in all there were 14 Life Memberships and Memorials. It marked the close of a successful year and much credit for this is due to the untiring efforts of the faithful president, Mrs. Paris, who plans ahead for us in a wonderful way.

We face the new year with high hopes and I am sure all present felt a desire to render better service than in the past.

MRS. C. H. ROWLAND.

IN MEMORIAM—MRS. MINNIE FARMER COOK.

(Read at the August meeting of Greensboro, First, Auxiliary, by Mrs. C. H. Rowland.)

It has been said that the good that men do is oft interred with their bones and it can be said to our shame that all too often we do forget to cherish the memory of those whose deeds have enriched our lives, but a good deed set in motion goes on and on, just as well as an evil one. The blessings we enjoy today have come to us because of the labors of others who have passed off the stage of action, but whose good deeds do follow them. It is the purpose of occasions such as this to seek to call to mind those to whom we are indebted, with whom we have walked and fellowshipped and whose communion has been sweet.

The subject of this sketch, Mrs. Minnie Farmer Cook, was one of those noble spirits who made a great contribution to the life of our society. She guided it through a difficult period when we were seeking to unite the two women's groups in our church into one strong working unit and she was the woman for the hour. She was of strong character and enduring perserverance, and one who, when she saw the path of duty, moved steadfastly on regardless of criticism or objections. It was at this time that the method of circles was introduced into our society through which we have functioned most effectively through all these years that have followed. I dare say that ours was the first group in our Southern Convention that united the local and the missionary work into our society and I am sure the success of this undertaking was due much to her strong leadership. This transition came during the years of 1923-24-25, and I am also equally sure that none of us would have chosen during the years that have intervened to go back to the old way. The children of this world are often wiser than the children of light. We use modern methods, suited to the needs of the changing times in everything except in the work of the kingdom where all too often we cling to old, antiquated methods just because our forefathers did things that way. Mrs. Cook was a progressive hard-working woman, a leader in the true sense of the word, and tonight we rise up to call her blessed because she dared to lead in blazing new trails.

I think it is fitting to say that this memorial to Mrs. Cook comes from one, a charter member of our church and society, who has always stood whole-heartedly b e h i n d everything that has made for advancement and progress in our church—one whom we all love—who always sees the good in everyone and can throw the mantle of charity over the weakest; the oldest in point of years of any in our church, yet with a heart as youthful any optimistic as any—Mrs. L. M. Clymer. In seeking to honor Mrs. Cook again she herself is honored. God bless the memory of Mrs. Cook and the life of Mrs. Clymer in her ministry of love and service.

MRS. C. H. ROWLAND.

REIDSVILLE.

We are thankful that our Woman's Auxiliary has had a good year's work under the leadership of our President, Mrs. Carrie Fields, who is a woman of faith, who loves the things that are highest and best, and is filled with the Mission Spirit. Her youngest son was killed in serving our country. Her faith sustained her through her sorrow and she still carries on.

We have met all requirements and done many things locally. One of the outstanding things is our Young Peoples' Fellowship Club which meets each Sunday following the evening service. The auxiliary furnishes and serves refreshments to an average of thirty young people of our community. We are hoping to secure a Young Peoples' Worker in the near future. The Woman's Auxiliary will help the church in financing this worker.

We hope to grow from year to year in bigger and better service for our Master. The more we give, the more we have spiritually. Let's make 1946 the best year yet. What do you say?

MRS. D. E. MITCHELL,
Secretary.

OAKLAND.

The Woman's Auxiliary of Oakland Christian Church has had a year of interesting study and fellowship. We have tried to fulfill all the requirements for the Honor Roll and Standard of Excellence. We meet, as a rule, in the homes, but to review the study of books we met in the Masonic Hall with a luncheon meeting. The book on the Indians revealed many things to us, particularly that "Indians are people too." We hope that in the near future they will cease to be "wards" and be permitted to take their place in our national life with their various contributions.

Mrs. John Fletcher, one of our good Baptist friends, reviewed the "Unfolding Drama of Southeast Asia" for us. It was just like being in the school room again. It was one big geography lesson. When it was finished we could point with gratitude to God for the lives and labors of the early missionaries, through whom our boys were able to see the results of the missionary societies. "They found the church there."

As suggested, we have given Life Memorials to two of our fallen heroes and one to our deceased member, Mrs. M. E. Godwin, Sr. We are sending to the Friendly Service Department a gift for Fancy Gap work. We will have the suggested installation service September 30th, when new officers will assume their duties. We pray that the coming year may be one of spiritual growth and larger service.

MRS. W. A. STAYLOR,
Secretary.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It has been the custom of the Christian Orphanage to have Home-Coming Day on the Sunday before Labor Day. But with gas rationed and so many of our boys, who had been reared in the Orphanage, being in the service, we have had to postpone Home-Coming Day until after the war.

Had we known that the war was going to end and that gas rationing was to be discontinued we would have made arrangements to have held Home-Coming Day this year, but it was so near Labor Day that we did not have time to arrange for it. If nothing unforeseen happens we hope to be able to write all of the children near and far, and the husbands and wives and grand children, and have them all back next year.

Home-Coming Day is a very enjoyable event. It gives those children who have gone out from here an opportunity of coming back home and seeing each other, those who were here when they were, and talk over old times.

We are anxious to get in touch with as many as possible and want to ask any boy or girl who was reared in the Christian Orphanage to mail me the name and address of any living in their community. If married give the name of the girl before she was married so I will know who she is. Anyone reading this letter will do me a favor if you know of a boy or a girl living in your community who was reared here, if you will write me giving me their names and addresses.

One of our girls, sixteen years of age, was bitten by a poisonous snake last week. She was in the hospital for several days and has been confined to her room for a week and not well yet and not able to work. This is the first case we have had in twenty-nine years. The boys keep the snakes killed so close we seldom see one around the buildings or on the premises.

Our financial report from the churches and Sunday Schools from January 1 to September 13 amounts to $7,303.28. We have twenty-nine thousand dollars to raise by December 31st. What are you going to do about it? Do you love your orphanage and these little children here? If you do, do you think the church has shown its love for them this year? Other denominations are very liberal in supporting their orphanages. If you will notice from their reports you will see that they grow in membership, they grow in building new churches, they do things.

Do you know how many Congregation-Christian churches have been built in the Southern Convention in the last seven years? Do you know how many members we have added to the Convention membership in the last seven years? Get your annuals and look it up. You will be surprised to see how little we as a denomination have done.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 6 AND SEPTEMBER 13, 1945.

Amount brought forward		$6,963.28
Sunday School Monthly Offering.		
Eastern N. C. Conference:		
Bethel	$ 2.80	
Pope's Chapel	3.75	
Turnet's Chapel, S. S.	8.40	
Turner's Chapel, M. S.	2.50	
		16.95
Eastern Va. Conference:		
Bethlehem, Nans.	10.44	
Liberty Spring	1.00	
Liberty Spring	3.00	
Mt. Carmel	11.50	
Norfolk, First	14.61	
Norfolk, Second	10.00	
Rosemont	33.00	
Rosemont S. S. Class	25.00	
Portsmouth, First	7.16	
		120.71
N. C. and Va. Conference:		
Bethel	$ 6.86	
Burlington	94.44	
Shallow Ford	20.00	
		120.80
Western N. C. Conference:		
Flint Hill (M	$ 1.00	
Hank's Chapel	13.66	
Pleasant Cross	8.00	
Pleasant Grove	13.25	
Pleasant Union	6.70	
Shiloh	8.60	
Smithwood	3.23	
Zion	7.00	
		64.44
Va. Valley Conference:		
Linville	$ 11.08	
Winchester	6.02	
		17.10
Total for the two weeks		$ 340.00
Grand total for the year		$7,303.28

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder—Behold! This is what it is to prosper, this is what it is to live.

—*Phillips Brooks.*

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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THE ATOMIC BOMB AND THE CRISIS OF MAN.

(Continued from page 3.)

We know, as Major George Fielding Eliot, has pointed out, that the logical outcome of the full development and use of atomic bombs is the extinction of life on earth.

With time so short, and our unpreparedness so great, we must act not only to deepen and strengthen Christian evangelissm and education for ourselves and all men, but we must also support every expedient control of atomic energy which offers the prospect of a little more time and more hopeful conditions in which to work.

The chief expedient deserving, or rather demanding, immediate attention is the establishment of international controls over all atomic power which can be used in bombs. It seems absolutely clear that the menace of atomic war swould become acute, if control of the bomb slipped from sole possession by the United States into the handss of two or more competing states. If that happened, and indeed it is the probable and expected development, the need to combine these separate controls into one mutual control would be dessperate. Yet the very factors which made the need so tremendous—the overwhelming fear and suspicion, and the equally overwhelmingly tendency to attack in the hope of survival—would make international control extremely difficult if not impossible to achieve.

If international control alone offers some hope of preventing catastrophe at least temporarily (and perhaps permanently, given a new spirit in man), then the one favorable time to achieve such control is now. The reasons seem obvious. Now the initial and probably crucial decision is in the hands of one state, the United States, rather than in the hands of two or more states. Now the United States has preponderent bargaining power, because of its temporary monopoly, to secure the type of international control most favorable to its own security as well as to the security of the rest of the world. Now, at the climax of a coalition victory before the spirit of cooperation has been broken by a new race for atomic armaments, is the phychological moment for agreement. Now is when the United Nations organization, untarnished by neglect, misuse or failure, offers a promising control mechanism. Every month the decision is delayed dims the prospects for success. As fear and suspicion, frantic research and i n t e n s e secret preparations mount, the difficulties of achieving agreement would mount far higher.

The present difficulties are formidable enough. Fear already stalks the halls of government and the homes of our people. The corrosive effects of fear are already seen in government policy. Every short-sighted or evil-minded politician has new fuel for the fires of nationalism or imperialism. The timid politician is paralyzed with doubts or self-concern. Others are confused by the technical difficulties. As a result, the achievement of international atomic controls even at the most favorable moment means a hard uphill campaign.

Of course, even American initiative—and no other country can take the initiative—might not succeed. The United States could not yield its monopoly to the United Nations without securing in return the maximum guarantees possible that no other nation would acquire the power to manufacture atomic energy separately. These would no doubt require international manufacture in one form or other, effective international inspection of all industrial and laboratory facilities, pooling of atomic research and experimental equipment, perhaps international control of essential raw materials. One or more states might object to such an agreement, though this does not seem likely, at least for some months to come. Unless the United States takes the lead, however, there is no hope at all for internation controls.

It is neither fitting nor expedient for Christian churches to advocate detailed technical methods of control. We do not know the manufacturing process, we are not experts in government, and we are too weak to permit divided counsels about secondary issues. The main thing to stress is the need to provide the maximum possible assurance that no one nation or bloc of nations could uset atomic weapons as instruments of national policy. The United Nations should be emphasized as the over-all agency of control, to reinforce the constructive work agreed upon at San Francisco, so important as a means to a new fellowship among peoples.

The relatively favorable time for action is pitifully short and all of us woefully unprepared. Let us, therefore, in our weakness and ignorance seek God's strength and light. Let us in our churches and in our homes seek, in all humility, His guidance for our world, our n a t i o n, our churches and ourselves in this fateful time. Spiritual power alone con cope with atomic power.

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A Discovery as Important as the Use of Atomic Energy

Making use of the power of the atom is a great achievement in the physical world. We cannot tell where this may lead.

* * *

An equally great discovery of our times is the power there is in recreation in making it possible and easy for all people to live richly, deeply, vitally each day.

For lack of a better word we speak of recreation. We think of all that children, youth, fathers and mothers want to do when they are free to do what they choose, what makes the days and weeks worth while, what gives continuing growth and enduring satisfaction.

From the lowest depts of man's nature comes the cry, "Give us this day our daily life—not tomorrow, next year, or after we are three score and ten."

Therefore, we save the beauty of nature in our parks, help hands to become skilled in making objects of beauty, give opportunity for dama, for rhythm and music, for all sound that is beautiful, encourage the making of gardens, the keeping of pets, the building of playgrounds and parks and athletic fields, the flooding of lots for skating, the setting aside of ocean beaches. Therefore, we try to find ways of making it easy for us all to keep the simplicity, strength, wisdom and the comradeship of little children as we add years. Therefore, we want people as long as they breathe to continue to know the joys of growth and development each day through recreation. True, they who consciously seek happiness for themselves may seldom find it.

Yet in the home and in the neighborhood where there is aliveness to the beauty of the world, to the joy of doing many things together, where there is constant growth through activity together, where the recreation way of life prevails, where each person finds it possible to be the man his inner nature demands, then man is more fully man and so many of the ills of society fall away. The expulsive power of a great constructive force is felt.

* * *

Build life strong through recreation and you help to lessen poor physical and mental health, delinquency and crime and much of ill will. But, if instead of thinking of building life itself you start out merely to work consciously for lessening crime and insanity, you are apt to lose out in your objective. That which is lost if sought directly may be had if it is not sought. The blue bird easily flies away.

* * *

And this is the law of the world which we the people have discovered for ourselves!—Give us strong, permanently satisfying daily life, give us daily opportunity for growth through activity we ourselves have chosen, help us each each day to have freedom to do the things that belong to complete manhood—do this and most other things shall be added unto us.

In the spiritual world the discovery of recreation, of the recreative ways of life, is as great a discovery as electricity, as potent as the finding of the power of the atom in the physical realm.

Man cannot live by machinery alone. When men ask for human living shall we give them machinery?

In olden times common men lived in their dreams. The playing of music instruments for many was to be in another world.

Now we know that we have it in our power to make the day by day as beautiful and as satisfying as the fulfillment of a dream.

It is our power—now—under God—through the recreative ways of life to develop such living in our homes and our neighborhoods that we all may feel that we live on holy ground, that many shrubs about us are burning bushes, that the land of hearts' desire is not something far off, that we all who share a common beauty are brothers, that we all who have learned to share common activity with little money and little price are part of a very great democracy.

It is everlastingly important to build this way of daily living.

The power of the atom is such that we may have little time for building the greatest of all democracy—democracy in living itself.

—Howard Braucher, in "Recreation."

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Our Peaceful Dead

They have no pact to sign—our peaceful dead.
Pacts are for trembling hands and heads grown gray.
Ten million graves record what youth have said.
And cannot now un-say.

They have no pact to sign—our quiet dead
Whose eyes in the eternal peace are drowned.
Age doubts and wakes, and asks if night be fled;
But youth sleeps sound.

They have no pact to sign—our faithful dead.
There is a deeper pledge, unseen, unheard,
Sealed in the dark, unwritten, sealed with red;
And they will keep their word.

They have no pact to sign—our happy dead.
But if, O God, if WE should sign in vain,
With dreadful eyes, out of each narrow bed,
Our dead will rise again.

—*Alfred Noyes.*

NEWS AND VIEWS

A city-wide religious survey will be held in Richmond on Sunday.

Contentment is the ability to enjoy scenery along a detour.—*Anonymous.*

Dr. E. M. Halliday was a guest of the Bay View Church in Norfolk this week.

Dr. and Mrs. Frank G. Lewis of Portsmouth are now on a visit to Canada.

The Eastern Virginia Conference will meet October 30-31, at Berea, Norfolk.

Dr. H. S. Hardcastle spoke last week before the Kiwanis Club of Newport News.

Dr. Wm. T. Scott was the guest speaker this week at the Suffolk Rotary Club.

J. T. and Mrs. Kernodle were overnight guests last Sunday in the new home of Dr. and Mrs. I. W. Johnson.

The Suffolk Church is conducting its every member canvass this week. The proposed budget calls for the sum of $16,820.

Dr. I. W. Johnson received 14 new members during the recent revival at Oakland. Thirteen of these were on profession of faith.

Your managing editor was in Newport News for a short while last Sunday afternoon and enjoyed being shown over the new church plant being erected there by Mr. Dollar. We would hazard a guess that the new building will be occupied by Christmas. Mr. Dollar and his loyal congregation have done a work to be proud of.

The monthly meeting of the ministers of Eastern Virginia was held last Monday morning. During the afternoon there were meetings of the Executive Committee of the Eastern Virginia Conference and the Board of Publications. At the latter meeting Promotional Secretary Lester, Editor House and the managing editor were present. Three of the board members were absent because of illness: Mrs. Eley, Mr. Sawyer and Dr. O'Neill.

RELIGIOUS EDUCATION WEEK FORECAST.

With prospects of a free world becoming a reality, Protestant forces of the United States and Canada will unite in the 15th annual observance of Religious Education Week, September 30, to October 7, giving emphasis to building of character capable of meeting problems ahead.

Using the theme, "Character for a Free World," local churches of 40 Protestant denominations and 183 state, provincial and city councils of churches and religious education will cooperate, according to Dr. Roy G. Ross, general secretary of the International Council of Religious Education, sponsor of the observance. Many denominations have planned detail programs for specific activities, he stated, and hundreds of communities across the nation are planning inter-church and community-wide observances.

"Religious Education Week gives an opportunity for the American people through local churches and community agencies to unitedly express their convictions regarding the indispensible place of religion in the life of this continent," Dr. Ross declared.

"America today enjoys an enviable place in the world of nations. Her political, moral and social leaderships stem from the fact that her institutions and policies have been founded on spiritual foundations. The quality of her own life in the future and her lasting influence upon world affairs will depend upon the extent to which she keeps those foundations secure," he avers.

A rallying point to help put into operation educational activities of the whole church for the year, traditional Rally Day or Promotion Day services will be held the opening Sunday of Religious Education Week. Special features will mark the week. Monday night will feature church school leaders' conferences with many communities launching leadership training schools for the year. Family-night-at-the church or at-home on Tuesday will emphasize the place of religion in forming Christian character in the family. "Youth United for Christ" will be the theme of youth rallies, both denominational and interdenominational, on Friday. The week's observance will climax on world Communion Sunday, with emphasis on "the unifying power of World Christian Fellowship to build a free world."

Aims set for Religious Education Week, according to Dr. Ross, are increased enrollment and attendance in church and church school, growing home-church cooperation, training of leaders, and effective evangelism through the church school.

CHURCH WORKER WEDS MINISTER.

The wedding of Miss Slarene Evelyn Andes to Mr. Robert James Harding took place on September the fourth and 8:00 o'clock in the evening, at the Antioch Church in the Valley of Virginia.

The bride is the daughter of Mrs. Andes and the late Rev. A. W. Andes. She did Student Summer Service work in Virginia and Kentucky for five summers and has been active in Pilgrim Fellowship work attending the National Council of P. F. in 1942 and 1944. She has been past president of the Valley Pilgrim Fellowship, and National Chairman of the Southeast Regional Pilgrim Fellowship. She taught near her home for two years following graduation from Madison College. She studied in the past year at the Hartford School of Religious Education, and plans to be there one more semester to complete the requirements for the degree of Master of Arts in Religious Education.

Robert Harding is a graduate of the University of New Hampshire and will soon complete his studies at the Andover Newton Theological School for the degree of Bachelor of Divinity.

He has also been quite active in Pilgrim Fellowship work, having been a past president of the New Hampshire State Pilgrim Fellowship and National Social Action Chairman in 1942-1944. He attended the National Council of P. F. at Mills College in 1940 and at Deering in 1942. "Bob" is known in the Norfolk and Portsmouth Church Area, having worked there in the service group in the summer of 1943.

The couple were united in marriage by the brother of the bride, Rev. W. J. Andes, assisted by her pastor, Rev. S. E. Madren.

Mr. and Mrs. Harding left shortly after September the fourth for Salem, New Hampshire, where they will make their home. The groom is the minister to the Congregational Christian Church there.

A Zeal For God

A Personal Testimony of Peoples Around the World Who Are Hungry for Spiritual Reality.

By Rev. John P. Jockinsen, D. D., *St. Petersburg, Florida.*

Text: "*They have a zeal for God, but not according to knowledge.*" Romans 10:2.

We begin our thought with a passage from Paul's letter to the Romans, "They have a zeal for God, but not according to knowledge." Paul is writing to the Roman Church about his fellow Hebrews who sought to establish their own righteousness by observing the letter of the law and not by faith. "Wherefore they stumbled and fell." However, his heart's desire and prayer for them is that they may be saved. "For I bear them witness that they have a zeal for God, but not according to knowledge."

One cannot travel around the world and see hundreds of thousands of people worshipping in their temples, seeking God and reconciliation without a realization that they, too "have a zeal for God, but not according to knowledge."

" . . . Even in savage bosoms
There are longings, strivings, yearnings
For the good they comprehend not;
And their feeble hands and helpless,
Groping blindly in the darkness,
Touch God's hand in that darkness
And are lifted up and strengthened."

I. Japan.

In Japan one sees millions of people going to their ancient temples, like the Zodo Temple in Tokyo, dating back over 1200 years, where people burn their incense, count their beads and pray to their ancestral gods. Here come people in all stations of life, seeking for some merit, for some absolution of sin, for some peace of mind and reconciliation with the gods, yet often living in superstitition, abject fear and ignorance. Vest throngs of people, women with troubled faces, men with some deep emotional disturbance, present their gifts, burn their incense, offer their prayers, seeking earnestly for the truth and power of the spirit. Like their fathers before them for thousands of years, they "have a zeal for God, but not according to knowledge."

We went from this ancient temple to Union Church at Kobe, and there we saw people of all races, Japanese, American and European, with shining eyes and laughter on their faces showing that they worshipped God ont only with zeal but also with understanding. Something intangible had permeated their lives, enlightening their minds, uplifting their hearts, instilling in them faith, hope and love as they looked into the face of Christ. No longer the beaten, downcast look, but the cofident assurance of God who was in their hearts.

And here was Kagawa, preaching his message of the Kingdom of God, trying to win a million souls for Christ as he went up and down the land. For sixteen years he had lived in the heart of the slums, taking upon himself the burden of the poor, writing the story of their tragic lives in "Grain and Wheat" and other novels whose sales went up into the millions. Often beaten and bruised in the early days for proclaiming the good news about the Kingdom of God, his life nevertheless was a revelation of the love of God. Drunkards became sober, wife-beaters became gentle, gamblers were transformed into honest men and thieves and robbers into decent, trustworthy citizens. Finally the nation was aroused and following the earthquake, the tenement districts were turned upside down and made clean and liveable, farmers and laborers were given new hope and courage and a new value was placed upon childhood. God's light has shined upon some of these people and had the Christian Church been stronger in Japan, those who know tell us that the military party would probably never have gained the upper hand and led these people into this foolish war. The future hope of Japan still rests with this small group of Christian people who will yet, we hope, make his light to shine in this little kingdom.

II. China.

We cross the Yellow Sea up the yellow, dirty, odiferous waters of the mouth of the Yangtze River. As we move inland we see in every village the Buddhist and Confucian temples where millions of people, as their ancestors before them, burn their incense and offer their prayers. We stop for a few hours at the famous Buddhist Temple in Soochow with its 500 bronze, goldleaf statues of Buddha, three or four times the size of life, all in rows, each one expressing a different emotion, anger, hatred, love, devotion, kindness, gladness, envy, all the emotional expressions of which the human face and body are capable. Ten thousand people gathered there daily, each one burning incense and repeating his prayers before his god, with fervent zeal but not with understanding. Blindly they groped in the darkness seeking for some release, some hope, some peace of heart, mind and soul, some reconciliation with the eternal spirit which rules the world. So dense was the smoke from incense that it almost blinded our eyes. Yet they come today as they came for hundreds of years, offering up their gifts and prayers and in their darkness trying to find God.

At Tsinan, 500 miles north of Nanking, we saw ten thousand people, mostly farmers, passing by on their way up to the sacred mountain of Confucius, there to present to the gods their offerings of rice and incense, seeking deliverance from the fear of evil spirits, the ten thousand devils which fill their world, to grant them rain and abundant harvest, to multply their crops and herds and families, to protect them from floods, famine, robbers and war. Thus after the planting season for a month or more that great stream of humanity kept pouring through the city up to the mountain, offering their petitions with a zeal which puts Christians to shame, but not with knowledge.

And so, through the 400,000 villages of China you see millions of people pouring across the stage of life in darkness, fear and ignorance, living in the midst of disease and filth when they might live in health and in the presence of God.

But in contrast, go to Cheelou University, sponsored by the cooperating denominations, from which have graduated many of China's teachers, doctors and political leaders. We sat in the chapel of Cheelou Theological Seminary and while we couldn't understand a word, nevertheless we sensed that those teachers and students had come to know Christ and were worshipping God with understanding as well as with zeal, that they held the key which would unlock the door and offer new hope and faith to China.

On the following Sabbath we went to the district church of Tehchow. Here 500 people had gathered, the men and older boys sitting to the left, the women, girls and small children to the right. It was Children's Day and the entire service was conducted

(Continued on page 13.)

VACATION—BELATED AND DOMESTIC.

Those who did not have the privilege of a summer vacation in the mountains or in cool New England may now enjoy the same practical benefits, minus the scenery, at home. Fall atmosphere in the South, with sunshine and warmth in the day and cool nights for sleeping, is comparable to New England atmosphere in the summer. Why not make the most of it and enjoy a vacation at home? Make a game of it. Enjoy the novelty, the thrill, the romance of it. Make it an occasion for zestful adventure along new trails. Break the monotony of established home patterns. No formal dinners, but fun and food in the backyard, pop corn and apples on Sunday evening, everybody helping with the dishes, etc. Discover acres of recreational diamonds on the old plantation. Build resistance for winter weather by tempering the torso to temperature at lower levels. Combine pleasure with economy. Enjoy the blessings and privileges of the fathers house without being a prodigal son or a visitor. Lay out a new stint of labor. Kill routine by approaching duty from a new angle. Master life at higher levels. Result: stronger, healthier, happier Christian citizens.

FUNERAL PROBLEMS—PROBLEM FUNERALS.

Funeral problems are legion: financial and theological; practical and theological, lay and ministerial. The bereaved who face new problems may become problems. They may never have had a death in the home before. They know nothing about morticians, burial plots and funeral etiquette. A widow may never have handled any money on her own. She may never have made an important decision without first consulting her husband. Since this subject is taboo in the average home, many people die without leaving a will. In the resulting uncertainty and confusion there may be ruffled and prolonged misunderstanding between relatives and friends.

Each funeral brings its problem to the minister. A spokesman for young ministers testified: "Nowhere else did we seem so little at home as in the presence of death." Again: "At a funeral service the question is, how can the minister hope in so brief a time to make eternal verities clear and luminous in the eyes of men and women who may be thinking about things of time and space?"

Our traditional services have not escaped criticism. One keen observer states: "Despite the beauty of the background, the services are sometimes disappointing. Occasionally they are almost pagan. More often they are perfunctory. If there is dignity, there may be coldness, as well as stiffness. The prevailing spirit may be that of unreality. The burial rites over a saint may be the same as for a scoundrel."

Should there be flowers? This question may shock some, but obituary notices indicate that people are beginning to think of other and more fitting tributes. When Carl Crow, author of several widely known books on the Orient, died, the obituary notice inserted by his family contained the request that instead of sending flowers in the usual manner, friends should contribute to the American Society for the Control of Cancer.

The Christian Century recently reported a terse criticism of funeral parlors, "with their pagan settings based on the motifs of nature worship," by President Arthur McGiffert, of the Pacific School of Religion, who will succeed Albert Palmer as head of the Chicago Theological Seminary early next year. "Catholic Christians," he continued, "have declined to permit the secularization of death; they will not allow funerals to be held in such places. Protestant ministers have only begun to realize the weakening of the churches which has resulted from this exploitation of death by the funeral homes. No longer are the profound emotions associated with grief and bereavement connected with the Protestant Churches, to the reinforcement of the church and the individuals concerned. Any change for the better in this situation will meet with the entrenched economic power of these funeral establishments, which of course have a legitimate service to perform for the many people hereabouts who have lost all touch with organized religion."

A very fine example of current Christian thinking along this line is reflected in the following paragraphs written by Dr. E. Paul Sylvester, pastor of Pilgrim Congregational Church, of St. Louis:

"Alfred Fairbank had a fine sense of values and never did he more adequately exhibit it than when last summer he expressed certain desires concerning his own last Services. He never discussed these plans with me but they so completely fit into my own philosophy and thinking that I want to enumerate them—and possibly there will be an increasing number among us who will agree with them. His requests were these:

1. The interment should be first and should be private.

2. The public Service should be a Memorial, late in the afternoon, to meet the convenience of friends, and because the interment came first, there would be no casket. This last request is an exceedingly wise one because I believe that we make too much of the body at such a time. Our usual practice does not coincide with our professed Christian belief.

3. The casket was to be kept closed at all times and there was to be no "viewing of the remains"—a phrase which is as abominable as the practice. Mr. Fairbank wanted to be remembered as he lived among us—and rightly so.

4. There were to be no flowers. If those who knew him wanted to express their friendship, he suggested that they send a contribution to the Barnard Hospital to help in Research and to alleviate human suffering. How splendid in motive! And I under-

stand that over $1,000 has already been sent to the Hospital! How much better it would be if this practice were extended and in sympathy and with appreciation we remembered our friends through gifts to such worthy philanthropies as hospitals, schools, and Churches. Yet I do not want to be misunderstood—some flowers are very lovely and appropriate. They are themselves a message of continuous life and they have in their own way a very fine Ministry. But the point that I would like to stress, as I believe it was also the point that Mr. Fairbank had in mind, that too many flowers border on the tragic in a day when human suffering and human needs are so great.

"I should like to see us become more Christian in our attitudes and practices at the time when human sorrow should be translated into spiritual joy and peace. If Easter means anything at all, it should mean just this."

Amen! R. L. H.

Reforming the Funeral

By Ivan R. Welty.

My first country funeral was a horrible experience. The little one-room church was stifling hot and crowded to suffocation. The service lasted forever. There was a lengthy obituary, packed with unimportant details and sprinkled with inferior poetry. A local quartet sang several numbers, conscientiously singing every single verse of each mournful hymn. The family had asked for a full length sermon, so I made as good a beginning as I could against the competition of several wailing babies. I did not get very far. A woman mourner in the front row suddenly fainted.

It was a new experience for me. I hadn't the slightest idea what to do about it. Several relatives quickly took charge and asked me to adjourn services until they could bring the woman back to consciousness. She was an important member of the family and they didn't want her to miss anything. After a fifteen minute recess we started the service again and finally reached what I thought was the close. Then came that gloomy procession, "viewing the remains," with everyone solemnly shaking hands with each of the mourners as he marched past. Not a single friend or relative left the cemetery until the grave was filled and the mound smoothed over. The whole service consumed about two hours—and my share had been unusually brief.

Previously I had conducted several funerals in the city, so I was confident that I knew a much better way. I decided that country funerals needed reforming, and I would do my part as reformer. It wasn't easy. Ancient customs are deeply rooted, and in a time of grief people cling even more tightly to the old and familiar ways. To country people a brief service showed lack of proper respect. They considered a funeral a major social event, an established institution attracting as large a crowd as an auction sale or the Fourth of July picnic. For the family, it gave drab and insignificant lives a brief moment of prominence and importance. For the rural preachers, such an occasion furnished the largest possible audience, with an unequalled chance to get after the sinners and the indifferent.

It is not easy to attack an established custom. Social change is always difficult. Suggest a new procedure, and people will resent it as a criticism of what they are accustomed to. It takes endless tact, patient diplomacy, and sympathetic understanding to make even a dent in social customs. I found it better to make a start within our country village. Even in town there was strong sales-resistance against new ideas. The only possible approach was that of consideration for the needs and wishes of the family.

"You are completely worn out and exhausted. I know you do not want to break down during the funeral. Let's forget the audience and think only of your needs. Let's have the service that you yourself want most." I mean that last sincerely. If they really want the endless old-fashioned service, I will give to to them. As we talk it over, they almost never do. Of course there are primitive neighborhoods where the relatives dramatize their grief and make a great fuss to show the depth of their affection, but most people really prefer a simpler service and would rather not have hysterics.

They easily see the value of giving up the obituary. "Everybody knows your father and the kind of man he was. So why not save yourself the pain of listening again to the familiar names and dates?" They are willing to have less music when it is pointed out how the familiar songs are an emotional strain. In my experience, people usually break down during the singing. They are beginning to give up the final procession—viewing the remains. "Let the friends who are really interested quietly come to the church before the service. That cuts out the curiosity seekers, and saves you that terrible wait after the service is over." That wait is often a half hour or more.

It is not hard to do away with the old-fashioned sermon. Nearly everyone resents that common ministerial trick of turning a funeral into an impromptu revival. "I know that our departed brother is in heaven, but O my friend! do you know where you are going?" Such conduct is taking an unfair advantage of a situation. Then there is the panegyric. No matter how deep and sincere the grief may be, there is still a fierce family pride that demands satisfaction. It takes considerable tact to face the problem.

Many ministers solve the difficulty by following a formal ritual and omitting the sermon entirely. One of my seminary professors recommended such a procedure, insisting that the service should be brief and completely impersonal. I am convinced that he was wrong. I conducted such services in the city, and they were so completely brief and impersonal that they would have served equally as well for a dead dog or cat.

Grief is always personal and sorrow is poignantly intimate. People who have suffered a profound loss are not looking for help that is brief and impersonal. There is such a thing as carrying a reform too far. A tree may need some trimming, but only an ignorant butcher will cut off all the limbs. Some funeral services are cut far too much. There is a golden mean between the gloomy old-fashioned service and the coldly impersonal modern variety.

People do not want a lengthy funeral sermon, but they are sincerely grateful for a few words prepared to meet their desperate need. Usually the mourners are suffering a deep hurt and are pitifully in need of comfort and help. For myself, I cannot do much for them with ritual alone. There has to be a short and personal word of Christian confidence. I must give them my own reasons for believing in the wisdom, goodness, and love of God.

Isn't that really the only reason for a funeral—to offer help and comfort to those who mourn? Nothing else matters much. One of the most tragic and difficult services I ever conducted was that of a brilliant and widely loved high school girl. I was

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News of Elon College

By President L. E. Smith.

ELON COLLEGE STABILIZATION AND IMPROVEMENT FUND.

Programs among churches conducted by and for our church people too often move slowly. In fact it is difficut at times to form such programs. For months officials of the church and college have been discussing ways and means by which Elon College might be improved and set forth on a new era of progress. The program has been unofficially called, "The Stabilization and Improvement Fund." While the program has not been completed and officially launched, considerable work has been done to date and that not without results. The program proposes the erection of a modern gymnasium, a modern dining room, new dormitories for young men and young women, an additional $100,000 to the College's present endowment fund and extensive improvements to West Dormitory and certain additions thereto.

The type, size and location of the new building must be decided by the Board of Trustees. The architect has been selected and the Building Committee appointed. A meeting of the Board of Trustees is called for Tuesday, September 25, at 2:00 P. M. The meeting will be held at the College. All members of the Board are urged to attend. The Building Committee will be requested to make its initial report and the architect will present plans, specifications, suggestions, etc. This, of course, will be a very important meeting. It is earnestly desired that every member of the Board of Trustees be present. It is useless to say this is an important meeting; in fact it will be a very historic meeting. The proposed improvements and additions to the present plant are the most extensive in the history of the college, with the exception of the new building program following the fire that destroyed the Administration Building years ago. There should be no mistake in the kind and type of buildings erected and they should be located in the most economical and advantageous places. There has been agreement and complete accord among church and college officials regarding the proposed program for the College. It is earnestly desired that the same agreement and cooperation shall characterize the program until it is completed.

It is inspirational to think and plan for advancements along economic and material lines. It is entirely another question when we begin to plan to secure the necessary funds to pay for improvements and buildings. Neither the church nor the college can afford to incur excessive indebtedness in providing even necessary equipment. Our first big job is to give our people and friends an opportunity to make their contributions for this advanced step by their college. The opportunity before us presents a ringing challenge. Every loyal member of the church and believer in Christian Education should welcome the opportunity to express their interest. Together we have accomplished so many fine things for our college in recent years and together we can make this program a success and present our college to the public adequately equipped and sufficiently financed.

May the Lord guide us in our efforts and make us liberal with our contributions.

FIFTH SUNDAY OFFERINGS.

In planning for the support of the College the Convention has provided for direct contributions from the local churches and Sunday Schools to assist in meeting the financial needs of the College. In order to expedite and make practical its plans, the Convention apportioned to the several conferences definite amounts to be passed on to the churches constituting these conferences. In addition, it was the original plan that contributions from the Sunday Schools be in addition to the amount apportioned to the conferences for the College, but the College took the initiative in suggesting that all contributions received from the Sunday School be credited to the church on conference apportionments. This plan has been followed for a number of years. The wisdom of the plan has been justified by increased contributions coming from the Sunday Schools on fifth Sundays. It is to be hoped that all Sunday Schools may join in this plan to assist the College in its needs.

We are grateful for all contributions since the College is in financial straits due largely to the loss of revenue occasioned by the reduction in enrollment.

Previously reported		$5,296.84
Sunday School.		
Eastern Va. Conference:		
Windsor	$ 12.41	
Churches.		
Eastern N. C. Conference:		
Morrisville	5.00	
N. C. and Va. Conference:		
Berea	12.00	
Valley Va. Conference:		
Mt. Olivet (G)	2.95	
		32.36
Grand total		$5,329.20

ILLS OF THE WORLD.

The years 1944-45 may prove the darkest in history. There will be many grief-stricken homes in mourning for loved ones lost in the war. This was was brought on by nations who did not acknowledge God as a supreme being; and many others took their Christianity in a perfunctory way without the spirit of God being exemplified in their daily lives. Many more injected too many pagan ideas into their Christianity which ruled out God; when we rule God out of our lives, we are sealing our own doom.

God gave us the Holy Bible with all His laws necessary for our guidance to peace and happiness; had we followed these instructions given us we would not have had a war that plunged the world into darkness. Man's egotism and ever-faulty wisdom got the better of him, so he proceeded to make his own laws and worship a god to his liking. The results of this must be evident to all thinking people; that when God and His laws are forgotten, then vice and corruption of all kinds flourish. This is the harvest we must reap when pagan seed have been sown.

Many have used their Christianity as a side issue only; but now through grief it is becoming the main issue with them. May this be a lasting act, and not a flash for the moment soon to be forgotten when the need of God is no longer felt. Do not be deceived; we are now reaping the fruits of our folly.

The world today is in confusion and bewilderment. Fear has gripped many. After a very careful examination of the case it is found to be a very bad case of chronic materialistic indigestion of long standing caused by well-known habits of embracing the material things and neglecting the spiritual values.

If lasting peace is our desire, this can only come through Christianity and nothing else; so why waste time in making flowery talks and offering

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Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

ANNUAL MINISTERS' RETREAT.

The annual retreat for the ministers of our white and colored churches of this area is scheduled to be held at Franklinton Christian College on October 2 and 3. Those who have attended these retreats have found their vision broadening, their faith in humanity increasing, and their eagerness for world-brotherhood in the spirit of Christ growing.

Dr. H. Shelton Smith, chairman of the program committee, announces that Dr. George C. Mitchell, of Atlanta, Georgia, and Dr. Ray Gibbons, of New York, will be among the resource leaders for the retreat. "The Church and the Post-War South" will be the theme for the retreat, and certainly that should challenge the best thought of all our people.

BROTHER HUNT CELEBRATES.

On the second Sunday of this month Rev. G. D. Hunt celebrated his 76th birthday by preaching at our church in Wadley in the morning, and a special program at Lanett, Alabama, in the afternoon. He has been a minister 57 years, and is much loved by the people who know him best. An invitation came to this office for The Sun, but did not get forwarded in time for it to invite the Sun family to enjoy the day with Brother Hunt. Apologies to him and to you! And best wishes to this "man of God" for many more useful and happy years among friends on earth.

WINSTON-SALEM HAS A MINISTER.

The Rev. and Mrs. W. J. Andes have moved to Winston-Salem to serve our little church in that fine city. There are not many members in our church, but they are choice people. Both the Andes and the church people are to be felicitated for there surely will be happy years for them as they work together in strengthening the church.

We own a church building and parsonage in Winston-Salem in a growing part of the city. Now that we have a resident minister, there is good prospect that the church will grow.

For a year and nine months I have carried the title of Acting Pastor, but there was far too little action. We received three members in full standing and two associate members. Conference Apportionments have been paid in full, and a contribution of fifty dollars given for the Shaowu Mission. All bills have been paid when due. Payments have been made on the parsonage, and plans are almost completed for final payment on the parsonage, which will leave the church with no debt of any sort.

When you pray, remember our pastor and people in Winston-Salem.

WEEKDAY RELIGIOUS EDUCATION TEACHERS ORGANIZE.

The Weekday Religious Education teachers of Virginia, at their eleventh annual conference, formed an organization to be known as the Virginia Weekday Religious Education Teachers Association. The conference was held from September 1st through 7th at Bridgewater College, Bridgewater, Virginia, under the auspices of the Department of Christian Education of the Virginia Council of Churches.

The following officers were elected to head the new organization: president, Miss Lillian Comey, Harrisonburg, Va.; vice-president, Miss Janet Talmage, Suffolk, Va.; secretary, Miss Jane Thompson, Martinsville, Va.; treasurer, Miss Hazel Saunders, Manassas, Va.; and editor of Newsletter, Miss Bertha Rice, Salem, Va.

There are seventy-five full-time, professionally trained teachers of Weekday Religious Education in Virginia. They come from both the white and colored races, from twenty-five states, have attended seventy-seven different colleges and seminaries, and belong to ten different denominations. This year these teachers will teach about 1,600 classes each week in both white and colored schools. Over 50,000 children will be enrolled in these classes at a total cost of more than $100,000.

The conference featured a series of lectures on the subject, "Jesus, the Master Teacher," by Dr. Edward R. Bartlett, Dean of DePauw University, Greencastle, Indiana. A workshop on the use of Visual Aids in Religious Education was conducted, under the leadership of Dr. Mary Leigh Palmer, Director of Visual Education, International Council of Religious Education, Chicago, Illinois.

Other prominent speakers were: Dr. Ernest Trice Thompson, professor of Church History at Union Theological Seminary, Richmond, Va., and president of the Virginia Council of Churches; Rev. Henry Lee Robison, Jr., executive secretary of the Virginia Council of Churches; Dr. T. K. Currie, Director of Religious Education of the Presbyterian Synod of Virginia and chairman of the Department of Christian Education of the Virginia Council of Churches; and Dr. Fred Helsabeck, dean of Lynchburg College, and chairman of the Commission on Weekday Education of the Virginia Council of Churches.

The Weekday Religious Education program in Virginia is under the direction of the Department of Christian Education of the Virginia Council of Churches, of which Rev. Minor C. Miller is director and Miss Elizabeth Longwell is supervisor.

SILENT FORCES.

Professor Tyndall gives us this strong word about silent forces: "I have seen the wild stone avalanches of the Alps, which smoke and thunder down the declivities with a vehemence almost sufficient to stun the observer. I have also seen snowflakes descending so softly as not to hurt the fragile spangles of which they are composed. Yet to produce from aqueous vapor a quantity which a child could carry of that tender material demands an exertion of energy competent to gather up the shattered blocks of the largest stone avalanche I have ever seen and pitch them to twice the height from which they fell." So in the moral world, the greatest forces are the silent ones. Their greatest work is accomplished before they embody themselves in institutions. These silent forces are always at work undermining evil and building up good.

The power of a humble, but strong, moral character is far greater than that of a giant in the realm of evil forces. One's energy spent unselfishly for the redemption of human society is never lost, but becomes a part of the divine energy which is destined to eventually perfect this world. In an assay office they have scales so delicately adjusted that if a short hair should be cut into many small piects the weight of one of these could be ascertained. If such a small part of a person has an appreciable weight, surely the whole person has an influence when weighed by the scales of character, for personality has become recognized as the world's greatest force.—*Masonic Quarterly.*

I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.—*Abraham Lincoln.*

OUR MISSIONARIES' REPORT.

You've no idea how completely a comfortable pleasant life can be changed into one full of perplexities and uncertainties until you've been appointed a missionary. Dorothy and I both enjoyed our work and we had grown to love the grand people in Waverly. We had an attractive little home, three beautiful churches, a host of friends, and work we loved. All this was changed when a telegram came last January from the American Board saying that we had been appointed missionaries to Shaowu, China.

At first we did not realize the full implications of that message, We told our people about it, and only then did we begin to understand that it would mean leaving some of the finest friends we have ever had, it would mean leaving our first churches; it would mean, also, that the beautiful little parsonage we had learned to love and call home would be no longer ours.

We tried not to stop long enough to think about these things, but kept busy completing the work, disposing of our furniture, and packing. Finally the end came, and we left behind the Waverly pastorate and the greatest happiness we had ever known.

The present acute housing shortage made our packing much more difficult. When we visited New Haven in the spring, we were assured that there would probably be a place for us to live in a cooperative furnished apartment. We would be notified early in July. When the last of July came and we had not heard yet if there would be room for us, we began to feel uneasy. Then word came that the lease had expired and that only an unfurnished house near the school and a furnished one way out in the country were available. Fortunately we saved enough of our things to furnish one room, and it is beginning to look now as if we will need them, as we're first on the list of applicants for a room in the unfurnished apartment. We cannot be certain of anything until school begins on November 1st. We believe that some way will be provided for us.

The first of September ushered in for us the first real vacation we had had for 3 years. Thus far we have been comfortably lazy. The first week was spent in Washington, Dorothy's home; now we're in Columbus visiting my folks. Next week we go to New Haven to unpack a few things, and then back to Washington again for a week.

It has been restful to be relieved of responsibility for a while, but I must confess, our minds are not fully at ease, especially when we contemplate our fall and winter schedule at Yale when we will begin to study Chinese all day, every day.

We are looking forward to our visit in the churches of the Southern Convention during October. We are acquainted with some of our churches, and we are anxious to know the others too. Dr. Lester is arranging the schedule for us.

We count it a privilege and an honor to have been chosen by the Southern Convention as their missionaries to China, and we hope to be worthy of the confidence thus placed in us. From time to time, we hope to share with you in THE CHRISTIAN SUN, some of our thoughts and experiences. We will welcome your letters and inquiries, and hope that you will remember us in your thoughts and prayers always.

RICHARD AND DOROTHY JACKSON.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 13, 1945.

Sunday Schools.

Newport News, Va.	$	15.22
Bethlehem, Broadway, Va.		6.55
Winchester, Va.		8.01
Liberty (Va.), Nathalie, Va.		3.80
Leaksville, Luray, Va.		11.78
Concord, Timberville, Va.		2.51
Durham, N. C.		12.19
Total	$	60.66

Individuals and Churches.

Berea, Elon College, N. C.	$	24.00
Lynchburg, Va.		6.00
Holland, Va.		22.00
Morrisville, N. C.		2.53
Mt. Zion, Mebane, N. C.		42.00
Total	$	96.53

Specials.

Pleasant Ridge, Guilford College, N. C.	$	37.74
"A Maine Friend"		5.00
Total	$	42.74
Total for the week	$	199.33
Previously acknowledged		121.51
Total since Sept. 1, 1945	$	320.84

Gratefully,

MATTIE COX PARKER,
Secretary.

REFORMING THE FUNERAL.

(Continued from page 5.)

fond of her, and of her folks, and I gave them everything that I could. Several days after the service one of the family told me, "I didn't cry any more after the funeral." How I wish every service I conducted could have that result! Of course it is an almost impossible idea, but it can at least be a guiding aim and purpose. The minister should try to present the Christian hope in such a manner that it will lessen grief, and perhaps prevent a tear or two.

So I am a little out of sympathy with some efforts to reform the funeral service. We need services that are brief and simple, but some reformers are more interested in the reform than they are in the needs of the mourners. I have seen callow young cubs who were concerned only with their part in the service, forgetting the needs and prejudices of the sorrowing family. It is useless to try to make a change, unless it is made solely on the basis of offering greater comfort and help to the family. People will gladly accept a change if they can trust their minister and know that he is sincerely trying to make a difficult time easier for them.

The old-fashioned service usually intensified grief, while the modern formalized service tries to ignore it. The ideal balance recognizes the grief, but seeks to soften and relieve it. People will accept and welcome any service—no matter what its form—if it really helps their pain. They justly resent any tampering with the service when the changes seem to be made in indifference to their own desires and needs.

Christ had a special interest in those who sorrowed. He blessed those who mourned, and promised that they should be comforted. Isn't this the guide and inspiration of the minister who prepares for a funeral? He should try to make his service a Christian beatitude, a comfort for those who mourn.—*The Expositor.*

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

WOMAN'S CONFERENCE TO MEET AT SOUTH NORFOLK.

The Woman's Missionary Conference, of Eastern Virginia, will meet on Friday, October 5, at the South Norfolk Christian Church, at ten o'clock. Please notice that the session begins thirty minutes earlier this year, and we urge all to try to be on time. We cannot say definitely who our guest speaker will be, but we are expecting a good one. Our theme will be "Christian Witnessing for These Days," and we are looking forward to a great conference where we will receive help and inspiration to meet the great tasks which are before us.

Bring your sandwiches and the entertaining church will serve something to drink in Fellowship Hall.

The Young Peoples' Missionary Conference will meet on the Friday evening preceding the Woman's Conference. They will meet at the Suffolk Christian Church at eight o'clock on Friday, September 28. The program is being arranged and we hope a large number of our young people will be present at this conference.

Sincerely,
MRS. J. L. MORGAN.

BEREA, NORFOLK.

The Ladies' Auxiliary, of Berea (Norfolk), held its last meeting of the year, September 5, 1945. We have closed a very successful year under a new president, Mrs. Pauline Taylor. She will retire to return to school to help in our shortage of teachers and we regret it very much. However, we realize they need and will appreciate her influence and presence always with them, as we have in our auxiliary. We have met the standard of excellence and have always been encouraged to work with loyalty for our master under her leadership. Even though you could see we were filled with regret over her absence from us, we realized we had to go on with laying plans for our new year's work, as our nominating committee made their report for the new officers for the year, which was accepted by our auxiliary.

We are praying for God's help and guidance into another successful year. We are hoping to start our new year's work next month, under the leadership of our new president, Mrs. Nellie M. Hall, and her assistant, Mrs. Edna H. Waterfield. We have always found these two members active in all other activities of our church that they have been called upon to serve.

We gladly welcomed back our pastor, Rev. B. H. Watkins and his wife, from their vacation, the first Sunday in September, as this was set aside by our church for Family Day. This was a very impressive inspiration to every member and visitor as they could see all that was present seated in family groups, as our pastor brought us such an appropriate message, and the choir rendered such appriate and effective music for this service.

We are looking forward to another inspiring service the last Sunday in September, which we have set aside for Church Loyalty Sunday.

MRS. RUTH K. SOREY,
Reporter.

BEREA SOCIETY MAKES GAINS.

The missionary society of the Berea Church are proud of their year's work. We have grown in Christian fellowship and gained much in spiritual and worldly wealth.

We are greatly inspired by Miss Angie Crew's message of her experiences in Japan, and are wishing her all success on her return.

We would like a picture hung at the back of the pulpit, believing it would add greatly to the worshipful atmosphere of our church. One of our main goals for the year has been securing funds for this project, which we worked on by serving a dinner party, holding a brush party, and selling convalescence cards.

Our State-at-Home Convention was enjoyed by all. The reports by the superintendents of the various committees were received with great interest.

We would like to extend an invitation to anyone who would like to visit our society at any time. The mission work means a lot to us, so with the prayers of all of you and all of us, our goals can be attained.

LONG'S CHAPEL.

The missionary society of Long's Chapel Church was organized in February of 1945. Miss Angie Crews was with us in our first meeting to give us the aims and purposes of the society. We began our society with an enrollment of 10, but soon increased to about 18.

We set our goal for the remainder of the year as $10, which we have already gone over.

The most outstanding meeting we have held was in June . We meet in the church house with the Mebane group as our guests. The pastor, Rev. Ellis Clark, gave an interesting review on the foreign mission book, "West of the Date Line." At intermission everyone enjoyed a picnic supper on the church lawn. We are looking forward to being Mebane's guests for our home mission study sometime soon.

The women have cooperated wonderfully well and we have had very successful meetings through the summer months.

We ask of you your earnest prayers that we may do more in the future to forward the cause of Christ.

MRS. ELLIS N. CLARK.

SHELTON MEMORIAL.

At Shelton Memorial Church we have closed a most successful year. The books reviewed were both interesting and enlightening.

We conducted our convention in our local church by the program prescribed by the Board's committee.

We have one life membership and increased our apportionment for this year.

Our women are always delighted to hear from our little girl we maintain at the Orphanage. We have met all the Standards of Excellence required by our Mission Board, and will try to hold this Standard for 1946.

Very sincerely yours,
LYDA V. S. FLEMING.

UNION, SOUTHAMPTON.

The Women's Missionary Society of Union, Southampton, Christian Church, under the leadership of Mrs. Larry Overby, president, is closing another year of work which has been successful.

Attendance has been unusually good throughout the year, the society meeting in the homes of our members.

At the beginning of our new year's work on October 13, 1944, we gave to the members of our church a conference supper, which was enjoyed and which promoted a spirit of fellowship among our members preceding our regular conference meeting.

We observed the World Day of

(Continued on page 10.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

HOLY NECK PILGRIM FELLOWSHIP.

We have held our meetings on the fourth Sunday in each month for quite some time on account of the gas situation. We hope now that the war is over we can meet at other times in order that we may have more time for our programs.

We have enjoyed our study of Southeast Asia very much. The fact that our own boys happened to be on some of the islands we studied made it more interesting. We are reading II Corinthians and have had two studies on it. We rented slides from the Missions Council on the American Indian to show in connection with our study of the Indians.

Our young people have taken an active part in programs and have put on programs to take the place of the morning worship since we have been without a pastor.

We had three members to attend camp at Camp Waters. Our superintendent, Mrs. J. O. Davidson, was a counselor for girls and our summer pastor, Rev. Robert Young, taught a class there.

As reported last year, we are still sponsoring "The Holy Neck Echoes," a news letter to those in service from our Pilgrim Fellowship and our community. We enjoy getting this out once a month, and from the comments we have received from those in service we feel that it is worth any effort we put forth and more besides. We hope to accomplish more in the year ahead of us.

JUANITA MORGAN,
President.

DATE NIGHT.

By BRUCE F. RICHARDS.

The Rev. Rufus Ansley, pastor of First Pilgrim Congregational Church, Buffalo, N. Y., is the person responsible for initiating "Date Night." He tried out a similar project while he was the pastor of Good Will Church in Syracuse, N. Y.

Date Night is offered as a solution of the worst problem of youth,—loneliness. It is intended to promote sociability in a place where there are people who know and care and who are concerned with the rules of good conduct. Mr. Ansley thinks that it is the duty of the church to give, not only to the young people of its own membership, but also to others in the neighborhood, an opportunity to meet each other in a wholesome atmosphere,—that thus the church can help prevent juvenile delinquency, and so render unselfish service to youth.

Every Friday evening from 8 to 11 o'clock, his church is the place where youngsters who don't have a date may have one. The Fireside Club and the Pilgrim Fellowship Group of the church are sponsoring the project.

There is no age limit. Boys and girls may come and select their partners and have an enjoyable time. The recreation quarters of the church property afford plenty of space for reading magazines, playing table games, checkers, or for more active diversions. Both a piano and an electric phonograph are there to be used. There are chaperones, and the evening's entertainment costs only five cents. The money is used to cover the cost of records for the nickelodeon.

The first Date Night eighty young people met, paired off, and got acquainted. Some of the group threw darts, some chatted, some played ping-pong, or found other amusements.

Ninety per cent of those in attendance so far do not belong to the parish. It is quite to be expected that some of these young people will become interested in the church itself when they understand its unselfish service, its fine privileges, and the assured character of its welcome, as well as the high ideals which it maintains.

It is also hoped that acquaintance with right-minded young people may lead to lasting friendships, which, again, may lead to the founding of Christian homes.

Young people do not purposely seek careless companions or those who are deliberately headed the wrong way, but a lonsesome youth is very likely to listen to the voice of temptation, and having started in the wrong direction, it isn't always easy for him to turn back and begin over again. Prevention is always safer than the possibility of ultimate cure.

—*Church Business.*

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Prayer Service with a splendid attendance and with the full cooperation of our Young Peoples' Society, many of whom had a part on the program.

For our Friendly Service Project, we sent a fine box of clothing to the Greek War Relief Association.

We joined with the members of the Franklin Christian Church to hear reviews of both our home and foreign mission study books.

We held our public service during the observance of Thanksgiving Week, at which time we received our Thank Offering.

Miss Nellie Scott, acting as spiritual leader for the year, led the study and discussions of the book of II Corinthians, all members taking part in the study and on the programs.

As a love gift to our church we presented a beautiful altar cross which we placed on our communion table.

We now press forward into another year, realizing more than ever the great need of mission work and asking God to guide our society as we strive to carry on.

NELLIE M. SCOTT.
MRS. S. M. JOYNER.

PLEASANT HILL REVIVAL MEETING.

The revival meeting began at Pleasant Hill Congregational Christian Church, in Alamance County the first Sunday in September, and continued through the next Sunday night.

Rev. W. L. Madren, our pastor, and Dr. Croy, of Liberty, conducted the Sunday services.

On Monday night Rev. O. D. Poythress, of Norfolk, came and did the preaching each afternoon and evening through Friday evening. Mr. Madren then continued the meeting through Sunday evening.

The ministers all preached the Gospel with zeal and enthusiasm, and revealed God's saving power in each service.

Twelve confessions of faith were made and a host of church members rededicaed their lives to the service of Christ.

Eleven members were added to the church at the close of the meeting Sunday evening.

MRS. B. D. HARGIS,
Church Reporter.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Your editor did not send in any material for your page this week. We know that she has a good excuse and will tell you all about it later. Meantime we have clipped a dog story which we like and which we believe you will like, too. We hope that your editor will be back with you next week.

YOUR MANAGING EDITOR.

TROUPER ANSWERS A CALL.

Marcia was afraid of dogs. Every time one appeared on a neighbor's porch, she would turn and rush into the house. If one followed her along the street, she dashed madly into the first shop or house. Her brother, Dan thought it was about the silliest thing he had ever heard of and many times tried to cure her of it. But with no success.

"If you would only try to understand them," he would tell her. "Don't be afraid of them all. There are good ones and bad ones."

"But how do I know which are the good ones and which are the bad?" she flung back at him.

"Speak to them; if they wag their tails, they want to be friendly. If they ruffle the bristles around their necks and growl, they don't," Dan explained.

But the first time he tried to coax her to try out his plan, she turned and ran at the approach of the little terrier. "You are hopeless," Dan said.

One day a new family moved into the house three doors from Marcia and Dan. There were no chillren, but they had a big white dog. When it barked, the earth seemed to quiver. Needless to say, Marcia was terrified of it. She walked two blocks out of her way to school each day rather than encounter Trouper, but Dan made friends with him right away. One morning while he and Trouper were having a little visit, the lady came down the garden path.

"Good morning," Dan said, "I like your dog a whole lot. He's about the most sensible dog I ever met."

"He is a very fine, intelligent dog," the lady said. "He loves children. He misses our little son very, very much."

Dan saw tears spring into the lady's eyes and he knew that the little son was not here any more. Something made him say, "I'm sorry," in a quiet voice. "I know we would have had a lot of good times together."

"That is sweet of you," the lady told him. "Come up to the house and I will show you his things. He had so many nice playthings."

And he had, too. Dan had never seen so many toys, all bright and new looking. "He must have taken good care of his toys," he observed, picking up a shiny trumpet that looked as if it had been taken out of the store the day before.

"Yes, he did. Robbie was very careful of his toys. He wanted to keep them nice so that other children could use them when he had outgrown them."

Dan did not say anything but he kept looking at the trumpet in his hand.

"Would you like to have that horn?" the lady asked gently. "Robbie would be glad for you to have it, I know."

"Oh, I'd love it. Thank you!" beamed Dan.

When he told Marcia about his visit, she said, "If only it weren't for that horrid dog, I would go over and meet the nice lady."

"That dog isn't horrid, Marcia: why he's simply wonderful!"

"Oh, yes?" scoffed his sister.

One Saturday, not long afterward, Dan took Marcia for a hike. They took a lunch and set out for the foothills. It was such an interesting place that they felt they were in another world. One of the most interesting things about the foothills at this point was a cavern. It was quite deep, and Dan had never ventured down into it. But today the sun was shining and it seemed a pity not to explore it. Marcia followed her brother through the passageway and among the rocks. What a lot of fun it was to pretend they were lost. But, when after a half hour they did not seem to be getting anywhere, it seemed anything but funny. For a long time the two children hunted frantically for the entrance to the cavern, but even Dan had to admit they were lost. They sat down to rest and Marcia began to cry.

"No, see here, Marce, you mustn't give up like that," her brother told her. "We may have to stay here all night!"

That made her sit up straight. "All night!" she cried. "Oh, Dan, I'll die of fright if we do. Why, there may be wolves!"

"Or dogs," muttered Dan, grinning.

"Dan Desmond! Don't you dare joke at such a time," she stormed. Suddenly Dan raised the trumpet he had slung over his shoulder.

"Why didn't we think of this before? I'll blow as hard as I can; maybe someone will hear us and come to our rescue." He lifted the horn to his lips and blew one, two, three notes, then waited. In a few minutes he repeated the call.

"Now what do we do?" asked Marcia.

"Just wait, I guess." Dan answered.

They waited. It seemed a long, long time. But suddenly they heard scratching sounds, then several loud rumbling woofs! Marcia screamed and covered her face with her hands as Trouper came dashing down a corridor toward them. Right up to Dan he came frisking and licking his hands.

"Good old Trouper, he came to the rescue all right!" Dan said, while Marcia cowered in a corner.

"Don't be silly, Sis, he has come to help us," he said. "It's the least you can do to act a bit grateful. Here, pat his head."

After coaxing until he was about ready to give up, Dan finally got Marcia to reach out and touch Trouper's head. Why, it was soft as silk! And he did not do a thing but roll his big brown eyes sorrowfully at her and whine a bit.

"See, he wants to be friendly," he told her. "He wouldn't hurt a fly."

"Well, he is rather nice and he did come when you blew that horn."

"Yes, that's the nicest thing about a dog, he never forgets. I just know he thought it was Robbie blowing for him," Dan said earnestly. "Even after three years Trouper hasn't forgotten. Well, let's start home."

"How can we?" asked Marcia.

"He will guide us," said Dan. "Come on Trouper. Home, take us home."

Up jumped the big dog and wagged his tail jauntily as if to say, "I'm ready when you are."

Dan and Marcia followed as he led through the maze of trails and, before they knew it, they were right at the entrance where, a few hours ago they had started to explore the cavern.

"That was a sort of frightful experience," said Dan on the way home.

"But it cured me, Dan, I don't think I'll ever be afraid of a friendly dog again. It seems so silly."—*M. Lucile Ridge in The Junior's Friend.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE ISRAELITES IN A FOREIGN LAND.

Lesson XIV—September 30, 1945.

Memory Verse: *"Lord Thou hast been our dwelling place in all generations."* Psalm 90:1.

Lesson: Genesis, Chapters 46-50.

Devotional Reading: Psalm 90:1-12.

We come today to the closing chapters of this thrilling short story of Joseph, and it has a dramatic touch to the very end. It is a wonder that Hollywood has not put this story on the screen, for it has all the elements of a great picture in it. But perhaps it is on too high and lofty a plane.

A Happy Reunion.

Jacob and Joseph at long last meet. It had been perhaps twenty-five, certainly twenty years since they had seen each other. In that time many things had happened, both to the aged father and to the young son. God had blessed the one as the other. The son's career had, of course, been the more dramatic. Sold as a slave into a foreign country, he had risen by force of character and by dint of hard work and efficient service, until he stood second only to the mighty Pharaoh of the great empire of Egypt. And now, by a strange providence of God, the father and the son meet again. It is a dramatic moment and the description of it makes the heart beat a bit faster and makes a lump come into the throat. There are some who read these Notes who know something about the high and deep emotions of that reunion, for they have welcomed sons and daughters who have been far away from home, and in some cases for a long time, and in many cases in situations of danger. Thank God for the happy reunions which have taken place, and which, please God, will take place as increasing numbers of our men and women in service come home. And let us also remember that great number to whom there will be no happy reunion in this world. Let not our joy in the case of the one make us forgetful of the other.

The Stranger in the Land.

Jacob and his sons and their families came into Egypt as foreigners and strangers. Fortunately for them, Joseph their kinsman, stood high in government circles and assured and insured them a warm welcome and a kindly reception. But credit must also be given to Pharaoh who seems to have been a high-minded and warm-hearted ruler. He gave these foreigners a place in his domains, and as far as possible he furnished employment for them. He had a wise policy concerning immigration and immigrants.

This problem of "the stranger in the land" is a contemporary and acute problem, both in war and in peace. For a long time our country was open to immigration, practically without restrictions. Later it became necessary to limit immigration, or at least we thought it did. These "strangers in our land" present a problem and a promise. Our attitude toward them and our treatment of them are searching tests of our true patriotism and our genuine Christianity.

There is also the question of "migrant workers," of trailer camps, of uprooted folks, of refugees in our country. Our communities and the Church of Christ must not ignore the needs and the claims of these people. They may live on the "other side of the tracks" but they are human beings, our brothers and sisters, and we are all bound up in the bundle of life with them.

And what an appalling problem is presented by the "strangers in the land" in the countries of Europe and Asia! It is estimated that forty millions have been displaced and misplaced by military operations, persecutions, labor drafts, and mass migrations, slave labor and other forces. These years have been fraught for them with emotions of violence and fear. They will see us as a nation well-fed, well-clothed, insulated in a security which they have long ago lost or discarded. They will resent us and turn away unless we can give them understanding instead of moral judgments, unless in sharing their pain, we can find the spiritual strength for a ministry of humility and dedication.

A Man's a Man for All That.

The meeting of Jacob with Pharaoh is an impressive event. Here was the most powerful ruler in the world. And here was an untutored, plain man of the country. But there was a royalty of manhood as well as a royalty of rank represented there. Jacob evidently knew that a man was to be judged by inherent worth and not by outward trappings. He did not even wait for Pharaoh to speak to him; he blessed the ruler as he greeted him and as he left him. There was no kow-towing, no bowing and scraping, no insincere obeisance. Truly great men respect manhood whereever it is found.

The Granary of the World.

Egypt was the granary of the world. Her food saved the other nations from starvation. As was suggested in these Notes recently, as America was the "arsenal of democracy" so now must she be, for a while, and in at least a limited sense, "the granary of the world." We have an abundance, and more than an abundance in America. We must share with the broken, hungry, sick, unclothed peoples of the world. We need not give everything we have, but we do need to share. And we, as a Christian nation, must tighten our belts a bit if necessary, so that there may be enough for all. Plain humanitarianism demands this. Christianity implies it.

The Family Burying Ground.

The old man—he was one hundred forty-seven years of age now—was willing to live in Goshen in Egypt, but he did not want to be buried there. "Bury me not, I pray thee in Egypt; but I will lie with my fathers . . . and bury me in their burying place." "Carry me out of Egypt." Folks often express a desire to be buried in a certain place. They often like to be laid at rest with their beloved dead in a quiet corner of the family burying plot, in cemetery or on ancestral land. Let every man be fully persuaded in his own mind. As for the writer it matters not where he is buried. The body without the spirit is dead. It might be remarked in passing that if the men who were killed in service could express their wishes, they probably would prefer to be buried where they fell in defense of their country. But our government wisely allows their next of kin to have the final say. And humanity instinctively has regarded as sacred the last resting place of the dead.

"A Big Funeral."

When Jacob died, they had "a big funeral" for him. "And Joseph went up to bury his father; and with him went all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt . . . and there went up with him both chariots and horseman; and it was

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A ZEAL FOR GOD.

(Continued from page 3.)

by the children and youth. The new hope, faith and joy were shining in the eyes and faces of these people and they were worshipping God with zeal as well as with understanding.

The next Sabbath as I sat in the missionary home in Tunghsien, we saw over a hundred senior girls of the Goodrich School for Girls and heard them repeat their Bible verses, learned during the year, grouped around such ideas as truth, beauty, kindness, service, love and purity, girls who would soon have to return to their pagan villages amid the old conditions. As they spoke I felt that these girls knew more what it means to be a Christian than most of our people at home. They had been trained in the faith. As I looked into their shining eyes and faces, I felt that here was as fine a type of young womanhood as I had seen anywhere in the world, and that these Chinese Christian girls would help to make the light of God shine in the hearts of their neighbors and friends until His Kingdom should come and His will be done on earth as in heaven.

Later we attended the Church of the Martyrs where 243 had given their lives for their faith in the Boxer uprising. The church was crowded to the doors. I watched these hundreds of people as they came out of the church doors with shining eyes and with laughter on their faces, and I knew they had been delivered from the 10,000 fears and superstitions which oppress the unenlightened masses. How clean, attractive, human and friendly they were. I was glad to count them among my Christian friends. For among all the people among whom we traveled, I found no people who impressed me so much with their fine sense of humor, their good sportsmanship, their friendly spirit, their native ability, their artistic temperament, with some of the most beautiful architecture and art I have seen anywhere in the world. The Temple of Heaven is one of the most beautiful temples to be found anywhere and that magnificent white marble altar of Heaven with its three tiers of marble stairs, approaching from four sides, where the Emperor amid the pageantry of silk gowns and burning torches at midnight each New Year's eve, used to offer prayer and sacrifice of rice, jade and silk, is one of the world's greatest monuments to the faith of a great people. So here too, through the countless ages, these people have had a zeal for God, and now, as never before, the light is breaking and a new hope will dawn among these presecuted and oppressed people.

III. Philippine Islands.

We cross the China Sea to the Philippine Islands, the one Christian land in all the Orient. For four hundred years the Catholic Church reigned supreme here. In the first centuries they rendered a worthy service and blessed these people. But as the clerical orders grew wealthy, owning one-third of their best lands, they grew corrupt and oppressive so millions of these people still lived in the darkness of the Middle Ages, especially in their religious faith. I have seen 50,000 in a festival procession, the young men fighting that they might touch or help carry the sacred image, hoping to gain some special merit or favor. On Good Friday in the provinces, I have seen their penitents walk up and down on the beaches lacerating their bodies, beating themselves with bits of broken glass and sharp stones in the ends of thongs, their feet bound, a crown of thorns on their heads, going up and down the beaches, one by one, with a big burly fellow every hundred yards applying the lash, while they lay prostrate. Then at the close of day, going to the chapel to receive the blessing of the priest, gaining merit and high esteem in the eyes of the people. Here is a people capable of great religious fervor and devotion which has been preyed upon, having a zeal for God but not with understanding.

When the Americans came in 1899, Bibles were prohibited on pain of death. Protestantism had not dared to raise its head and had no right to hold property until William Howard Taft, one of the greatest friends the Filipino people ever had, gave them that right. Only a dozen years ago the Catholic World admitted that the presence of the Evangelical Church in the Philippine Islands has compelled their church to maintain higher standards of morals and leadership among their people. Clergy and teachers are less corrupt and more intelligent. The Protestant Church has been helping to free these people from their fears, poverty and ignorance, has been a liberating and enlightening power in their lives and is redeeming them from slavery.

For four years, as pastor of the Union Church of Manila, serving the American and European people, I came to know and respect many of their political, educational and professional leaders. I have visited their churches and spoken at their conferences, and I have seen the light of God in the faces of these people, and I can testify of the great work which our United Evangelical Church is doing among these people.

IV. India.

There is just one more picture I want to throw on the screen, and that is India, with its 350,000,000 inhabitants. As I saw those thousands and tens of thousands of depressed and outcaste people, and as I saw the fear, the ignorance, the poverty, the superstition, the filth, the disease even among the higher castes, the weird faces, the blighting ignorance, the crass superstition, the sensual life of those 230,000,000 Hindu people and 70,000,000 outcastes, I did not wonder that our missionaries who go to India so often are depressed, broken in health and spirit, fighting age-old customs and superstitions which hold those people as with bars of steel. It was my privilege to see the worst as well as the best in all these lands, the unspeakable filth, the depressing degradation, the abject poverty, the extreme hopelessness of these hapless human beings living in such low conditions as we would not think fit for a beast. Let an outcast try to improve his condition, wear a shirt, put a decent roof on his nippa hut, educate his children, and higher caste neighbors, living on the other side of the little creek, or village, will immediately persecute him.

But go from some of these depressing scenes into a rural outcaste village where our American Board has had a mission for over a hundred years, and there we found their streets swept, garnished and clean, free from filth and liveable, their mothers looking out with clean, wholesome and friendly faces, with hope, faith and joy shining in their eyes. Here was a mission school with a hundred children sitting around the room on the floor; their bodies clean, their faces shining and happy, their clothing neat, looking as bright and intelligent as any children in America. They too had the light and love of Christ down in their lives.

We went to the ancient city of Madura, the center of Hinduism, with its magnificent temples, their four magnificent towers, built in pyramid style rising to a height of two hundred feet, covered all the way to the top with their obscene images. Here ten thousand people congregated daily at this ancient temple, with all the filth, superstition and evil accumulated through the centuries in its midst. In their holy of holies no outsider could enter. What superstitious

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The public schools opened September 6th and all our children entered except five, who were too young to go to school. These five live in the Baby Home. We have made arrangements for the Christian Orphanage children of school age, to eat their noon lunch at the school cafeteria. They made the price so reasonable that we figured we could not give them their lunch as cheaply here.

The children leave the buildings at 8:40 and get back at 3:30. It is so quiet here during the day we almost get lonesome. It does give the matrons some rest though. When school opens then it is pencils, tablets, note books, paper and many other things that go in the school program.

Years ago when the writer was a little boy in school we had never seen a tablet in which to write. We used slates. We could mark on a slate and rub it out. They were quite handy to fight with too. We well remember two boys who got mad with each other and one boy hit the other on top of his head, the slate broke and the boys head went through leaving the frame hanging around his neck. We had lots of fun back in those days, too. Now the children have to have nice clean white paper on which to write, and figure.

The weather man is still against us and sends us rain every time we mow. It is hard to cure hay when the weather is against us.

A most pathetic case came to our attention a few days ago. In fact one of the most pathetic cases we have had for a long time. A man lost his wife two weeks ago. He is left with five little children, the oldest eleven years old. He said he had no people who could take them. He had been searching since his wife's death to get someone to take charge of his children but had not been able to find anyone at all. Good help is hard to get anyway, at any price. Everybody capable of taking care of a group of children is already employed if desiring work.

We regretted very much we could not help this father, because we know by experience the problem he has to work out. But we are crowded with little children under ten years of age, but do have room for children from ten years to thirteen, both boys and girls.

It is a noble thing that the several denominations have built and are maintaining orphanages to care for many little motherless children who are left and deprived of a mother's love and care. The orphanages in North Carolina are taking care of something like five thousand of the little fellows.

Many fine boys and girls are reared and trained in these institutions and go out to fill their places in the world.

When a child finishes high school and wants to go to college, we borrow the money from someone and take their note without endorsement and let them pay it back after they finish school and begin to make a salary. I am happy to say there has never been one who has failed us. All have met their obligations promptly.

When you donate to the Orphanage, you help some child who needs your help.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 20, 1945.

Amount brought forward.....		$7,303.28
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville .....$	4.07	
Pleasant Hill	11.00	
		15.07
Eastern Va. Conference:		
Cypress Chapel .....$	9.25	
Holland	2.00	
Newport News	7.22	
Windsor	25.89	
		44.36
N. C. and Va. Conference:		
Berea .....$	24.00	
Ingram	5.04	
Mt. Zion	6.57	
?		35.61
Western N. C. Conference:		
Ether .....$	3.12	
Pleasant Ridge	14.01	
		17.13
Va. Valley Conference:		
Bethlehem .....$	7.34	
Leaksville	13.05	
		20.39
Total for the week.....		$ 132.56
Total for the year		$7,435.84

A ZEAL FOR GOD.

(Continued from page 13.)

and wierd practices took place. I could not learn. But we saw enough in the outer temple, with young girl wives joining hands, circling around, throwing their precious butter at the image, chanting their songs and prayers for male children, worshipping the cow, in the most revolting manner covering themselves with dung, imagining that the spirit of an ancestor lived in that cow, hoping to obtain some merit.

In the center of this great temple area, coevring many city blocks, was the sacred pool half as large as a city block. Here thousands and tens of thousands came to bathe in the sacred waters as in the north they bathe in the Ganges river. This water had stood so long in the hot sun that it was covered with a yellow scum. In ancient times the pool was never drained, but since the British have taken it over it has been cleaned at least once a year. It is sold out by the priests to the highest bidder, for they find in its filth many jewels left here by the worshippers.

It was interesting to observe some of the people who entered this pool to cleanse themselves of their sin. Here was a man well past middle life, kneeling before a priest who was mixing a concoction of earth, water, little pebbles and small twigs. After the proper words had been spoken and the penitent had paid him a few anna, he walked three times around the priest, picked up this bowl of earth, water, pebbles and twigs, walked down the steps into the pool, poured the libation over his head, ducked himself three times in the yellow waters, and then washed himself thoroughly, an expression of elation on his face. His prayer, he undoubtedly felt, would now be answered and he went home relieved of his burden, with peace of mind. So with ardent zeal these teeming millions of India worship their gods but not with understanding.

But that is only one side of the picture, for in the little church in Pasumalli the next Sabbath morning we saw a packed church. The boys and girls sang with shining eyes and faces pouring all their feeling into their songs. The faces of the congregation listening to their Indian minister as in Buddha fashion he sat on the pulpit platform with his legs crossed, interpreting the Scripture and the Christian way of life, were eager, expectant and responsive.

In Madura College and in the Christian high schools and colleges throughout India I saw the darkness breaking and new hope and a new faith awakening the people to a new life and purpose. The barriers are being leveled; the chains of fear and superstition are being broken; the people who have sat in darkness, upon them hath the light shined, and wherever the Christian message has been preached, the people are learning to worship God, not only with zeal but also with understanding.

So the Christian Church goes forward and grows in strength and grace as she shares with others. He who loseth his life shall find it. I find as I travel among my own people,

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

GODWIN.

On August 27, 1945, God, in His infinite love, saw fit to call from her earthly labors to His heavenly reward, Mrs. Mills E. Godwin, Sr., of Chuckatuck, Va., after a long illness. She was a faithful and beloved member of Oakland Christian Church, and a valuable member of the Woman's Auxiliary. Her life was one of Christian beauty. The light of Jesus shone on her countenance. It can truly be said that a Godly woman has been called home. To know her was to love her. Her place in the church and community is vacant, and our hearts are saddened.

"Fold her, O Father! in Thine arms
And let her henceforth be
A messenger of love between
Our human hearts and Thee."

—Whittier.

In recognition of her faithful and consistent life, we offer the following resolutions of respect to her memory:

(1) That the Woman's Auxiliary of Oakland Church wishes to express our deep sense of loss, and our gratitude for a beautiful life lived in our midst.

(2) That we extend our heartfelt sympathy to her devoted family, who ministered to her so faithfully during her illness, and commend them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.

(3) That a copy of these resolutions be sent to her bereaved family, a copy to **The Christian Sun** for publication, and a copy be entered on the records of the Auxiliary.

MRS. C. T. PRUDEN.
MRS. I. W. JOHNSON.
MRS. J. ROLLIE GAYLE, Chairman.
Committee.

MIDDLETON.

John C. Middleton, 20, died of injuries when struck by a train at Dennis Community, Walnut Cove, N. C., on August 29.

Mr. Middleton was born in Forsythe County and graduated from Walkerton School. He was engaged in farming at the time of his death.

The funeral service was conducted at Salem Chapel, Sunday afternoon, September 2, with Revs. J. H. Sunburn and G. H. Veazey officiating.

Mr. Middleton was a popular young man in the community and all that knew him held him in high esteem.

Surviving are his parents, one brother and six sisters.

J. H. SUNBURN.

A ZEAL FOR GOD.

(Continued from page 14.)

that here too there is a great deal of poverty, fear and superstition. I am mortified when I find that in every State of the Union people coming from good homes have been so poorly trained in their religious faith that they, in these days of crisis, have turned to some of the fanatical faiths, the new isms, which offer them release and escape from reality. "The cup that my Father giveth me, shall I not drink it?" Many of us have taken our religion as a matter of course and have never thought it through. We have no deep, abiding convictions. We too have been blind, stupid, intolerant, unjust, prejudiced, narrow-minded, ignorant and bigoted. We need to have our vision lifted. We too need the light of God which leads to a better understanding. I thank God for every church I see that opens the way and leads people into the eternal presence. But in this hour I feel that our liberal evangelical churches have a special opportunity, a great challenge, to lead the way to a better understanding, to enlighten our minds, to free our spirits that we may worship God not only with zeal but also with understanding, that shall deepen our faith, make our land and the world more Christian and which will cause us to share the best we have with our brothers all around the world in building the Kingdom of God, Peace, Brotherhood, Understanding and Goodwill.

SUNDAY SCHOOL LESSON.

(Continued on page 12.)

a very great company." That was natural. Jacob was the father of Joseph the second in rank in Egypt. He was probaly first in the hearts of the Egyptians because he had saved their lives from famine. It was natural that Pharaoh and the people would pay their last tribute of respect to the father of their beloved government official. One wonders, however, if Jacob would have had it so. In any event, folks often overdo this matter of a funeral. All too many people try to have a "big funeral." Indeed consciously or unconsciously they "put on a show." A quiet, dignified, brief service is enough. Simplicity, sincerity, modesty ought to be the key-note of a funeral, for high and low, rich and poor.

ILLS OF THE WORLD.

(Continued from page 6.)

alibis when the simple question in the whole confusion is: Do we want Christianity or paganism? We have the choice to make. "The way of transgressors is hard," but they shall reap what they sow. What choice will we make?—H. R. Fisher, in S. R. B.

Nearly all the stir about "pampering" our prisoners of war has come from civilians. . . . One is reminded of C. E. Montague's observations that "hell hath no fury like a non-combatant."—Alar Barth, in *The Nation.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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A Prayer for Almost Any Funeral

By KENNETH J. FOREMAN.

"The time is short. . . ." I Cor. 7:29.

In the shadowed hour the past comes heavily upon us, O Lord of life and death. Thou whose dwelling is in eternity, it may be that to Thee what we call time is but as the shadow of a flying cloud. But we are creatures of time, time that will not stop and yet comes daily to a cureless end.

Sitting here in the silence we have leisure to remember what we have left undone that we ought to have done. For it is not alone our own death that will set an end to our time upon the earth. This death, this death of our friend, has likewise made and end to much that we might have done and now can never do. He will not know, perhaps, but thou dost know, and we ask thy pardon.

For the good word we might have spoken, the kind deed we might have done, we have nothing to show thee. There were cheerful words we had in mind to say to him, and now he cannot hear. There was much that he had done which we admired and for which we loved him. We always meant to tell him and the time never came. On the ledger of life we were much in his debt. For the generosity he showed, the unselfishness that hastened his life's end, we owed him gratitude. It was in our heart to repay these gifts of time and self, but our minds were slow and we did not think his sands were so nearly run.

While he was yet alive we thought too often of the evil that was in him. For none of us lives free from evil, and we knew him to be human. But now in the hushed hour we remember his goodness and we know that it was great. We crave thy forgiveness, and we would ask him if we could, for that so much of our thought of him has been tinged with pride. We were so quick to see the fault, so slow to see the goodness in his soul. For our ungenerous thought of him while he lived, for our reluctance to admit in those days the nobility that now in the day of death we plainly see, we need thy pardon.

We knew him to be part of our lives, but when we saw him every day we did not think. When he walked our streets we were no more aware of him than of the trees that stand unchanged from year to year. We did not know that when he left us we should be bereft as in the falling of a tall and pleasant tree. There is less of strength and shelter in the world without him, but we did not know it would be so till now. For our dullness that took him so for granted, we ask thy pardon.

He might have meant more to us than ever he did. There was time we might have spent with him. There were questions we never asked; there were heavy thoughts of which we might have unburdened ourselves to him. There were problems where we might have sought his wisdom. He has gone from this world with good undone because we did not offer him the opportunity.

But, O God, keep us from brooding on the past. Help us to learn even from his grief. These others who mourn with us—their time too is short, shorter than we think. If we owe them a debt of love, may we begin the payment while still it can be made. If there is any way in which they can mean more to us, or we to them, help us to find it. If there be goodness in them with which we have not sympathized, if there are burdens which we can the better bear together, help us to see them and to share them. These everyday friends of ours, help us to think of them living as one day we shall think of them dead; help us to know that their time too is brief, that they too have no lasting leasehold here.

And our friend—he also must have put off many a hope and good intention to a tomorrow that never came. He too must have ended his life here with regret for good undone. Let it be ours to carry on what he began. May we enter into his spirit and make ourselves the legatees of his good will, that we may bring to pass, in the day he did not see, some of the good he did not live to do. So may death blend his mind with ours as life did not, and in us now make real the communion of the saints. In his name whose death is our life. Amen.

—The Presbyterian Outlook.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, SEPTEMBER 27, 1945. NUMBER 39.

Mrs B F Frank 2-1-46

Rules for Congregational Singing

By JOHN WESLEY.

1. Learn these **Tunes** before you learn any others; afterwards learn as many as you please.

2. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

3. Sing **All.** See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

4. Sing **lustily,** and with good courage. Beware of singing as if you are half-dead or half-asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of **Satan.**

5. Sing **modestly.** Do not bawl, so as to be heard above or distinct from the rest of the congregation—that you may not destroy the harmony—but strive to unite your voices together so as to make one clear melodious sound.

6. **Sing in time.** Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing **too slow.** This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

7. Above all, sing **spiritually.** Have an eye to God in every word you sing. Aim at pleasing **Him** more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your **Heart** is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward you when He cometh in the clouds of heaven.

NEWS AND VIEWS

Dr. Norman Vincent Peale will deliver his final talk on the summer program series, "The Art of Living," Saturday, September 29 (NBC, 6:45 P. M., EWT). The subject chosen by Dr. Peale, who is pastor of Marble Collegiate Church, is "What Can We Do for Our Country?" Lowell Patton, organist, will provide the musical background.

The final broadcast of the program series, "Highlights of the Bible," sponsored by the Federal Council of the Churches of Christ in America, will be presented Sunday, September 30 (NBC, 10:00 A. M., EWT). Featured speaker will be Dr. Frederick K. Stamm, pastor of the First Congregational Church, Chicago, whose topic is "Dealing Honestly with Yourself."

REV. J. S. CARDEN IMPROVING.

The many friends of Rev. J. S. Carden, 906 Shepherd St., Durham, N. C., will be glad to know that he has left Watts Hospital, Durham, N. C., where he was a patient for three weeks. While there he received treatment and was operated on.

He and his wife are staying with a daughter and son-in-law, Mr. and Mrs. M. T. Wagner, 2627 Chapel Hill Road, Durham, N. C., and will be there until he is able to go back to his home on Shepherd Street. He is now in his 82nd year and Mrs. Carden will soon be 80.

He would be glad to hear from any one at either of the above addresses.

JOHNSON'S GROVE.

Johnson's Grove has a new dress! For many years the members of the Johnson's Grove Church, near Sedley, have wished to paint and otherwise beautify this grand old church which has served the community so faithfully. That wish was realized recently when the few faithful members raised approximately $500. Now the church is beautiful in its white coat and with its new brick steps. The fund was started some years ago by one of the devoted ladies, who gave "Sunday eggs" for the purpose, then a check came from one of the church's boys, serving his country in the armed forces in Germany, and at a Sunday afternoon service in May the members raised the balance needed. Now everyone is happy about it and the church is taking on new life. A small but good Sunday School is conducted each Sunday under the leadership of George B. Vick, and the pastor of the Franklin Church is serving the church on Sunday afternoons.

Johnson's Grove was once one of the denomination's most vigorous rural churches. Depleted population and other conditions have greatly hindered the work within recent years. The present high interest promises to revive the church's place in the community. One of the church's illustrious sons is Rev. Murdock W. Butler, of Wakefield. May God encourage and strengthen this church that it may fulfill its mission in the community.

On Sunday, August 26th, a service of remembrance and thanksgiving was held. Judge Charles Davis, of Courtland, was the guest speaker.

WM. T. SCOTT, *Pastor.*

HOW TO GET MORE OUT OF THE HYMN BOOK.

By KENNETH J. FOREMAN.

"I will sing with the Spirit and I will sing with the understanding also."—I Corinthians 14:15.

Experts in music can teach a congregation how to sing better. Of course you can sing better if you can sing well; but if your best is still bad, or if you cannot sing at all, then what? Let us ask a simpler and more personal question: Whether I can sing well or not, how can I myself get more out of church hymns?

1. *Use the hymnal as a book of prayer and as a guide to prayer.* Most hymns in it are, in fact, prayers; so they were when they were first written and so they are today. Most churches do not keep Bibles in the racks, as they properly should, but most churches do put hymnals within your reach. Let us suppose that you are one of these spiritually alert people who come early to church so as to get into the right spirit before the service begins. After taking your seat, when you have offered your silent and personal prayer, open the hymnal and leaf through it. The topical index may help you to find something in the range of your present need. If you are discouraged and lonely, look in the section marked "God's Love" or "God's Guidance and Care" (or something like that,

(Continued on page 15.)

OLD FOLK'S DAY.

Various old folks clubs throughout the country have, for more than a year, been discussing the matter of bringing about the observance of the second Sunday in October each year as old folks day to be appropriately observed in the churches, as is Mothers' Day, Fathers' Day and Childrens' Day. Churches as a rule in the past have shown very little consideration for old people, it being taken for granted that most of them are not able to attend services, and probably not interested anyway. Old people are interested. Many of them have given the best in their lives to the church in years gone by. Indeed, the church of today is what it is because of their interest, their work and their prayers. So long as they are with us, they deserve every consideration the church can give. They want a day all their own, and the second Sunday in October is their choice. The Ministerial Association of Richmond took action last year and voted unanimously to so observe that Sunday, making special effort to get out every old person physically able to attend, and to take special note of the oldest present. Because of the very nature of such a service any pastor could easily make such an occasion a red-letter day. The Governors of Virginia, North Carolina, Florida, Illinois, Michigan and Maine have given their endorsement.

A special committee has been appointed to bring the matter to the attention of the President of the United States. Old folks clubs in different states operate under different names: Century, Three-Quarter Century, Three Score and Ten, Golden Rule, Borrowed Time, etc. These clubs are purely social—non-partisan, non-sectarian, non-profit, the object being to provide a time and place where old people may meet once a week, enjoy each other's fellowship, sing the old songs, talk over old times, not forgetting, of course, to make their own definite contribution to community life. They do not ask for sympathy because of their years. They only want opportunity and recognition.

S. M. SMITH.

NOTICE!

Owing to an unfortunate conflict with the date of the annual meeting of the North Carolina Woman's Convention, it is hereby announced that the Franklinton Ministers' Retreat, scheduled for October 2 and 3, will not be held.

H. SHELTON SMITH.

The Ministry of Music in Modern Churches

By Dr. A. T. B. Haines.

The Christian Church is a singing church. From the earliest times those whose hearts were gladdened by the Gospel message, expressed their joy and gladness through the melodic strains of the Christian liturgies and the ancient Psalms of David, and in some of those churches which have a liturgical service, chants that go back to the early church and even beyond to the days of its Jewish counterpart are still retained. St. Augustine says "He who loves more than he can say, sings." Scriptural authority for the use of music in the worship of Almighty God is considerable, and the experience of the ages confirms its effectiveness. It can be said with certainty that people have always been moved to devotion by the aid of suitable music, and that the recovery in our churches of liturgical worship is greatly enhanced by the singing of those ancient canticles which are free from dreamy sentimentality, and which are wedded to music that makes the truth of the words luminous and intensifies the emotions to which the soul would fain give expression. Such music was designed to emphasize every shade of Christian truth and never for the mere purpose of permitting choirs or accompanists to show off. It contrasted sharply with secular music in that respect and had an innate strength of character that inspired the qualities of sanctity and goodness.

With the introduction of the modern hymn, certain changes developed. The earliest of these compositions breathed the spirit of adoration and devotion, but in the course of time, lyrics and tunes which have not maintained that high standard and some of which are, by any standard incredibly bad, have crept into church use. Happily today, there is a revived interest in this matter, and efforts are being made to express spiritual truths in literate language and worthy music, but most hymn books contain selections of varied value. The appeal of the church to its members and to those who visit it only occasionally can be strengthened by the wise choice of hymns and other musical portions. This task should be undertaken by the minister in consultation with the director of music, *but it should never be left solely to the choir director.* The pastor is ultimately responsible for the content of the service which he conducts and his efforts may be made or marred by the musical portions of the service.

There are certain principles that should be followed. 1. Where the service is liturgical in character, the course of the liturgy should run as evenly as a river, and it should never be held up for the mere purpose of singing a hymn. If music is desired, let portions of the liturgy itself be sung to simple settings in which the people can join. The *Gloria in Excelis, The Sanctus, The Creed, The Te Deum,* are just a few examples of this kind. Suitable hymns may well be used for the opening processional, before or after the sermon, or for a recessional. Selections which are suitable for choir work only should be restricted to the anthem.

2. In non-liturgical services, more hymns may be employed, but they should always be singable by the congregation, and should bear some relation to the content of the service, season, or sermon. The best of sermons or services may be ruined by unsuitable or ridiculous choices. For example, the effect of a fine sermon on "Reality of Worship," which was delivered in a certain church on a hot mid-July Sunday was entirely dissipated by the hymn which followed—"See Amid the Winter's Snow," chosen apparently because some influential member liked to sing that hymn! This may be an extreme case, but many others, equally disturbing and inappropriate, might be quoted!

3. No hymn should be sung which does not conform to normal standards of truth and reality. Poetic license, while allowable, may be stretched to the point of unreality. Very popular is the well-known "Onward Christian Soldiers" but some lines of its stanzas can only be sung under existing circumstances with considerable mental reservations. "We are not divided" is not an exact statement of the conditions prevailing in the Christian churches at the moment, and if it be argued that "an invisible unity" is the thought, what shall be said of the lines "One in Hope *and doctrine,*" which are frequently heard in groups that have no unity or doctrine? Even the line "One in Charity" is inapplicable to those who persist in attacking others who disagree with them. "Like a Mighty Army Moves the Church of God," says the lyric, but who ever saw a mighty army moving in opposing directions, refusing to stand shoulder to shoulder with other regiments because they wore a different uniform or used other weapons, and thereby frustrating the work of the whole? Yet that is exactly what our divided Christendom has been doing in the past century, and, in some cases still is! Such unreality merely causes the men-in-the-street to blaspheme and the man-in-the-pew to equivocate! Obviously such words ought only to be sung by real ecumenical Christians. In the case of what we may call personalized hymns, it might be well to ask people to refrain from singing unless they really mean the words they utter. To sing "Love So Amazing, So Divine, Demands My Life, My Soul, My All" and then to dive for the smallest coin in one's possession as the offering is taken is hypocritical! "Trust and Obey" is a good evangelical hymn, but how many who sing "What he says we will do; where he sends we will go" are literally prepared to make good that promise? Although the Gospel does lead men to grace and glory, there is danger in stressing "Glory for Me" as a religious motive, until people lose sight of the true end of life and worship which is to give glory to God. It would be tiresome to enumerate examples, but these illustrations show the need of sound judgment and sane psychology in choosing hymns to enrich and stress the Gospel message.

4. Choirs should always be vested. This puts every member on an equal footing, so far as appearance goes, and curbs the impulse to display one's newest finery. It adds dignity to the service, and stresses the religious nature of choir work as opposed to the concert platform. White surplices or robes are preferable to black which is not exactly suggestive of the joy and gladness of the Faith. Freak colors should, however, be taboo—they belong to vaudeville! Choirs should lead the singing, not monopolize it!

5. Processional entrance and a recessional of choir and clergy afford a dignified means of entrance and retirement. This is infinitely to be preferred to individual wandering—in and gazing at the congregation until service time. Processions, however, should be well spaced, with at least a yard between each pair of choristers. It is well to walk in step, but the pace should be natural, suggestive neither of a race or a funeral. Artificial "goose-steps" and mincing "cat-walks" should be avoided like the plague.

(Continued on page 11.)

WORLD'S END? MISSED AGAIN!

The list of abortive attempts to forecast the world's end continues to grow. The presumptive character of all such efforts is reflected in the words of Christ: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

The Rev. Charles G. Long, retired missionary, of Passadena, California, predicted that the world would come to an end Friday, September 21, "in a manner similar to the explosion of an atomic bomb." Residents of Norfolk, Virginia, were alarmed on that day by a long series of explosions. A quick check disclosed that the blasts were coming from nearby Fort Monroe, where regularly scheduled firing practice was in progress.

Ar recrudescence of clairvoyant utterances may be expected in times of international stress and strain. The error of these predictions is in direct proportion to their utterance. Until recently, Mussolini and Hitler were associated with the Anti-Christ, the Battle of Armageddon and the end of the world. It is worth noting that God did not find it necessary to destroy the world in order to destroy these two dictators. God is very sensible.

Biblical prophecy, at its best, is moral rather than mechanical. The element of prediction is subordinated. **Forth**-telling is more important than **fore**-telling. Preaching, rather than prophecy, is the dominant strain.

Shall we discountenance all prophecy? By no means. "The way of the ungodly shall perish." That sure word of prophecy disposed of Hitler and Mussolini. "The soul that sinneth, it shall die." History attests the validity of Jesus' prophecy: "The meek shall inherit the earth." Such prophecy does not depend for its fulfillment on a particular calendar date, but on the moral and inexorable law of God's universe.

THE PASTORAL PSALM IN A MECHANICAL AGE.

One of the strange things about the Bible is its timely timelessness. Its truth is never outmoded nor exhausted. It is, happily, not subject to the law of perishable goods. It belongs to that eternal realm in the midst of time where "moth and rust do not corrupt."

The Psalmist lived and wrote in a pastoral age and expressed himself in pastoral language. Who would expect his meditation to survive a pastoral economy? Who would expect people in a highly developed state of mechanical and technical achievements to find help in the prattling of a provincial sheep tender who lived some three thousand year ago?

This miracle of survival, yea, and of ever widening influence, defies human laws of success but conforms to divine truth, the Word of God which abideth forever. "Though I speak (or write) with the tongue (or pen) of men and of angels, wrote another, "and have not love, I am become a sounding brass or a clanging cymbal." But only let the Psalmist dip his pen in the eternal ink of God's love and his message will never suffer because of antiquated speech. His truth shall abide and abound in the house of the Lord forever.

To what did our boys turn in the zero hours of battle? Did they fortify themselves by reading a chapter from the Thesaurus of American Slang? Here is a typical example of the thousands who found comfort with the shepherd of the Palestinian hills in the words of the Twenty-third Psalm.

A bullozezr pulled out the truck Private Charles Evans was driving when it went into a deep hole. The Germans hurled everything they had at it, but it kept on running and Private Evans wasn't even scratched. That night by the light of burning vehicles and boats, he read his Bible. "Over and over, I kept reading the Twenty-third Psalm," he said. "Over and over."

PRELUDE.

The church which neglects its musical program cannot minister adequately to all men nor to the whole man. Music, the beautiful sister of theology, has been treated far too often as the traditional red-headed step child. Thought, talent and financial expenditure are essential for an adequate program of church music.

This issue appears when the musical season is, for the most part, still before us. The various and suggestive contents, the editor hopes, are worth the reading. It has no purpose save to serve our mutual responsibilities and point the way to a more glorious realization of our great, religious musical potential.

R. L. H.

MOTIVES IN BUSINESS.

William Carey said: "I make shoes for a living, but my business is to win men for Christ."

The highest of all business motives is that we may serve God. A farmer once went to hear John Wesley preach. The preacher said he would take up three topics of thought. He was talking about money. His first was: "Get all you can." The farmer nudged his neighbor and said: "That man has got something in him; that is admirable preaching." Wesley reached his second division: "Save all you can." The farmer became quite excited. "Was there ever anything like that?" he said. The preacher denounced thriftlessness and waste, and the farmer rubbed his hands as he thought: "And all this I have kept from my youth up." It seemed that salvation had come to his house. But Wesley went on to his third, which was: "Give all you can." The farmer said: "He has gone and spoiled it all." But getting without giving makes only stagnant pools of us.

Religious Trends in Church Music

By Dr. C. Harold Einecke.

Dr. Einecke gave the following paper at Occidental College, Los Angeles, at the Choir Conference sponsored by the Choirmasters of Southern California and Occidental College.

Any minister who has an intelligent interest in church music must find himself in accord with practically all that is in the address to the clergy. It will be a good day for the church when the principles there laid down are heartily accepted throughout the organized religious life of our country. The leader of music in a church ought to have the training and the recognition specified in this statement. It is well that general intelligence and culture are emphasized first. That element is absolutely fundamental to any real success in church leadership, in choir loft as in pulpit. The minister of music must be a humanist with a cultivated appreciation of the best in art, in literature, and in all that makes up real life.

It is well also that stress is laid on the knowledge of the history and use of religious music. There have been too many ministers of music in our churches whose knowledge was of music in general rather than of religious music in particular. They play the organ excellently but add nothing, or little to the devotional power of the worship. Their music is a garnishment when it ought to be a part of the food for soul.

There are churches in which the minister and the music committee tyrranize over the musical director, imposing their untrained taste upon his more cultured ideals and plans. There are other churches in which neither the minister nor anyone else gives personal attention to those who lead in the music.

One statement I would like to make with confidence and with emphasis, that a church gets the best service when it accords to those who lead in the music full recognition as partners in the religious and devotional life of the church. The director of music can mean, and ought to mean, at least as much in the life of his church as its assistant minister.

I hope to see the time when the minister of music of a church will be recognized formally by a simple service of installation. Every church ought to receive a new organist or musical director with some simple, dignified ceremony. The whole business of regarding the minister of music as someone brought in from the outside to do a particular job for which he is paid, ought to cease. Either the music means more than that, or it has no place in the house and worship of God.

A few bits of homely and friendly counsel to the minister of music may not be amiss.

First. Study your particular field and do and be what is needed there. Often men fail because they do what they prefer rather than what their field needs. Of course, one should not lower his standards or limit the scope of his originality. He should lead, but he should serve his field, not make it serve him. Study the church of the community you are to serve. Discover its capabilities, its natural lines of development, and lead those lines, whether or not for the moment, they conform to your own tastes and preferences.

Second. Cooperate heartily with the minister and with all religious forces and workers. Do not hold yourself cheap but hold yourself cheerfully, ready to help. Be ambitious for general recognition as the natural leader of the entire musical life of the church or the community. Remember that such recognition comes not by demanding it by by earning it, and you must earn it by personal qualities not less than by professional skill. Make yourself indispensable through eager service to the life of the community.

Third. Have your music fitting, however simple. Restrain pretentious soloists. Avoid the appearance of extemporaneousness. Have things decent and in order, however simple. Work with the minister. Real fitness and minute details are a thing of beauty and a joy forever.

Fourth. Give special attention to hymns. They deserve it. From many organists and from many ministers they do not get it. Organists who play the prelude well sometimes play the hymns in a way which clearly shows they have given them no attention in advance. Avoid the extremes of sentimentalism and dead tone level. He who plays a hymn as if he were extemporizing variations on the theme and he who plays "Come Ye Disconsolate" and "Onward, Christian Soldiers" with the same registration and in the same style, are alike nuisances in the House of the Lord. If an organist has the misfortune to serve with an unmusical minister, he should learn to lend him his help, especially in the selection of hymns and tunes. Tact is necessary here, but granted the tact, most ministers will be grateful for your cooperation. Many ministers form a little circle of favorite hymns and trot around inside it Sunday after Sunday. Help them to a wider use of the riches or hymnology.

Fifth. View your work as primarily worship and secondarily as art. While mindful of your art, never forget God, and that you are serving him through your art.

Sixth. Take pains to become a part of the life of the church you serve. Be something more than a minister of music. Get into the work and life and fellowship of the church for your own sake and for your work's sake. Show that you are genuinely and sacrificially interested in the purposes and aims of the church, and are not a mere ornamental and aesthetic adjunct.

Seventh. Keep up your own personal religious life. Only a man or woman of prayer can play a church organ as it ought to be played. One ought to come to the choir loft or organ bench as to the pulpit, from the secret place of the Most High. The best inspiration to good music or to good art of any kind, is the power of the Holy Spirit in the souls of men.

The relation between minister of music and minister can never be right until it is based on a clear recognition of the close kinship of music and religion. And, therefore, I venture to remind you and myself of some of the ways in which true music is related and serviceable to true religion.

There is nothing in all the vest realm of man's interest so closely akin to his religion as music.

Music and religion are alike in their fundamental law. Ruskin has given a simple but satisfying definition of an artist, as "one who has submitted to a law which it was painful to obey, in order that he may bestow a delight which it is gracious to bestow." But that is also a definition of religion. It is the very principle which meets us in the words: "Take My Yoke Upon You, and Learn of Me: and ye shall find rest in your souls." Music is a joy gained through faithfulness. So is religion. In each of them we put our souls under the yoke, in order that they may be free. There is nothing in the world so much like prayer as music. We find our way into the one as into the other.

And the way of the one is like the way of the other. It lies through a

(Continued on page 13.)

News of Elon College

By President L. E. Smith.

THE CHRISTIAN EMPHASIS.

World War II was a highly technical war. It was more of a battle of wits than of arms. It was a race to see who could produce the more ingenious weapons of death and control them with the greatest accuracy and most efficiency on their destructive missions. Successes were determined in the laboratory rather than on the battlefront.

The efforts of the United States culminated in the atomic bomb, the use of which brought the last of our mortal enemies to her knees and the war to an end. We are now engaged in a war to win the peace. It is just as necessary, if not more so, to win the peace as it was to win the war. The battle for peace is more intricate and more subtle. Ingenious planning, technical skills, flawless diplomacy and justice tempered with mercy and administered with the Christian spirit are necessary if we are to have enduring peace and universal prosperity.

Again the battle shifts to the campus and to the laboratory. Men and women must be trained for productive living and peaceful associations. The finished product depends upon the instructors and the spirit of the campus. The college should be well equipped and the faculty highly trained in all subjects included in the curriculum. These are primary requisites for an acceptable college, but in these days of readjustment and rebuilding something more is necessary if we are to have one world and that world is to be happy and prosperous. The atmosphere of the campus must breathe the spirit of Christianity and the classroom must give evidence of Christian principles. The principles of Christianity must be understood and expounded as are the principles of democracy understood and taught. We have not entirely outlived the days of "reading, riting and rithmetic." These fundamentals will live. The mind must be trained, but the heart must be trained also. Thinking must be correct and administrations must be right. Man is intellectual and emotional, but he is also religious. This fact should not be overlooked in his training. The young men and young women of today who are to be the exponents of the society of tomorrow and the builders of a new world should be grounded in the fundamentals of education and the doctrines of the Christian religion. The college that overlooks this fact or fails to provide for it in its curriculum is truant to its trust. The college in its neglect may escape without harm. but the society for which it trains will suffer the consequences.

It does mean a great deal to which college your son or daughter goes. You will be careful to look for the usual academic subjects and to see that their training is adequate and thorough. At the same time, could you afford to be careless about the religious emphasis to be put on their training or to see that proper training is given in moral and religious subjects? The Christian emphasis in education is necessary if the whole of life is to be developed and its contributions to society complete. In preparing a leadership for the new world dictators and institutions of learning should see that the approved curriculum includes proper courses in the Christian religion and that all subjects receive Christian emphasis that the individual may be thoroughly and completely developed.

SEPTEMBBER 30—THE LAST FIFTH SUNDAY IN THE CONFERENCE YEAR. SUNDAY SCHOOLS AND CHURCHES, PLEASE DON'T FORGET ELON COLLEGE. THIS IS YOUR OPPORTUNITY TO PROVIDE FOR YOUR CONFERENCE APPORTIONMENTS IN A WAY THAT WILL ASSIST BOTH YOU AND YOUR COLLEGE.

FIFTH SUNDAY OFFERINGS.

Our Sunday Schools and churches have been generous and faithful all through the year. The totals received are in excess of any previous year. The past three weeks, however, have not been so encouraging. I am sure that there are a number of Sunday Schools and churches who have not yet sent contributions who will want to before the conference year closes. Your assistance is appreciated whether it is given before conference, during conference, or after conference closes. The thing that we want to be assured of is that you think about us at the College and that you will give assistance in due time.

Previously reported	$5,329.20
Sunday Schools.	
Eastern N. C. Conference:	
Wake Chapel .....$ 7.00	
Eastern Va. Conference:	
Shelton Memorial 12.76	
	19.76
Grand total	$5,348.96

ELON COLLEGE ENROLLMENT SHOWS LARGE INCREASE.

2 FOREIGN COUNTRIES, 11 STATES AND 51 NORTH CAROLINA COUNTIES REPRESENTED.

Elon College, September 22.—Elon College, with war veterans returning in increasing numbers, has a fall quarter enrollment of 420 students, it was announced today by the Registrar's office. The entrance of discharged veterans, in keeping with the nation-wide practice of the major universities and colleges, is being permitted at any time, and additional registrations are daily coming in. It is expected that the pre-war level of more than six hundred students will be reached in the near future. The administration, in its building program, contemplates preparing for an even larger dormitory capacity within a year or more.

Columbia and Peru are the foreign countries represented. Next to North Carolina, Virginia contributes most to the total, thirty-four of the registrants coming from the "Cavalier State." South Carolina, Alabama, Tennesses, New York, New Jersey, Pennsylvania, Massachusetts, Connecticut, and Ohio are other states from which members of the student body have come.

Alamance County, with 147 registrants, is responsible for the largest community group from any part of North Carolina. Fifty-one North Carolina counties, however, make the "Old North State" students widely representative.

Women now occupy four dormitories, the additional enrollment having made it necessary to open the fourth building recently. Despite the return of a large number of veterans, women still outnumber the men more than two to one. The commercial department usually has a heavy feminine enrollment, but an exceptional condition prevails there this year: It has now enrolled approximately six women to one man.

The Athletic Committee will continue to sponsor a large intra-mural program of sports, but expects good basketball and baseball teams during 1945-46.

STEWARDSHIP

REV. JESSE H. DOLLAR, *Chairman.*

Here is a pamphlet by one of our laymen, Dr. Ronald Bridges, Moderator of The General Council of Congregational Christian Churches. It is published by our Missions Council, and is one of the most searching utterances I have read. It should be ordered by every pastor and read by every layman. If that could be achieved our churches would have a deeply enriching experience backed up by the same awakening on the part of every layman. Read it carefully and you will see what I mean.

* * *

ON STEWARDSHIP.

It is not the purpose of this pamphlet to encourage or to inveigh anybody to give to the church. There are a mighty lot of people who don't, but they are past influencing by the mild words I have to offer.

A Jonathan Edwards or a Billy Sunday might stir them; failing such stimulation they might make a free-will offering to a *Torquemada* or be brought around by a *Clovis*, spitted on a spear. But such impenitents are not my assignment.

I have been asked to set down a few suggestions to aid those who already contribute, to help make their practices more business-like and more satisfying. I shall try to do that.

There are two kinds of persons who contribute to religious enterprises. The first considers his contribution a payment for services rendered. He is the bill-payer. The second considers his a return of the Lord's own portion. He is the steward.

Let us consider the bill-payer. Are you one? If so, you are in a good old American tradition. We Americans have a great sense of duty about paying what we owe, promptly and in full, and we have come a long way from the shifty practices of the old-world aristocrats, to whom only a gambling debt was a matter of honor. We honor the butcher, the grocer, the plumber, the carpenter; and we don't crash gates. We pay our way.

The bill-payer puts something in the collection plate when he is where it comes by; he pays for his wedding ceremony; and the two or three times in his life when he has to arrange for a funeral he wants to pay the minister. If his proffer is declined he is distressed. He wants to pay his way.

But he doesn't, if this is all he does. In our day, he doesn't pay a fee to the firemen when his house catches fire; he doesn't pay the police just for routing his burglar. He supports those services all the time in the common good. Neither does he pay for highways and public schools only when he and his family use them; he pays for these things all the time. And it's a rare fossil nowadays who kicks about school taxes on grounds that all his children have grown up.

In order to have a Christian minister at hand for weddings and funerals, the bill-payer must meet his full share of the cost of maintaining a minister in readiness to serve him. He must bear his share of church costs, too, since he receives indirect benefits as he does from school, fire, police and highway departments.

Of course, in adopting this matter-of-fact attitude, the bill-payer denies himself some enjoyment. Failing to see what his real share is in church costs, he inclines to regard the whole business of church financing as a pious extortion or a touch little better than "Throw a nickel on the drum and you'll be saved." He is irked by it all and gets in a bad mood. If he saw it as the simple payment of normal and proper expenses, he would suffer less. It's a matter of attitudes, not cost.

And he has denied himself the joy of giving. For, of course, he can only give to the grocer or the government *after* his bills are paid—*in addition* to what he owes. There is much to be said for this kind of conscience, even if it is a little on the black side.

Are you a bill-payer? If so, all right, but for heaven's sake, *pay* your bills regularly and in full and don't try to operate on an obsolete fee system. And don't fool yourself about your gifts to worthy causes. You just haven't *given* anything.

Now stewardship is something else. The bill-payer says, in effect, "The earth is not the Lord's, nor the fullness thereof; it belongs to me and the rest of the people, I'll pay my share of the running expenses."

The steward says the earth *is* the Lord's, and the fullness, too. He considers himself trustee for a portion of it; he holds in trust to God Almighty time, talent and treasure. Systematically, faithfully he returns the Lord's portion—traditionally a tenth—and is accountable for the use of the other nine-tenths.

Some plain-thinking citizens regard stewardship as no more nor less than fancy money-raising talk. It is a device for getting money adroitly and under a pleasing guise. "But when all's said and done, it's money they're after." To speak with equal plainness, that's not so. Money alone never helped a church or a minister and has hurt many. It takes a full stewardship of time and talent as well as money to make a church great and a minister strong in his work.

Yet the emphasis is frequently on money, and has to be. It is a newer question than time and talent and the children of God still have a lot of trouble with it. In ancient times the first fruits of the harvest were taken to the temple and placed upon the altar. It was a religious ceremony and, wherever uncorrupted by secular and priestly craft, it was a deeply satisfying experience of worship that enlarged the spirit of man and cleared the way between him and his Creator.

Laycraft and priestcraft still have a way of corrupting church offerings. I've sometimes wondered if it is not really a blasphemy to rise and sing the Doxology when a meager and poor-spirited collection is brought forward. And it must prove the patience of a loving God to see the handling of finances by church committees and boards with everything spiritual—all evidences of dedication and devotion—vanished.

We lost the simple esteem of the tithe and God's acre when we ceased to be an agricultural people, and we haven't learned to use our modern incomes as a harvest blessed by the same Lord who blessed the harvests of old.

But we are learning.

Fellowships and companies of tithers are on the increase among us, and the interest in tithing is growing. How to figure a tithe is a subject of conversation among churchmen nowadays and, frequently, a hilarious one with astonishing differences of opinion. Is the tithe figured before deductions or after? What deductions? What about dependents? Personal services? Do "good causes" count? I have read much and talked with many tithers, and I can only report that outside of authoritarian churches there are no fast rules. It is really a matter finally

(Continued on page 11.)

FOREIGN MISSION GIFTS.

The fiscal year of our Mission Board closed with August. During the year we sent to the American Board of Commissioners for Foreign Missions $11,884.54. Of this amount, $10,246.66 was for the regular work and $1,637.88 was for specials.

This showed a net loss in contributions of $502.84 over the previous year and a net gain of $639 for the regular work. During the past year we did not contribute as much for specials. We made a little progress in the support of the regular work. We are headed in the right direction, but evidently thirty-three cents per member is not our full share in the effort to make the world Christian.

GIFTS FOR WAR VICTIMS AND SERVICES.

During the year ending August 31, forty-one of our churches contributed for war victims and services $3,502.56.

During the calendar year of 1944 our churches contributed $3,417.66. This indicates we are making some progress in healing the war wounds.

Of the contributing churches, six were in the Eastern North Carolina Conference, eleven in Eastern Virginia, eleven in North Carolina and Virginia, four in Western North Carolina and nine in the Valley of Virginia.

It is hoped that during the coming year, at least twice as many churches will contribute for War Victims and Reconstruction. Only five of our churches entered into the plan of sacrificial giving. They were Apple's Chapel, Burlington, Christian Temple, Newport News, and Winchester. This plan calls for regular contributions. It is hoped that ten per cent of the church members will contribute twenty-five cents (25) per week.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 20, 1945.

Sunday Schools.

New Hope, Harrisonburg, Va...	$ 4.75
Shady Grove, Troy, N. C.....	1.50
Shallow Ford Willing Workers S. S. Class, Elon College, N. C...	8.00
Wake Chapel, Fuquay Springs, N. C.	22.78
Liberty Spring, Suffolk, Va.....	5.00
Happy Home, Ruffin, N. C.....	4.60
Oak Level, Youngsville, N. C...	4.00
Total	$ 50.63

Individuals and Churches.

Rosemont, Norfolk, Va.....	$ 53.00

Specials.

Franklinton Parsonage, Rent, Franklinton, N. C.	$ 25.00
Total for the week	$ 128.63
Previously acknowledged	320.84
Total since Sept. 1, 1945....	$ 449.47

MATTIE COX PARKER,
Secretary.

MISSIONARY LETTER.

Good news has just come. A letter from Dr. Harold Metthews, the China Sacretary of the American Board, reveals that we are scheduled to sail for China sometime within the next year. Our probable two-year study period was based on the assumption that the Japanese war would last longer than it did, but now that it's over, missionaries can go in the near future. A cablegram has been received from the Rev. Samuel Huang, president of the North Fukien Synod (similar to the president of one of our conferences) as follows:

"With war closing, welcome Mr. and Mrs. Shepherd, Rev. and Mrs. Jackson, Miss Whitaker (nurse) and others. Early come.

North Fukien Synod."

They've been without missionary assistance for so long now, they're anxious to have guidance and help. Of course, we must stay here long enough to learn to speak and to understand the language, but we are anxious to get "on the job" as soon as possible.

Last week we went to New Haven to find a place to live for the coming year while studying Chinese at the Yale School of Oriental Studies. We were fortunate to get in a co-operative house. Fourteen others, all missionary recruits for China, have rented and furnished a house where we will all live together, and as the early Christians, "have all things in common." We will share the work as well as the good times together. Each one will have a different job for a week at a time. One week we'll cook, the next buy groceries, and so on. It will be a valuable experience for us, I'm sure, and we will enjoy the contacts with missionaries of other boards preparing also for China. We will, no doubt, converse at the table in Chinese, and learn to prepare and eat Chinese dishes.

While in New Haven, we packed up 290 pounds of cooking utensils, dishes and other household items for Boston, where they will be stored for us until we're ready to sail. We feel that we're much nearer China now that many of our things are packed.

A letter came from Dr. Lester this morning, outlining the tentative schedule for our visit to the churches of the Southern Convention during October. We are looking forward to our first "speaking tour" and hope that it may prove the beginning of many pleasant associations and lifelong friendships, which will be deepened and renewed when we return on furloughs, and perhaps oftener when some of you come out to China to visit us. I say this in all seriousness, as I believe it will some day come to pass.

We have one more week's vacation here in the Nation's Capital, in which to rest up a bit and prepare for next month. Washington is an interesting place in which to be, especially in these crucial days of reconstruction. It is thrilling and at the same time sobering to think that some of the decisions and plans which are being made right here in this city, will affect our future lives, both in China and here at home. The foundations of tomorrow's world are now being laid. Christians must pray and work for the new day when Christ's rule shall extend to all the world.

RICHARD L. JACKSON.

JACKSONS TO VISIT CHURCHES.

Rev. and Mrs. R. L. Jackson, formerly of our Waverly pastorate, are now under appointment as missionaries by the American Board of Commissioners for Foreign Missions, designated for the Shaowu Mission in China.

They are to study the Chinese language in Yale University this winter and will probably go to China next summer, rather than a year later, as had been expected.

Mr. and Mrs. Jackson are to be supported, we hope, by the Southern Convention. About $200 has been received already for this fund and plans are in the making for an additional income.

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

ANNUAL CONFERENCES TO MEET.

Next week is an important time for the women of North Carolina and Eastern Virginia, for their annual conferences meet. With rallies eliminated because of government restrictions, it is more important than ever that we get together at the annual conferences.

On October 2, the North Carolina women will meet at Elon College at 10:00 in the morning. Plans for the coming year will be emphasized as the various departmental superintendents report. Elon College is centrally located for the state group and is always a place of especial interest, so these are added reasons for a large attendance. Mrs. J. D. Strader is the efficient president.

On Octiber 5, the Eastern Virginia women, under the leadership of Mrs. J. F. Morgan, will meet at the South Norfolk Church at 10:00 A. M. for a day of inspiration and information. Mrs. W. E. Wisseman, president of the Woman's Convention, Mrs. Mattie Cox Parker, secretary for the Mission Board and treasurer of the Convention, and Superintendent F. C. Lester are planning to attend the Eastern Virginia meeting as well as the North Carolina one.

Rev. and Mrs. Richard L. Jackson will be the featured speakers at these two Conferences. For the first time in many, many years the Southern Convention is sending a minister and his wife to represent them on the foreign field. Every member of our missionary societies will want to meet the Jacksons, talk with them personally, hear their messages and feel close ties of friendship with these two who are soon to go to China. It is an opportunity that may come only once in a lifetime—though we fervently hope that we shall see other representatives go to the "ends of the earth" from the Southern Convention.

TO EACH AND EVERY WOMAN IN THE SOUTHERN CONVENTION!

Greetings:

November and our time of "Thanks" and "Giving" will soon be here. Let us begin to talk Thank-Offering.

Our Thank-Offering for 1945-46 will go to the people of Shaowu, China. We shall certainly want to know more about Shaowu. Dr. Geo. W. Shepherd, who has been a missionary to China since 1917 and whose knowledge of our Shaowu Mission dates back to 1923, has given us much information concerning the medical needs of this area. In next week's edition of THE SUN we shall give you a few of these facts. This will answer for what purpose we are giving. Then if you will be on the alert for the next few weeks you will find other Thank-Offering articles which will also convince you of the many and urgent needs of the Shaowu Mission. Articles will be written by the other members of our Thank-Offering Committee.

Allow me to present them: Mrs. O. H. Paris, of our North Carolina Conference; Mrs. R. A. Whitten, of the Valley of Virginia Conference, and Mrs. W. V. Leathers, of our Eastern Virginia Conference.

Know all that you can know about Shaowu! Incidentally, I would say be sure that you can spell Shaowu. Just when you think you have mastered it—you debate whether the "a" comes before the "o" or the "o" before the "a." Now which is it really? You try it!

Another thing we must keep in mind—that is our Thank-Offering date, November 4th. On this date or as near it as is convenient for you, there should be an in-gathering of our Thank-Offering. If possible there should be a public service of dedication, but if this seems unwise let no one fail in his own heart to give thanks and pray God's richest blessings upon our Thank-Offering as it goes to minister to the health and happiness of our Shaowu friends. Make a real effort to send your gifts in to your treasurer during the Thanksgiving season—during the month of November.

If we would give intelligently we must be informed, also, as to our goal. Our Thank-Offering Goal for 1945-46 is $2,500. The same as in 1944-45. You will soon learn, however, that we went comfortably over the top for Elon. We give thanks!

Our goal for 1945-46 will not be lowered one peg! "We did it before and we can do it again, and we will do it again." Let me impress you with this fact, though. If we are to attain the same high goal of "$2,500 and over"—for our Thank-Offering in 1945-46—each local society must accept the responsibility of attaining a certain goal. We shall hope and pray that each society will feed duty bound to attain the same high goal as it was able to attain in 1944 and 45. It is quite evident that we cannot win as a Convention unless we first win as a local society. Our total goal will be determined by the sum of our individual goals and our final success will surely be the sum total of our individual achievements. We conclude, then that as individuals are directly responsible for our goal of $2,500.

Will you accept the amount that you gave last year (1944-45) as your goal for this year (1945-46)—unless, of course, you somehow feel that you missed the mark last year and you would like to raise your own goal this year. I can guarantee you joy in attaining these new heights.

Finally, if you would be informed concerning our Thank-Offering be sure to attend our Conferences—at Elon in North Carolina on October 2nd, and at South Norfolk in Virginia on October 5th. Mr. and Mrs. Richard L. Jackson, who have recently dedicated their lives as missionaries to Shaowu, China, will be at these Conferences. We predict with confidence, that their messages to us will be challenging and inspiring. It will be interesting and soul-warming too, to hear of their plans. Their gift is a living offering and for their concecrated lives. We give thanks.

Our Thank-Offering has become a power in the life of our church, enriching our lives, teaching us a deeper consecration and a truer meaning of service. The needs are ever increasing and our sense of responsibility has been quickened. We can do greater things than we have done. Will you accept your share of the responsibility?

O Lord of heaven, earth, and sea,
To Thee all praise and glory be!
How shall we show our love to Thee
Who givest all?

We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

To Thee from whom we all derive
Our life, our gifts, our power to give,
O may we ever to Thee live,
Who givest all.

—Christopher Wadsworth.

LOCAL SOCIETY REPORTS.

PLEASANT RIDGE (R).

This has been a successful year in our society. We have done more work

(Continued on page 10.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

NEWPORT NEWS YOUNG PEOPLE.

The Young People's Christian Endeavor Society of the Newport News church has been busy during the past months, even though, as everywhere, the armed services have made a sharp decrease in our membership.

Last fall this society instituted a Junior Christian Endeavor Society in this church. This was our largest undertaking, but it has been very successful.

We have completed our mission study books and fulfilled all the other conditions necessary to place our society on the Honor Roll of the Missionary Conference. We also had a large representation attending the Pilgrim Fellowship rally in Norfolk in April.

Because we know the value of the Christian fellowship and instruction gained at Elon College summer conferences, we sent $25 to Miss Lelia Anderson, Christian Education Worker in South Dakota in order that an Indian Young Person might also have the opportunity of attending a Christian summer conference this year.

The social activities, of necessity, had to be curtailed somewhat. We still had our annual Christmas caroling and party Christmas eve. The first of February we observed Pilgrim Fellowship Week. Something was planned for each night. Two of the highlights of that week were the Wednesday night prayer service, conducted by our society, inviting all the church members who cared to attend, and the Friday night Youth Banquet. The banquet was a perfect ending to a sweel week.

Rev. J. H. Dollar, our pastor, reviewed the Book of Acts at our Sunday evening meetings during Lent.

The spring passed rapidly and before we realized it May had passed and with it our Tacky Party. (Never were there so many young people dressed so tacky.) Suddenly June was here and with it the graduation from high school of several of our young people. A banquet was given, inviting all the young people of the church, with the graduates as guests of honor.

During the months of July and August, as has been our custom, we held our Sunday evening meetings out-of-doors. There is something in the fellowship of Christian young people worshipping together at a twilight vesper service that cannot be felt at any other time. These meetings were truly a benediction to the hurry and rush of the society during the winter and spring months.

M. Jane Collins,
Vice-President.

UNION (SOUTHAMPTON).

The Young Peoples' Missionary Society of Union (Southampton) Christian Church has had a very successful year.

Our regular monthly meetings were held in the homes of different members and we enjoyed very inspiring programs. Our society has read the book of II Corinthians and has had our two books of the year reported on by two of our members.

We gave a Christmas Pageant and fixed boxes for the Red Cross to send to the wounded boys in the hospitals for Christmas. We have also remembered the boys from our society who are in service by sending out cards.

We are now working on a project for improvement of our church grounds and we are planning to buy shrubbery this fall.

We have high hopes for next year and believe it will be still more successful.

Margaret Joyner,
Secretary.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

and raised more money than any year yet.

At our regular metings, we don't serve refreshments, but twice a year—at the Christmas party and the birthday party—we have some games and refreshments. We like this arrangement better than to serve each month.

In May, God called one of our members, Mrs. B. C. Cox. We gave a Memorial Certificate for her and one for Miss Mary McClure.

We enjoyed having Miss Angie Crew review the book "Unfolding Drama in Southeast Asia," and we had the largest crowd at this meeting. Another interesting service was when Rev. C. C. Thomas reviewed "The American Indian." As a friendly service project, we sent gifts to Fort Berthold Mission.

In June we had our "Stay-at-Home Convention" with thirteen members and two visitors present. We have reached the Standard of Excellence and enrolled our church as a world Service Church School.

We hope to pray much and accomplish more in the coming year.

Ollie Mae Beane.

ANTIOCH.

We are tahnkful that our Woman's Missionary Society of Antioch Church has had a good year's work under the leadership of our faitufhl president, Miss Winifred Clements.

Our devotionals were conducted by our Spiritual Life Leader, Mrs. J. T. Godwin, using II Corinthians.

Several of our group attended the Foreign Study Review by the author at Franklin Christian Church.

A Thank Offering Program was held in November.

In February we observed the World Day of Prayer with the other churches in the field.

Our society sent gifts to Mr. and Mrs. Gleason for the mountain work.

On June 27, we had our Stay-at-Home Convention program with eighteen members present with everyone taking part in the program.

A very interesting public program was presented and great interest was manifested.

We have met all of our requirements for the year.

The attendance record has been good, and we are looking forward, with God's continued blessings and guidance to a larger 1945-46.

Mrs. Lilton Pierce,
Secretary.

CONCORD.

The Woman's Missionary Society of the Concord Christian Church has had a very successful year, under the leadership of our efficient president, Mrs. H. P. Terrell.

During the month of November a program was given and an offering taken for Elon College.

We observed the World's Day of Prayer with the Bethel Church, using the suggested program.

The book of Corinthians was taught by our pastor in a very inspiring way

We thoroughly enjoyed the Mission Study books. They were reviewed by our pastor, Rev. W. W. Snyder, and Mrs. Snyder, with Bethel Church joining us in the review.

(Continued on page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Children:

You probably know that Oliver has a little sister, Rebecca. I am certain that you miss Mrs. Todd's writing, but she is very busy with the baby. If you have a baby in your home you know that don't you?

I want to tell you the story of a very famous family in which there were lots of babies. In fact there were twenty children in the family of Johann Sebastian Back. Today we would call him John. He came from a very large family himself, most of whom had been musicians. His father played the violin and gave little Johann one and taught him to play it. When he was ten his parents died and he went to live with his older brother, Christoph, who was also a musician.

His life wasn't very happy with his brother, for unfortunately, the big brother was jealous of little Johann who could play better that he. He locked up some of his more difficult music so that his brother could not get it to practice. Now, I don't suppose any of you ever had that trouble, did you? May be you were like me, I did not especially want to practice and then later on when I was almost grown I wanted to play music and then I really had to practice!

As soon as he was able to find work to support himself young Bach left his brother's home. He became organist at several churches in different towns. He had sung some too. He no longer played his violin, but loved to play the clavichord and organ. So his left went, studying, practicing, working, until finally he married a young girl named Anna Wilken. Anna was fond of playing too and she loved happy families. She helped Johann copy his music and she studied clavier playing with him. He wrote many songs for her to play.

Can't you close your eyes and see them now—an old-fashioned cottage with its tiny clavier (an ancestor of our piano). Anna and Johann would sit side by side playing. Around them, their little blonde heads shining in the candlelight, were twenty little Bachs, all of whom loved music.

Johann Bach was the greatest writer of church music who ever lived. At least, that is the opinion of a great many people who have studied church music and composers. Do you think he could have done this if all had been cross and miserable at home? I don't think so.

Listen for some of his music. Perhaps you may hear some at Christmas time. Look in your hymnal to see if you can find a hymn tune that he wrote. I hope that some of you will play and write church music one of these days.

Goodbye for now,

JUNE JOY HOUSE.

ON STEWARDSHIP.

(Continued from page 7.)

settled between a man and his God. However, best standard practice seems to be about as follows: A tithe is a tenth of one's income—for each member of the family. It is figured after costs of business are reckoned in but not costs of living. Thus a business man would take a tenth of his net, not his gross income. Salaried men whose net and gross are almost the same seldom bother to figure the difference.

A good many count in worthy causes, such as Community Chest and Red Cross with the norm appearing to be seventy-five per cent church, twenty-five per cent worthy causes. Others make it a straight tenth to the church and church-related enterprises with all else extra. A few regard the tenth as payment of a bill and then *give* in addition. Dangerous characters, these! Their total contributions run from twenty to thirty per cent of their incomes.

Personal service are a moot point. I think the happiest solution is for the church to pay in full for all professional and trade services and leave it to the recipient to make his cash contribution. Amateur and non-specialty services are given as the tithe of time and talent.

There is a real joy in this business, as every tither knows. For one thing, the whole character of giving changes. It's always fun to spend money, and the tither has a definite sum to use within the year. When you tithe, you no longer resist approaches. Instead, you welcome them. Extortions, polite and impolite, are gone; you are investing, not being wrung out now.

There is one uncomfortable aspect to this kind of stewardship. So often you find astonishing improvement in your own financial affairs. I won't attempt to explain it, but it does happen. And sometimes business-like people come to feel that it is all a kind of deal worked out with the Lord God. "Cast your bread upon the waters . . ." They cast and prudently study tides and currents and scan the waves for floating loaves.

It is not surprising that more people should be ready to support the church in a regular way. The idea of general social obligation is increasing notably in our time, and we Americans mean to pay our way. But stewardship is on the increase, too, not sensationally, but solidly and thoughtfully. And it is a wonderful experience to see it and share in it. The new generation of stewards have seen that war takes not a tithe but a toll —not a blessed portion of time, talent and treasure, but a major part of it —or all of it—not for peace, but for the destruction of destroyers. A lot of good people are thinking about it harder than they have ever thought before, and more and more of them are willing to serve as true stewards that the names of Jesus Christ may be heard among all men and that his mission may be fulfilled in all the earth.

THE MINISTRY OF MUSIC IN MODERN CHURCHES.

(Continued from page 3.)

These suggestions are made as the result of wide experience in varying types of churches and in many lands. They are not offered in any authoritative or critical spirit, but as proven aids to reverence and devout worship. If ministers will give as much attention to the ministry of music, as is required of them in the ministry of the Word and Sacraments, the quality and appeal of worship in our modern churches can be improved enormously.

"I WAS HUNGRY."

"We are very rich in a poor world and very fat in a lean world. Something more than relief will, of course, be required to set the world on the path to sanity and health.

"Only a sensitive conscience and a vivid imagination can bridge the chasm between our abundance and the world's needs. We can never bridge this chasm completely, but we must try.

"It would be terrible if our nation should come under the judgment: 'I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink; I was sick and in prison and ye visited me not'."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHRISTIAN WAY OF LIFE.

Lesson I—October 7, 1945.

Memory Verse: *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself."*—Luke 10:27.

Lesson: Matthew 22:36-39; Mark 12:28-34; Luke 10:25-37.

Devotional Reading: Colossians 3: 12-17.

Knowing and Doing.

"The purpose of this series of lessons for the Fourth Quarter is to study those selections from the Old and New Tehtaments which have a meaning for the individual today in his relationships in his home, church, community, nation, and world, with a view to helping him develop Christian activities and ways of acting as an individual and with groups in those relationships." Thus does the Lesson Committee set forth the Aim or Purpose of these Fourth Quarter Lessons. They want us to know how we ought to act as Christians; but they want more than that. They want us to know in order what we may do. Jesus once said "If ye know these things, happy are ye if ye do them." Again He said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man." If we follow these lessons closely and prayerfully we will know more about what it means to be a Christian, and we ought to express our Christianity in action.

A Way of Life.

Christianity is not primarily a set of doctrines or beliefs, but definitely a way of life. As a matter of fact the disciples were referred to in the opening chapters of Acts as those "of the way" or "of this way." To be sure Christianity has its doctrines and its beliefs. And they are important. But Christianity is primarily a way of life, a way of Christ-like living. Good works are not Christianity, but simply an expression of Christianity. We often confuse the fruits of Christianity with the roots. Christianity begins with a life rooted by faith in the Lord Jesus Christ. It comes to fruition in Christ-like character and Christ-like conduct.

A Gift and Not An Earned Reward.

"Teacher, what shall I do that I may inherit eternal life?" He should have known better. There was nothing that he could do to earn or inherit eternal life. Eternal life is the gift of God through Jesus Christ. It is not something deferred until the other world either, according to Jesus. We have eternal life here and now. It is not primarily a matter of length or quantity but of quality. When a man in simple faith accepts God's gracious act in Christ, he has eternal life. By grace are we saved through faith, and not by good works.

Love God.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind. This is the first and the great commandment." Love God, love Him first, love Him supremely. Love Him with the affections, with the inner life, with physical strength, with all the powers of the mind. It is high, and in a sense we cannot attain unto it. But we can enroll in the school of Christ and learn how to do it.

Love Your Fellowmen.

"And thy neighbor as thyself." It was all written in the law. Love, God, and love your fellowman—this is the sum and substance of all that the law and the prophets had said about religion. In an intimate, vital way, life is bound up in a horizontal and perpendicular relationship. A man shows his love for God whom he cannot see by his love for his fellowman whom he can see. A man lies when he says he loves God and hates his fellowman. It is not enough to love one's fellowman, if a man does not love God. Religion is more, much more than simply treating one's fellowman right. Religion is loving God first and loving man as one's self.

Who Is My Neighbor?

"But he desiring to justify himself said, And who is my neighbor?" Willing to justify himself! Modern psychologists talk a great deal about "rationalization." It is a high-sounding phrase for making excuses for ourselves. This man was doing a little mental and moral gymnastics. I must love my neighbor, says the law and say you, he said to Jesus. But who is my neighbor?

Well, who is my neighbor? He is, of course, the man who lives next door to me or in my "neighborhood." But ever since Jesus told the story of the Good Samaritan in answer to the scribe's question as to who was his neighbor, the word neighbor has had a new and a timeless and universal meaning. Any man and every man that is in need, any man and every man whom I can help, is my neighbor. And I am neighbor indeed when I use what I have for meeting the needs of my fellowmen anywhere and everywhere.

The New Meaning of the Word Neighbor.

Modern transportation and communication have made the whole world a neighborhood. In a sense there are no "far corners of the earth." On Friday, September 28, a plane, The Globester, will take off from Washington to fly around the world on a six-day schedule. And this is only the beginning of a vast program that will increasingly bring the world very close together. For weal or for woe the world is fast becoming a neighborhood. We must make it a brotherhood.

Now for the Doing of It.

"Go thou and do likewise," said Jesus. All round the world today there are countless millions of people who are sick and hungry and homeless and disposed and dying. We Christians of America and the Christians of other countries dare not pass by on the other side as we walk lanog the world's Jericho road where so many lie beaten and broken. Our leaders are calling for a courageous and substantial increase in giving to meet this staggering problem.

CHINA'S LOSSES.

Chinese military casualties from July, 1937-March, 1945, totalled 3,100,000, according to General Chen Cheng, China's War Minister.

Chinese civilian casualties, after eight long years of war, can only be estimated. Country-wide aerial bombing and strafing, enemy occupation of her long sea coast, penetration to her very heart by losses by fire, famine, and disease, have taken many million lives. Displaced persons number 40 millions, many of whom are uncared-for widows and orphans.

A very large prorportion of China's vast population of over 400 millions —a fourth of the earth's peoples— is impoverished and in dire need. History probably never has recorded a greater catastrophe.

RELIGIOUS TRENDS IN CHURCH MUSIC.

(Continued from page 5.)

union of inspiration and diligence.

No one comes to greatness in music without a vision. If the saying were true, "Genius is but the infinite capacity for taking pains," every ant heap would be an art gallery and a music hall. Great music comes out of great inspirations, moments of vision.

Religion also springs out of inspirations, vision, kindling of soul. "The finger of God, a touch of the will that can." "Except a man be born again, he cannot see the Kingdom of God."

But music comes not through inspiration alone. Genius does involve infinite painstaking, hard work, diligent practice, or it gets nowhere.

That which is true of the art of music is true of the art of religion. Real religious experience is a mystery; it comes from God in flashes of inspiration. "The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." But he makes a fatal mistake who waits without working for moments of spiritual feeling. Steady faithfulness, persistent practice, in the art of living with God, alone can bring the rich and full experience the soul craves. "They that wait upon the Lord shall mount up wtih wings as eagles."

Music thus has much to teach us as to the meaning and method of personal religious life. Our religion should be what music is at its best, a thing of joy and a thing of patient practice, an inspiration and a living exercise.

Music is far more than a light upon the nature of personal religion. In the organized religious life of mankind, in common worshop, music discharges indispensable functions.

Out of the wealth of the religious functions or values of music, let us note only a few of those which fit closely into the conditions and needs of the religious life of our own time. Four great qualities distinguish music, which give to it peculiar peculiar power in the religious life of the present age, and which will make it increasingly useful in the future development of religion. It is vital, symbolic, communal, and catholic. Every one of these characteristics makes music peculiarly valuable for the religion of today, for the religious spirit of our time is marked by these four qualities.

It is characteristic of the religious life of the present that it lays stress on vital experience. We are not satisfied with convictions about the past or hopes for the future. Religion means life; and we want to live now in the flesh a life which shall be Christian in truth. One of our favorite phrases is to the effect that "Christianity is not dogma; it is a life." The line of modern poetry most frequently quoted in religious gatherings and books for some years past is Tennyson's

"Speak to Him, thou, for He hears,
And spirit with spirit can meet."

The most common of texts is the words of Jesus: "I am come that they might have life."

Now, music is unique among the arts in that it is vital in its very essence. It has not come down to us from the past; it must be produced in our very presence to have its effect. Raphael and Michaelangelo left us great works of art, products of their genius, to be set in galleries and museums and churches for people to see. We want to see their very work, not any copies of it.

But Palestrina and Bach and Handel have left us not works of art, but directions for producing living work of art. When we want to get the best these grand masters left for us, we do not go to libraries and museums and seek out the original scores of their works. We go where organs and choruses and orchestras set these works before us in living, pulsing reality. The autograph scores of the great masters of music are nothing more than their directions, saying to us: "This is how I made my music. Make it live again as I made it live and speak."

Is not that the perfect type of true religion? The Bible is not an art gallery, so much as it is a collection of musical scores. The essential thing is not that we admire the ideals and principles of the Bible, and tenaciously cling to our faith in its statements, and care a great deal about the original autographs. The supreme concern is that we make the music which the Bible tells us how to make, that we sing over and over again the song with which Jesus inspired the world, the song of which the written Gospel is the score. Religion is vital as music is vital. It must be set forth in terms of today, real, living, a present experience of the soul or it has no more value than have the scores of the greatest symphonies set away on a shelf. The whole value of religion is in its vitality, and music is its perfect type.—*Pilgrim's Progress.*

MISSIONS.

(Continued from page 8.)

It is hoped that most of our people can know Mr. and Mrs. Jackson before they leave for China. For this reason they are to visit in this area during the next three weeks.

The following schedule has been planned but may need some minor adjustments:

SUGGESTED SCHEDULE FOR THE JACKSONS.

September 28-October 21, 1945.

Eastern Virginia—

Friday, 28—E. Va. Young People's Missionary Conference at Suffolk.

Saturday, 29th—

Sunday, 30—Sunday School at Bay View; Morning Worship at Christian Temple; night service at South Norfolk and night service at Rosemont, each taking one service.

North Carolina—

Monday, October 1—

Tuesday, 2—N. C. Woman's Conference at Elon College.

Wednesday, 3—Elon College Chapel; Greensboro, First (inviting Palm Street and nearby rural churches to meeting).

Thursday, 4 — Henderson and/or Liberty, Vance.

Eastern Virginia—

Friday, 5—E. Va. Woman's Conference; Franklin at night.

North Carolina—

Saturday, 6—Eastern N. C. Young People's Rally at Wake Chapel.

Sunday, 7—Sunday School, Apple's Chapel; Morning Worship, Bethlehem; 4:00 P. M., W. N. C. Young People's Rally at Pleasant Ridge (Randolph).

Monday, 8—Burlington Missionary Society; Bethel (inviting nearby churches).

Tuesday, 9—New Lebanon (inviting nearby churches).

Wednesday, 11—Reidsville (inviting Happy Home).

Thursday, 11—Pleasant Hill (near Liberty, inviting nearby churches).

Friday, 12—N. C. and Va. Young People's Rally at Burlington.

Saturday, 13—

Sunday, 14—Tryon; Asheville.

Monday, 15—Winston-Salem (inviting nearby churches).

Valley of Virginia—

Tuesday, 16—Mt. Olivet (G) (inviting nearby churches).

Wednesday, 17—Linville (inviting nearby churches).

Thursday, 18—Bethlehem (inviting nearby churches).

Friday, 19—Valley Young People's Rally at Leakeville.

Saturday, 20—

Sunday, 21—Timber Ridge and Winchester, each taking one service.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We sometimes think that farmers have as many problems to face as any other class. They have to contend with the uncertainty of the weather. No one can control it. We may use our best judgment then make a mistake. For instance, before the recent storm the sky was clear as crystal and it really looked like we might have several days of sunshiny weather. The Orphanage farmer said to the writer, "How about cutting hay?" We suggested that he cut one field. He did.

About the time he got the hay cured enough to bale it began to rain. And what a rain! It rained for several days and the heaviest rain in the memory of our oldest citizens. The writer knows he never saw a heavier rain during his whole life. Of course he is still a young man.

But the hay crop in this section is short this year on account of the extreme drouth earlier in the season. But at this writing, September 21st, it is clear and it looks as though we could mow more hay.

If the weather ever gets settled it is going to be one busy time on the Christian Orphanage farm. Oats to sow, corn to gather and wheat to sow, and many other things to do and all our boys are small and in school every day.

The continued rains have cut all farm work off for these two weeks now and that means a lot at this time of year.

Out of all disappointments this year on the farm we have confidence to believe that the good Lord will see to it that everything will work out well in the end.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 27, 1945.

Amount brought forward..... $7,435.84

Sunday School Monthly Offering.

Eastern N. C. Conference:		
New Elam	$ 7.65	
Oak Level	3.00	
Plymouth	18.59	
Shallow Well	20.00	
Wake Chapel	29.24	
		$ 78.48
N. C. and Va. Conference:		
Durham	46.97	
Happy Home	5.11	
Reidsville	11.00	
		63.08
Western N. C. Conference:		
Shady Grove	$ 5.50	5.50
Va. Valley Conference:		
New Hope	$ 4.03	4.03
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Newport News, Y. P. Christian Endeavor Society, special offerings.	12.00	
		19.00
Total for the week.....		$ 170.09
Total for the year.....		$7,605.93

THE "BENEDICTION OF SONG."

In the opinion of many scholars, the hymn sung by Jesus and the Disciples at the close of the Passover supper (Matthew 26:30) was the Mallel, or Hymn of Praise (composed of Psalms 113-118) which is still recited at the Passover Seder service on the first two nights of the holiday. The following excerpt is the concluding benediction of the Hallel in the Passover Haggadah, and is referred to in the Mishnah as the "Benediction of Song."

The breath of all that lives shall bless Thy Name,
O Lord our God; the spirit of all flesh
Shall sing remembrance unto thee, our King.
From everlasting unto everlasting
Thou were and art the Lord; and but for Thee
We have no King, and no deliverer,
No fount of mercy in an evil day.
God of the first and last, eternal Lord
Of all creations and all generations,
Who art extolled in multitudinous praise,
Thou dost administer Thy world with kindness,
And governest Thy creatures with compassion.
Sleep comes not to the eyelids of the Lord;
He bringeth wakefulness to those that sleep,
Speech to the dumb, release to the imprisoned,
Raising the fallen, lifting the abased.
To Thee, to Thee alone, we render thanks.

If all the music of the seven seas
Were in our speech: if all the exultation
Of ocean's waters echoed from our lips:
If all the praise of the wide firmament
Were in our utterance, and in our eyes
The light of sun and moon: if we could spread
Our hands to heaven as eagles spread their wings:
If we were lighter-footed than the hind;
We still should lack the means to utter thanks
To Thee, O Lord our God, God of our fathers,
Or adequate benediction on Thy Name
Even for a fragment of one loving-kindness
Out of the countless thousands upon thousands
Which Thou hast done to us and to our fathers.

Thou didst deliver us, O Lord our God,
From Egypt and the house of slavery;
In famine or in plenty, Thou didst feed us;
From sword and pestilence and grievous sicknkess
Didst rescue us, and cover us and shield us.
Thy mercy has been with ous till this day,
Thy loving grace has not abandoned us;
Stay with us, then, O God, for evermore.

—Translated by Maurice Samuel.

CHURCH WOMEN AT WORK.

(Continued from page 10.)

Ten dollars was sent to the Orphanage, as a gift of friendly service, at Easter.

In the month of August, we held our "Stay-at-Home" Convention with most of our members taking part in the program.

Our society presented the church with a Service Flag and Honor Roll.

We have remembered the sick and shut-ins of our community with flowers, cards and visits, assuring them that they are in our thoughts and have our prayers for a speedy recovery.

We desire your prayers that we may be more faithful servants.

MRS. W. R. SIMMONS.

ASHEBORO.

We made both of our book reviews public meetings. Miss Angie Crew reviewed the book on Southeast Asia at a morning worship service with about 55 present. Our pastor, Rev. C. C. Thomas, reviewed the book on the American Indian on a Sunday afternoon. This was followed by a picnic supper to which about 60 came.

Our Thank-Offering was impressive. Mrs. Thomas had charge of that. The worship table was covered with a white cloth, and silver candlesticks, the cross and the open Bible were on it.

At our December meeting we always have a devotional period, then a Christmas party and tree and exchange gifts. This year we brought two gifts, one of them unwrapped, and one of our members auctioned them off. We bought them to give for Christmas gifts, and the money went on our Building Fund.

We had a birthday party with cake and candles in January and raised a good sum in that offering, which went to missions. We voluntarily raised our apportionment this year and have exceeded our goal.

We sent an enormous package to the Indian Mission in Dakota, and sponsored the study of Home Missions among our Sunday School classes in addition to the book reviews, etc. Our Primary Department sent a box of supplies to the Indians.

We've turned in $100 on the Building Fund of the church this year and have some more on hand.

We have an attendance chairman, Mrs. E. P. Boroughs, who calls or contacts every one before each meeting and plans the load for each car to pick up so that those who do not have a way are provided for.

MRS. ORVA BROWN,
President.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

FIRST, PORTSMOUTH.

The Woman's Missionary Society of First Church, Portsmouth, Virginia, has had a pleasant year's work. We realize it could have been better, but the world has been in such an uproar. Our meetings have been well attended and each member seemed to benefit by the programs each month by a different leader.

On February 16, 1945 the World Day of Prayer was held with the other churches of the community worshiping with us.

We held our Stay-at-Home Convention on June 26, 1945, with twenty-six members present. Everyone enjoyed the program and remarked that it was fine. The leader was our president.

We have thoroughly enjoyed our Home and Foreign Mission books. Our home book was reviewed by one of our faithful members, Mrs. R. F. Edwards; and the "Unfolding Drama in Southeast Asia" was reviewed by Mrs. R. B. Wood, of Chuckatuck, Va., one of our dear members of years ago, whom we all love so much. It goes without saying we enjoyed every moment. We had an all-day meeting with lunch at noon, and after the social hour we returned to church for the afternoon meeting. We were so delighted to have her; her message was so inspiring.

Two Memorials have been given to two of our dear members, Mrs. Lottie M. Collins and Mr. S. P. Gort. A Life Membership was given to our beloved president, Mrs. Rudd.

We have raised our apportionment. We sent a box of clothing to the Orphanage in November, valued at $85. We have found that helping others is a good plan. We ask your prayers that we may do more in the year to come.

MRS. C. F. RUDD.

MORE OUT OF HYMN BOOK.

(Continued from page 2.)

depending on the hymnal). Read slowly, to yourself, thinking about every word as you read, such a hymn as "O God, Whose Love Is Over All" or "O Love That Casts Out Fear," or "I Bow My Forehead to the Dust," and let that be the prayer of your own heart. If you have missionary friends, offer for them the prayer-hymn "Speed Thy Servants, Saviour, Speed Them"; or for your friends in the Navy, "Eternal Father Strong to Save." When your sins lie heavily on your heart, confess them in silently reading and making your own such a hymn as "My Sins, My Sins, My Saviour," or "Weary of Earth and Laden With Sin." In thankful mood, read "O Thou Whose Bounty Fills My Cup." Exploring the hymnal Sunday by Sunday, you will find it more and more helpful in expressing the unspoken desires and confessions of your heart.

2. *Use the hymnal to bring the meaning of the sermon home to you.* If the minister is as intelligent as he should be, he will have chosen at least one of the hymns, perhaps all, with the special idea that the poetry and music might express more movingly than he could do in prose, the message that is on his heart. If your church has a hymn board, read over the announced hymns beforehand so as to be early in the right mood to get the most out of the sermon.

3. *Use the hymnal to absorb Christian teaching and ideas.* Many a hymn is not so much a prayer as a sermon. "Prayer is the soul's sincere desire" is a great sermon on prayer. " 'Tis Midnight, and On Olive's Brown" brings us vividly the picture of Gethsemane. "I Sought the Lord, and Afterward I Knew" puts the doctrine of Grace in a most moving form. "O Holy City Seen of John" should awaken even a dull reader to the social meaning of the Gospel. "Beyond the Smiling and the Weeping" is a comforting message to those who stand in the fear of death. Christian doctrine in every phrase can often be taken better in poems than in catechisms.

4. *When hymns are called for, do open the hymnal, even if you do not sing a note.* Share the book with some one, read the hymn as the congregation sings it, line by line, and think what it means. Some Christians are uneasy about singing words they do not literally believe, but you should be generous about this. Even if a hymn bespeaks a narrow theology (as some do) at least it does express part of a wider truth, and you can mentally add to it whatever it may need to be more fully Christian.

5. *If you keep on doing these things,* one of these days you will want to hear some hymn that you have learned to love only by reading it; and you will ask the minister or the choir director to have it sung. When he has recovered from the shock he will happily plan to have it done; and very likely the congregation will take to it, and you can have the satisfaction of having helped many another heart. For every good new hymn learned and loved means another window through which the worshipping soul looks toward heaven. —*The Presbyterian Outlook.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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WHAT ABOUT HYMNS?

Let us at the outset clarify terms. Properly speaking, a hymn is a set of words though it need not be a poem. The hymn tune, obviously, is the music. Long popular usage however, has fused the meaning of the two elements into one word only.

Hymns are as old as history. They have been a part of man's religious exxpression for untold centuries. Even savages chanted to their deities. The Psalms of David run the whole gamut of religious emotions.

Gradually doctrine crept into hymn texts. The sixteenth century saw the rise of Luther. It was said of him that he accomplished as much for the Reformation by the hymns he wrote as by his preaching and by his Bible translations. His German successors and the Huguenot movements in France added their contributions to hymnody. The greatest body of hymns we have today grew out of the Methodist movement in England, led by the Wesley brothers. The foreign missionary movements of the middle eighteen hundreds furnished the impetus for the last great body of hymns of the Christian Church.

Hymn-tune writing should challenge our best composers. While it is true that the world's greatest composers wrote few successful hymntunes, nevertheless good hymn writing cannot be done by dilletanti. The process demands good musicianship as well as a flair. A hymn-tune is such a simple form of musical composition, that most people seem to think that it must necessarily be an easy one. The reverse is the case. Even Bach wrote few successful hymn-tunes.

The difficulty lies primarily with a lack of a standard, a criterion. Let us attempt to set us a basic denominator for a good hymn-tune. Firstly, the melody must be clearly and strongly defined; secondly, the harmony must be straightforward; thirdly, the rythms must be broad; fourthly, the phrases must be well balanced; fifthly, together with the words, there must exist a sense of the appropriate. These criteria are based upon an examination of those tunes generally considered good. A revaluation may be in order, or even a change. In addition, I strongly and even vehemently advocate, the writing of unison hymn-tunes. In order to be singable to the vast majority, the vocal range must be a narrow one with a very limited number only of chromatic changes. When all these conditions are met, the intangible quality sincerity, inspiration or whatever you wish to name it, must be felt.

Our better composers in the past few decades and particularly so in recent years, have not written for the church, much less written hymn-tunes. The church has not challenged them. Admitted is the low regard in which the church is held. Art, whether it be painting, sculpture or music or whatever else, is no longer inspired exclusively by the needs of the church. The spirit of communal Christianity is gone. The secular absorption of most art efforts is so large, complete, and so profitable that artists of all kinds turn their efforts to the wider and profitable outlet.

Whether the full blame rests with the church or with the people may never be settled. Certainly religion itself carries a boundless potential whether we avail ourselves of it or not. We make our own decisions in that line.

People will always sing. The power of singing is without measure. Given half an opportunity to sing in public worship services, congregations will seize even that. Musicians may easily become a means to build a better world. Is music a useful art or a mere ornament? "Let me make the songs of people and I care not who makes its laws." Who will write them—Tin Pan Alley or you composers?

—The Meeting House.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, OCTOBER, 4, 1945. NUMBER 37.

ELON COLLEGE LIBRARY

THE WHITE HOUSE
WASHINGTON

July 2, 1945

Elon College Library 3X

Dear Dr. Ross:

Every thinking person is comforted by the knowledge that Divine Guidance directs the world. During times of great spiritual stress, this awareness of Providence is especially manifest.

Chaplains with our armed services report constantly on the increased interest in religion among our fighting men. Every American has seen photographs of our soldiers and sailors at devotions while on the battle line. On the home front, too, there is increasing attention to religion. Probably never before in our history have our people shown such deep and abiding faith.

The fifteenth annual Religious Education Week is a national event of significance. At a time when stars hang in the windows of the Nation's homes to honor the absent warriors; when millions of Americans live in temporary homes and in migrant centers while they work at war jobs, it is important to urge that the religious education of the country's children be fostered and extended. It is likely that there are millions of youngsters who need initial and basic religious instruction. They should receive it and learn of the Fatherhood of God and the Brotherhood of Man.

Very sincerely yours,

Harry Truman

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious Education,
203 North Wabash Avenue,
Chicago 1, Illinois.

NEWS AND VIEWS

Remember Elon College in your prayers, your gifts, and your will.

Dr. W. T. Scott attended a meeting of the Board of Home Missions in New York last week.

Revival services are being conducted at the Bay View Church next week by Rev. J. Everette Neese.

An Every Member Canvass for a budget of $12,500 was conducted in the Newport News Church last Sunday.

Dr. H. S. Hardcastle taught a course, "The Teachings of Jesus," at a leadership training school in Hampton last week.

Many of our churches will observe World Wide Communion on Sunday, October 7. Make it a significant occasion by your presence, your prayers and your gifts.

Dr. E. M. Halliday will preach for Dr. Jesse H. Dollar in Newport News on next Sunday morning, and for Rev. J. Everette Neese in Norfolk at the evening service.

Dr. Wm. T. Scott and Dr. Will B. O'Neill were in Richmond on Tuesday of this week. They were accompanied by Mrs. Scott and Mrs. O'Neill.

The first speaker in the fall series of guest speakers in Central Church, Atlanta, will be Dr. Edgar DeWitt Jones, of Detroit, Michigan. Dr. Thomas Anderson announces that Dr. Jones will preach at Central Church on Tuesday evening, November 6.

Religious Education Week is being observed in our Richmond Church. A course on "The Principles of Teaching" will be concluded on Thursday evening and Dr. John G. Truitt will be the guest speaker at the annual Church Conference on Friday evening.

The Suffolk Church received nine new members into its membership the fifth Sunday in September, one the first Sunday, and one the fourth Sunday, making a total of eleven for the month of September, and a grand total of fifty-four for the year. Thirty-one of these were on profession of faith.

Dr. Alfred W. Hurst, of Washington, is beginning a series of sermons on the theme, "One World—One Faith." Sermon subjects: October 7—"Our Shriveled World" (World Wide Communion); October 14—"Tribal Ethics vs. The Christian Ethic"; October 21—"Humanity's Ultimate Goal"; October 28—"The Christian Solution."

CHURCH WELCOMES ASSISTANT PASTOR.

The Suffolk Christian Church gave the new assistant pastor, the Rev. Victor Murchison, a reception recently in the Baraca Room. In the receiving line were Mrs. W. A. Daughtrey, Miss Jamie Felton, Dr. John G. Truitt, Rev. Mr. Murchison, Mrs. Truitt, W. A. Daughtrey, W. S. Beamon, Mrs. S. P. Kirkpatrick and Miss Annette Jones. Mrs. John B. Fisher was in charge of the program for the Ladies' Benevolent and Social Union, which sponsored the reception.

David Brown Harrell presided at the piano, and he and Miss Anne Bradshaw rendered a duet on two pianos. Mr. Murchison sang several solos. Brief words of welcome were spoken by Mrs. W. A. Daughtrey for the Ladies' Benevolent and Social Union; W. S. Beamon, for the Sunday School; Miss Annette Jones for the Christian Youth Fellowship, and Dr. Truitt, for the church and its other organizations. Mr. Murchison expressed his gratitude for the kindness shown him, and the hope that he could measure up to the demands of the church.

The large Baraca room had been decorated by members of the Ladies' Benevolent and Social Union, using additional lamps, chairs, tables and cut fall flowers. Women of the Young People's Department assisted in serving ices, cake, nuts and mints. The reception was largely attended.

VIRGINIA VALLEY LETTER.

A series of revival services were held recently in Bethlehem Church, Rev. G. H. Veazey, pastor. Brother Veazey did the preaching and was assisted by the Rev. J. Owen Young, who led the singing during the meeting. Three new members were received into the fellowship of the church and others are expected to join later, probably at the next regular worship service.

During the past two weeks Brother Veazey has been conducting a revival at Wissler's Chapel. Unusually good interest is being manifested. This series will close next Sunday, September 23rd.

The Wood's Chapel Church roof has been treated with a coat of paint. It speaks well for a church and community to see the church kept in good order, showing the interest the people have in their place of worship. This church is also one of the group of churches served by Brother Veazey.

Revival services are to begin at Palmyra, Sunday night, October 7. This church building burned a few years ago and has been replaced with a beautiful house of worship. The people in this community appear to have a spirit of cooperation and a desire to go forward in the work of kingdom building. We congratulate both, the pastor and the people of Group No. 4, of the Valley Conference, as they go forward in such a spendid manner.

It is learned that Brother Veazey has been invited to his old field, Belew Church, N. C., to conduct a revival which is scheduled to be held there next week.

ROBERT A. WHITTEN.

CHURCH COUNCIL EXPANDS PROGRAM.

The North Carolina Council of Churches meeting at Guilford College for its eleventh annual session heard progress reports from seventeen active committees through which the work of this Protestant co-ordinating body is carried on. Almost without exception each committee indicated that its work would be expanded during the coming year. Prominent among the committes reporting was the Committee on Weekday Religious Education, headed by Dr. Price H. Gwynn, Jr. Sixteen new communities have added Bible study to the regular school curriculum during the past year. The committee found encouragement in the fact that a number of these communities were rural whereas in the past the program has been largely confined to town and city schools. Considerable expansion in the program of Bible study for Negro schools is planned.

A newly formed Committee on Rural Activities, headed by the Rev. Garland Stafford, of Taylorsville, submitted plans for a cooperative inter-

(Continued on page 7.)

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

REV. JAMES L. FOSTER.

"Thou shalt go to thy fathers in peace; thou shall be buried in a good old age." So spoke the Lord to Abraham in the long, long ago.

"I go to prepare a place for you. . . . I will come again and receive you unto myself." These were words of Jesus to those who loved Him.

Both of these promises were fulfilled in our little town last night. James L. Foster had preached the Gospel for more than sixty years. His faith in God was firm. His work was finished. For several months about all he could do was to reflect the glory of God in a human soul. In quietness and peace the body, well-worn with hard labor through many long years, gave up its spirit and tomorrow (Sunday) will be buried in a "good old age."

But the spirit will live. His companion of fifty-five years will know its blessing. His children will feel its guidance. And those who knew him best will know a deeper joy because he lives forever with the Lord who takes to abide with Him those who love Him. And in that Heavenly Home there will continue to be rejoicing because another of God's family has come home to stay.

The only prayer appropriate in the Foster home today was one of thanksgiving and devotion. God was there. All has been done that could be to make the last days of this "man of God" comfortable and happy. Prayers had been answered, and courage had been adequate. The father of the family had gone to be with the Father of all families. The quiet and peace of the angels filled the house and the hearts. May it always be so!

Another of the minsters of the Southern Convention has answered the call to come up higher, and we shall see him no more on earth.

NEEDED: AN OFFICE SECRETARY.

During the seven years the Convention has had an office we have had numerous secretaries to work here. All of them have been college students at least part of the time. But in the background for all or part-time service was the wife of the superintendent. For the past four years Miss Angie Crew was here to help in the preparation and distribution of literature, and to speak in the churches.

When September came this year we had no secretary. Since school opened there has been some student help. These workers have had no experience in this type of work. They are not familiar with the churches, the materials nor the methods.

Mrs. Parker, the treasurer, handles the books in a fine way. The superintendent should be on the field visiting the churches most of the time. There should be some person in the office who can talk with visitors about the work, prepare, collect and distribute literature, answer letters, prepare minutes, statistical tables, and articles for printing, and otherwise be an efficient office worker. If she (or he) should know in advance our church and church leaders, our literature and our methods of work, that would be a great advantage, but this can be learned by one who is interested.

If anyone wants to consider the job, or if you know of one who would be a good worker and who might be induced to consider it, please do your church a favor by sending the necessary information to the superintendent. Thank you very much!

PLANNING FOR NEXT YEAR.

Soon there should be a meeting in each church, if it has not already been held, to consider plans of the local church for next conference year. Most churches have called the minister, but several do not yet know who will be their pastor because they have not been able to secure anyone for that high office of leadership. The planning conference is even more needed if there is no pastor to guide the church.

There should be growth in membership. In this day of world-tragedy it is doubly important for the church to grow. Many denominations, including our own, will place special emphasis on this during 1946. It is the time to evangelize this country and the world before hatred and greed destroy the human family. Unless we can win people to Christ and the church we have little excuse for existence. Now is the time for us to line up all forces in fervent evangelistic endeavor.

We need more churches. Asheboro, Gibsonville, Hope Mills, Little Creek, and Pfafftown are the churches that have entered our fellowship during the past seven years. Still there is room for more, and the call to start them is urgent. If we are to do our share of church work, we must build them.

The church budget needs to grow. The members need to become more interested in the work, loyal to the Christ, and generous in their gifts. New people coming in need to share in the work of the church. And the needs of the world demand an increasing budget for every church.

Plan now for your church to grow next year. If this office can help, be sure to call on us.

CONFERENCE IS COMING.

Conference year ended in Eastern Virginia last Sunday. It will end with October in the three Carolina conferences—only a month to go. Then come reports.

What will the reports say? Concerning membership, will there be an increase that will show that the members have really sought to win others to Christ? Will the contributions show that the members really love God and their fellow man?

Will the reporting be sufficiently accurate to indicate that someone thought it important to tell "the truth, the whole truth, and nothing but the truth?" Better check up right away so the reports will be *right.*

SUBSCRIPTIONS.

This paper is now in position to receive many new subscriptions and even more renewals.

A few months ago we were printing all the paper the Government would let us have. Now the limitation has been lifted—but paper may be scarce for a few months.

Several hundred people need to renew during this year, a year that has only three months to go.

Five hundred new subscriptions would do two very important things: It would put a *Good Church Paper* in that many homes at a time when it is important for the message of the church to be understood and used; and it would make it possible for the paper to pay for publication.

If these two reasons appeal to you who read this, please take it upon yourself to secure one or more of the new subscriptions and send it to the Convention office. You can be both a missionary and a Good Samaritan in this simple act of kindness.

RELIGIOUS EDUCATION WEEK.

This should be a dynamic and prophetic week in many of our churches where programs of religious education have been carefully charted. Our churches are indebted to the International Council of Religious Education for planning this observance and providing excellent material for our guidance. The aim is to unlock the door of undiscovered talent and resources within the household of faith. A thorough inventory of the educational program of the church should be made. Latent talent, both within and without the church should be carefully solicited.

In the Sunday School or Church School we have a combination of great words: Church, Sunday, School —capitalized in each instance. Alas that we have allowed such a great enterprise to deteriorate in so many cases. Education and religion should constitute a formidable combination in any community. No effort should be spared to invest religious education with dignity, persuasiveness and power in every church.

Suggested forward steps for the year include: increased home-church cooperation; regular fully attended workers' conferences; more regular attendance; increased enrollment; more regular church attendance of church school members; effective evangelism through the church school; better worship programs; deepening of devotional life of leaders and pupils; the sense of spiritual power and purpose that comes only from farsighted planning of the total educational program of the church.

EDUCATE AT ELON.

Now is the time to educate. Thousands of the flower of our country have been cut down in a terrible, devastating war. Academic courses in our colleges and universities have been almost deserted. The demand for ministers, teachers, Christian men and women will be great in the immediate future. Now is the time to give education a priority. Now is the time to invest in training and character.

While education is of vital importance just now, let no one jump to the conclusion that it is the only item of importance to be considered. Your church maintains a Christian college for the young people of our constituency. The college was founded and has been supported on the profound conviction that religion is essential in the total process of education. John R. Mott voiced this conviction in these words: "It matters not how well educated a man may be; if he goes out into the world with a corrupt heart, an ungoverned will, and low ideals, he is a menace to society and a source of weakness to the life of the nation."

So, why not educate at Elon? Do not seek education at the expense of religion. Elon is truely co-educational: **boys** and **girls** are trained in **religion** and **science, morals** and **materials.** Help our college expand its influence. Help our young people achieve their highest destiny. Educate at Elon.

RELIGION—TAUGHT AND CAUGHT.

Atmosphere means much. Elon College seeks to maintain the highest standards. It seeks to provide the best equipment and teachers and to do thorough, honest work. Only Christian teachers are employed and the Bible is taught by those who know it, believe it and live it. Religious teaching is unequivocal.

But religion is caught as well as taught at Elon. The traditions of the institution, handed down from one generation to another, are Christian and powerful. The atmosphere is wholesome and stimulating—unconsciously making lasting impressions. The faith of every young person is imperceptibly but surely reenforced by the contagious faith of the group. In addition to scholarship and thorough academic work, Elon seeks to set before the student at all times the Christian spirit, ideal and purpose. Precept and example, in college as well as in the home, are the twin essentials of Christian education.

R. L. H.

One of the inspiring revelations of the war is the discovery by chaplains that many men in the armed forces have expressed a desire to know more about religion. We must prepare now to provide them and their children with facilities for religious education when they come home. The alarming increase in juvenile delinquency can be attributed in large measure to the fact that millions of children in the United States are coming from homes where religion has rarely entered. It is to correct these conditions that the International Council of Religious Education, representing 40 denominations and 183 city, state and provincial councils of churches and religious education, is sponsoring the fifteenth annual observance of Religious Education Week. This worthy movement deserves the enthusiastic support of every Christian.—Harvey S. Firestone, Jr.

We are emerging from a tragic experience when it became necessary to meet force with force, and there is danger of cynically yielding to the concept that force must be the ultimate ruler of mankind. Such a mistaken concept can be met only by developing the finer things in our character, and religion alone has proved effective in such development. From a very practical standpoint in meeting the problems of reconversion from a war status to a peace status, we may well turn to religion as the medium through which we will again establish the world on a peacetime basis where men can work together for the common good. There is no time in history when mankind was more in need of Divine guidance than today.—A. S. Goss.

Leaders Aflame

By Harry C. Munro,
Teaching Mission Director of National Christian

Moses turned aside to see a burning bush and he met God. Anyone will turn aside to see a burning man or woman—a leader aflame with a mission and a message. And that is the way one meets God. *Leaders aflame* are God's approach to the untaught and the unsaved.

When each is at its best, evangelism and Christian education are inseparable. Neither is complete without the other. In the New Testament Church there were not two programs, one of evangelism and the other of education. The Gospel was *one*. Its propagation was one process. Because each has sometimes come to be carried on without the other special agencies and programs have been set up which tended to emphasize and perpetuate an essentially artificial separation.

Putting Christian education and evangelism together is not primarily a matter of methods or special programs. It is a matter of *leadership;* teachers aflame with evangelistic zeal, a passion for souls; church officials and pastors aflame with inspired teaching power. Leaders aflame throughout the church mean effective educational evangelism.

It was the purpose and power of the Mission to Christian Teachers last fall to thus enkindle the church's leadership, giving it remarkable success. In city after city the testimony is that something really happened. This kindling of evangelistic concern in the hearts of the church's leadership is the need of the hour. How else shall we re-enlist the millions of our church people dislocated by wartime conditions and how else shall we reach "that other half" who are growing up right here in America in spiritual illiteracy?

The Mission to Teachers had to continue. The Department of Evangelism of the Federal Council of the Churches of Christ in America, immediately after the close of the first series of these teaching missions, took action providing for their continuance and proposed to the International Council of Religious Education a permanent plan for continuing their joint sponsorship. The International Council not only enthusiastically approved the plan, but also swung into line with its whole program for the next Quadrennium, calling it "The United Teaching Outreach."

The "Outreach" will be a four-year program of simultaneous emphasis on educational evangelism by the various denominations. Its major cooperative field project, carried out year after year through state, city and county councils will be the "National Christian Teaching Mission." While the "Outreach" is an International Council program, the Teaching Mission will be jointly sponsored by the International Council and the Department of Evangelism of the Federal Council. The writer has been called as full time director of the Mission, with offices in Chicago at the International Council headquarters.

In the program and administration of the Teaching Mission the essential oneness of Christian education and evangelism are symbolized and demonstrated. Persons known as "educators" and as "evangelists" unite to form the teams. All leaders of the local church are brought together to consider the resources of teaching in accomplishing evangelistic results and the dynamic of evangelism in lifting teaching to a truly Christian level. Whatever their labels, leaders aflame are power-filled, fruit-bearing, witnesses for Christ.

The Teaching Mission will develop further some of the means used effectively last fall. One thing needed to set leaders aflame is to confront them with relevant facts. Several missions this fall will launch the vigorous follow-up of a thorough religious census which will put a challenging prospect list into the hands of every church's staff. The mission is not the census. It launches the program of recruitment based on the data gathered by the census. It sets leaders aflame by replacing their vague impressions of the "unreached" with a list of specific persons who are their sole responsibility, and by actually sending them out, two by two, as the Master sent the Seventy.

By concentrating on the evangelistic responsibility of teachers and leaders the Teaching Mission goes deep. It stresses the claims of the untaught. It stresses the opportunity with those taught who are yet unsaved. It interprets teaching as witnessing, and consequently as resting back upon the personal religious experience of the teacher. It seeks to deepen and vitalize that experience. It leaves leaders aflame.

RELIGIOUS TEACHING BASIC IN ALL WORTHWHILE EDUCATION.

By Ernest J. King,
Fleet Admiral, United States Navy.

The fifteenth annual observance of Religious Education Week is particularly appropriate at this time because of the increasing responsibility of each American citizen toward national life in a free society.

Much progress has been made toward the improvement and expansion of our entire educational system. However, with all our increased knowledge in world and national affairs, and technical skills, we were unable to prevent war. Contributing to this failure was the neglect of the fundamentals of all worthwhile education—r e l i g i o u s teachings which should begin in the home and be supplemented in the churches.

In all our efforts to establish means to keep the peace, we must remember that the principles of Christianity constitute a sound foundation on which to construct the necessary machinery to maintain amicable relations among nations. This must be the basic conception of any enduring world peace. Any program which emphasizes this fact and seeks increased religious education merits full support because it is contributing to the future welfare of civilization.

Christian education seeks primarily to help men, women and children to "grow in knowledge and in the grace of our Lord Jesus Christ." It seeks to provide guidance in gaining such knowledge which will give rise to conviction. It seeks out the whole truth, and in this process utilizes all the implements of human intelligence. It is not selective and exclusive, but inclusive, recognizing the oneness of truth. Consequently Christian education is concerned that the ever-growing story of human knowledge be viewed and interpreted in the light of God's revelation.—Rev. Louis H. Gunnemann.

The Christian recognizes that a free world cannot be attained by a mere reshuffling of the old selfish social units. The Christian perspective sees the need for a New Man, free in Christ, as integral in the order of equality and freedom which he is seeking to promote. That perspective which people gain in Christian education, prayer, worship, service and fellowship has given strength to many Christians in the struggles of the past as it does today to the members of the World Christian Community. —Paul Bock, Student, Yale Divinity School.

News of Elon College

By President L. E. Smith.

MEMORIALS.

Elon College is a memorial to Christian education, established by the loyal souls of our church constituency in the South. Beginning in a small way, it has grown to one of the more important church colleges in the South. Its contributions to leadership—ministerial and lay—have justified the anxiety and sacrifices that went into its founding and have gone into its support. The College is now facing its greatest opportunity for expansion and service. To measure up to those opportunities, it is essential that present facilities be improved and that new buildings and equipment be added. These improvements and additions offer excellent opportunities for memorials whereby one's name and generosity shall live forever.

The Board of Trustees of the College and officials of the church have sensed these opportunities and have authorized that the proposed gymnasium be erected as a memorial to the veterans of World War I and World War II, and that funds be solicited on that basis. This would seem to be a well deserved recognition and a merited memorial. There were perhaps, more than 2,000 Elon men and women enlisted in these two great armies that brought victory to the cause of democracy and the plan for universal freedom. Many of these loyal sons and daughters of Alma Mater gave their lives on the battlefields of the world. Many more were wounded and all made commendable sacrifices—sacrifices that the ones of us who remained at home are unable to fully appreciate. The only way to know what they endured is to undergo the same experiences, which, of course is hardly possible.

There are certain things, however, that we can do to express our appreciation and convince those who live of our lasting gratitude. We can help to provide for their comfort and care and erect a memorial that will remind every college generation that shall appear on our campus for all time to come of our esteem and gratitude and of our constant obligations.

The gymnasium will be the center for games, recreation, programs, and physical education instruction—all of which are most essential to the training and guidance of college youth today. The building will be ample for our requirements and equipped with all modern conveniences for recreation and physical training. In due time the architect's drawings and detailed plans will be given to the public. Our church, alumni and college constituencies will be fully informed.

This announcement is made at this time that the reading public may know of this proposed addition to our facilities that will be of great assistance in training our students and give to you an opportunity to prepare to contribute to this enduring memorial to our men and boys, women and girls.

MISS WIDBER TEACHES RELIGIOUS EDUCATION AT ELON.

Miss Mildred Widber, a member of our national staff, and chairman of several committees on the International Council of Religious Education; is a member of the faculty of Elon College for the current quarter. She is a specialist in the field of religious work with children. Miss Widber is teaching two courses in her special field. The first deals directly with materials and methods for teaching children of various ages within the Sunday School. The laboratory work for this course includes several projects on beginner, primary, junior, and intermediate levels, and the students are obtaining actual experience in the Community Sunday School under Miss Widber's guidance.

The second course is entitled "Children in the Home," and includes detailed discussion in the use of the Bible with children as well as materials and methods in developing wholesome religious life within the family. Both courses are very popular with students, some of whom are taking pre-ministerial training, and some of whom are future directors of religious education, grade school teachers, or those who are equally interested in religious and secular instruction of children.

The courses by Miss Widber are a continuation of the policy of bringing to the College campus expert leadership and instruction in various fields of religious education. During the college year 1944-45, Miss Pattie Lee Coghill served on our faculty, directing one course in religious work with young people and another in Christian Missions. Both of these courses were challenging to young people of college age, and extremely rewarding to the large number of students who took them.

It is encouraging to note that an increasing number of our students are dedicating themselves to preparation for full-time religious work. Many young women of outstanding ability are joining the ranks of those who in future years will be directing religious education work in our churches. For years, our congregations have been crying for competent leadership, and now it is forthcoming. Among the students at Elon there is an increasing number of those who "Press forward to the mark of the high calling . . . "

Dean D. J. Bowden.

WHY BE A MISSIONARY?

I chose mission work because I felt the need to help mankind. I have always wanted to help any who were sad or hurt in any way; to make them smile and be happy again.

I have studied about little children who knew nothing of God and feared false gods. I want to be able to give them the joy of knowing the real God; to know that He can help when everyone else fails.

My great desire is to go abroad to Japan. I feel that with the proper kind of teaching that country can be made wholly civilized and I believe only missionaries can give this kind of teaching.

Elon will play a large part in this. The atmosphere here and the religious activity inspire me greatly.

I know the way will be rough at times but I have faith in God.

Virginia Rebick.

ELON STUDENT VOICES HOPE FOR MISSIONARY WORK.

I have for a long time been interested in the mission field. Missions have always appealed to me and offered to me a challenge which I hope to meet with all my strength. In this day when the responsibility of building a world in which we, as the youth of the nation, would like to live and in which the oncoming generations may live in peace with their fellowmen, there is a definite need for missionaries to carry the Christian message of love, brotherhood, and faith, as never before. I want, some day, to have a part, if but a small one, in this great task which lies directly ahead. There is a great opportunity for missionaries now, both at home and abroad. I am interested

especially in foreign missions, the effect and need of which have been clearly seen by service men as they came in contact with the friendly natives who have been taught the love of Christ.

I can now realize my goal more fully since I have come to Elon College. There is an atmosphere of friendliness and Christ-like brotherhood predominant here at Elon which says to me, "go on." I feel that I shall grow mentally and spiritually in the knowledge that I may gain here at Elon, and thus shall be better fitted to do the work in which I am so vitally interested.

FLETA MAY MOFFITT.

THE MINISTERIAL ASSOCIATION OF ELON COLLEGE.

The Elon College Ministerial Association has begun the cooperative work of another year with five different denominations and a variety of creeds and doctrines represented in the group. For the past two years we have been fortunate in having as members of the Association some young women who plan to enter the service of Christ. The majority of these women are planning to do full-time religious work in church and Sunday School, or to become missionaries or teachers of the Bible in public schools.

Our plans for this year on the campus include the following:

A prayer service every night in the boys' dormitory.

A weekly prayer service in each of the girls' dormitories.

Chapel services, including one on the "Problems of Rehabilitation," and another on "Missionary Education."

Full cooperation with the Student Christian Association.

We shall have a variety of programs at our weekly meetings. These will consist mainly of informal open forums, practice sermons by ministerial students, and addresses by ministers, laymen, and members of the faculty. We plan also to have a few programs sponsored by the women members of the association.

Once in two months a social hour is scheduled. These meetings are usually held at some home, and a meal is served picnic-style. The annual budget is held in Burlington in December.

Dean D. J. Bowden and Dr. M. B. French are the capable sponsors of our organization. Under their direction we are preparing ourselves to be of service to Him, who has called us.

FRED REGISTER.

CRUSADING SPIRIT NEEDED IN CHRISTIAN EDUCATION.

By RALPH W. GWYNN,

U. S. Congressman, Twenty-seventh District, New York.

There is no time to argue or speculate about religious education. Our fate in both war and peace depends on it. The time is hard upon us when we must restore our traditional religious disciplines in education to do right on our own account, according to God's Commandments. That is self-government. And self-government, under God's laws which define the natural rights of man, must in the nature of things be self-imposed.

That clearly indicates systematic education in religious discipline. Without such strong disciplines the sense of duty and sacrifice will not exist among us. We will have no faith in ourselves or in others that the right, according to a common standard, will be observed. Without faith in each other, we must inevitably submit to the rule of other mere men over us. In fact, the religiously undisciplined ask for it. They put faith in lesser, weak gods like themselves undisciplined to do right.

Mere men, we know very well through terrible experience, impose their wills on others without reference to God's commandments and His love as the basis of an orderly society. It matters not whether they rule over us under our own form of government or some other form. They all become corrupt with power. With men, "A little power corrupts, absolute power corrupts absolutely," as Lord Acton says.

So great is the tendency of mankind to put their faith in and lean on demagogues that Caesarism seems more inevitable than strange. So it is with Statism today, around the world. Our only hope is to keep disciplining each generation for self-government and free from domination by other men.

Therefore it cheers us, in active politics, to see the International Council of Religious Education organizing on a large scale the restoration of religion as the central theme in knowledge and life.

In our early American history, we thought the parents could educate their children. Later we organized the public school, with what amazing results in gaining secular knowledge; all quite unrelated to our religious concepts as though they were not a necessary part of knowledge.

This makes it all the more obvious that we must organize all knowledge to the end that we may establish a lasting Christian Kingdom. We can do it, if we are all educated to that end. Even in our time it can be accomplished if we will but teach like crusaders, with sure conviction that our cause is great. Those with a lesser cause, even an evil one, have achieved their ends through education carried on for but a decade or two.

CHURCH COUNCIL EXPANDS PROGRAM.

(Continued from page 2.)

denominational program which will seek to help the rural church meet the problem and opportunities of the post-war period. The Committee on Evangelism will seek new emphasis upon special observances to advance its work, and it recommends that the Council Bulletin be published more frequently in order to include more material which the committee seeks to get before the churches. A report by Mrs. F. O. Clarkson for the Committee on Post-War Planning was ordered printed so that churches might have available the committee's suggestions regarding the church and the returning service man.

The expanded program of the council calls for a twenty per cent increase in its budget, and a budget of $12,650 was adopted for 1945-46.

During the day the council heard inspirational addresses by Dr. James E. Shephard, president of the North Carolina College for Negroes and Dr. Frank Porter Graham, president of the University of North Carolina. Dr. Graham declared that "the discovery of the atomic bomb confronts us with alternatives that ought to challenge the laymen of the church to new devotion."

The council, which now includes twelve white and Negro denominations in its membership, elected Dr. E. L. Hillman as its new president to succeed Dr. John R. Cunningham, of Davidson College. Dr. Hillman is minister of the First Methodist Church, of Rocky Mount. Other officers will be Dr. Stanley C. Harrell, of Durham, vice-president; Dr. Clyde C. Milner, of Guilford College; second vice-president, Mrs. H. A. White, of High Point, secretary; and Mr. Everette Witherspoon, of Durham, treasurer. The Rev. Ernest J. Arnold, who received glowing tributes from the membership for the work which he is accomplishing now begins his seventh year as executive secretary.

MISSION BOARD APPROPRIATES.

When the Mission Board of the Convention met last week it spent most of the day in considering appropriations for the coming year. The day was "far spent" when matters of policy and education were considered. It is no easy matter to say just how much missionary money shall go to the various places where aid is needed or desired. Those who were not in the meeting may easily think that mistakes were made in appropriations, but there was a very sincere desire evident in the meeting to do the very best with the money available.

Stated sums are specified by the Convention to be paid by the Mission Board. Then there are a few items of expense necessary in order to carry on the work. This part of the Home Missionary budget for the coming year amounts to $1,225. Appropriations of $1,200 wre made for Asheboro, Damascus (Sunbury) on new building, Chapel Hill, Valley Pastorates, and Winston-Salem. A grant of $500 each was made to Bay View and Lynchburg. Long's Chapel, Mebane, was made a grant of $150 for this year. Franklinton Christian College was given $250. The Gleasons and our Mountain Mission were continued at $1,500 salary and $500 for expenses. Because of the serious illness of Mr. Gleason a special grant was made. Plans for expansion of this mission were considered.

Consideration was given to the needs for a missionary in our Western N. C. Conference, a parsonage at High Point, a new church at Front Royal, and other extension work.

Definite votes for the expenditure of $12,875 were made, but some of this depends upon certain conditions. This is not more than half the amount that needs to be spent, but it is within $2,000 of the amount received during the past year.

SHAOWU IS OUR PROJECT.

The Mission Board approved the idea of undertaking the support of the Shaowu Mission in China as a project of the Southern Convention.

Hospitals, schools, and churches have done very successful work there for half a century. But decreased missionary giving and war conditions brought all the missionaries home from Shaowu.

It will take several thousand dollars to rebuild and refurnish the mission.

The Rev. Richard Jackson and Dorothy P. Jackson are to occupy the parsonage and be the comrades of the native ministers. A search is on for a doctor to open the hospital. A nurse has already been found. One or more single women will be needed to visit homes, teach religion, and otherwise serve the Chinese. The total cost of travel, salary, and up-keep will be about $10,000 per year.

To raise this amount is our new job. It represents part of our responsibility for rebuilding the church in our day. It is our chance to know of something definite that this Convention is doing on the other side of the world.

Materials are in the making so all may know both what is to be undertaken and methods by which we can year. The Sunday Schools can all work. Our women have taken this project for their Thank-Offering this have a share. Churches certainly will want to be counted for this project. And individuals may also take shares in the Mission.

Be sure to read about this project as it is described in the September *Missionary Herald,* by George Shepherd. "The Eyes of the Southern Convention Are on Shaowu."

F. C. L.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 27, 1945.

Sunday Schools.

First, Greensboro, N. C.	$	9.66
Newport News, Va.		16.29
Ingram, Va.		10.43
Pleasant Ridge, Ramseur, N. C.		16.08
Smithwood, Liberty, N. C.		5.62
New Elam, New Hill, N. C.		9.25
Ether, N. C.		2.60
Total	$	69.93

Individuals and Churches.

Burton's Grove, Wakefield, Va.	$	1.91

Specials.

First, Burlington S. S., Burlington, N. C.	$	44.57

Hopewell Church.

Rev. D. D. Nash, pastor, Hopewell, Va. (On Church Building Debt)	$	100.00
Total for the week	$	216.41
Previously acknowledged		449.47
Total since Sept. 1, 1945	$	665.88

Gratefully,

MATTIE COX PARKER,
Secretary.

MEDICAL NEEDS OF SHAWU—I.

By DR. GEORGE SHEPHERD,
Former Missionary to Shaowu.

Shaowu, with its population of a million people, is in the southern malarial belt, where every second person is suffering from what they call malaria—the fever and chills. Cut off for years from the main supply of quinine in Java, reports from the field indicate that the skin of the people is beginning to turn yellow, and their vitality is at an all-time-low.

The American hospital at Shaowu has for forty years been the main source of supply for reliable drugs, including quinine, and just as soon as conditions change and transportation is available, the people of the Shaowu region will expect their American friends to be on the job at least with supplies of medicine and such medical care and treatment as will be available and possible at that time.

Thank-Offering gifts from the women of the Southern Convention, sent through the American Board to the Union Hospital at Foochow on the coast of Fukien, will assure supplies of quinine, atabrine, plasmoquine, and other drugs needed in the treatment of malaria.

There is no better way in which to show our Christian concern for the health and happiness of the people of this Fukien region than through being forehanded in making our gifts available for the months when transportation will have opened across the Pacific.

Fukien may be one of the first areas to be entirely cleared of the invaders and it will thus give us an early opportunity to demonstrate our Christian fellowship with those who have suffered so much throughout these long years of complete embargo upon imports that are so essential to physical well being.

No man of spiritual awareness thinks today solely, or supremely, of his particular communion, save as a part of the Church Universal.—Joseph Fort Newton, in *Where Are We in Religion?* (Macmillan).

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

THANK-OFFERING REMINDERS.

By MRS. WM. T. SCOTT.

I. Our Thank-Offering Will Go To Shaowu, China.

(See article on Medical Needs of Shaowu—I.)

II. Our Thank-Offering Date Is November 4, 1945.

May we urge you to have your *In-Gathering and Dedication Service* as near this date as is convenient for you. May we suggest further, if it is at all convenient for you, that you send your offering to your treasurer sometime during the Thanksgiving season—during the month of November. No other month could be as appropriate! We shall be glad of course, to receive your offering at any time but "stop and think" what it would mean to those who do the bookkeeping if only all of our Thank-Offerings could come in during a given period, rather than spasmodically throughout the year. Maybe this is too much of a change to make in one year, but is worth trying. We know that you will co-operate as best you can for 1945-46.

III. Our Convention Thank-Offering Goal for 1945-46 *Is* "$2,500.00 *and Over."*

You will remember that to be the same for last year, 1944-45. We did such a wonderful job in exceeding our goal last year that we shall be hoping with all our hearts to do just as well this year. Surely the cause is just as great. It will be easy to do if only each society will give just as much for 1945-46 as it gave for 1944-45.

IV. Your Goal.

Will you accept the amount that your society gave last year as your Goal for this year—1945-46?

There will be a few societies which failed to reach the goal suggested last year, but we are confident of your sincere purposes and we know that you will give generously in 1945-46, thus raising your own goal, if you can.

It is quite evident that we cannot win as a Convention unless we first win as a local society. Our total goal will be determined by the sum of our individual goals and our final success will surely be the sum total of our individual achievements. We conclude, therefore, that we as individuals, are directly responsible for our goal of "$2,500.00 *and over."*

V. Dedication and Thanksgiving.

Your *Thank-Offering* Committee recommends highly a Dedication service—*a time set apart for invoking God's blessings upon our Gifts.* It is not enough to give "money." We must give "thanks," and we must hurl our prayers along with our offering! Surely there was never a time when peoples' hearts were so overflowing with gratitude for the good in life as at the present time. We in America have been made conscious in recent years of our many blessings, and I am sure that there was never a time when our hearts were so ready and willing to go out to those in need. Our *Thank-Offering,* this year, will probably be more meaningful than ever before.

We must undergird our Church in these times! It is the mightiest guardian of the values we are struggling to preserve. We earnestly desire to give of our means and of ourselves to increase the power of might, through our *Thank-Offering* Love and Goodness in our World.

"Grant, therefore, O God, that we help strengthen the World Church, beginning with ourselves. Amen."

"My church has called for dollars
To take Christ to all the world;
And I have given pennies that hopeless hearts
Might hope again, the sick be healed.
O God forgive!
For I have oft been overfed,
Accepted comfort while it lay beyond another's reach.
Cared vaguely when unnamed brothers 'cross the sea
Stretched out their hands.
Or when at home my neighbor's hunger
Passed by my willing indifferent eye.
My pennies to my church
But to my food and comfort, silver,
My prayers for others, for my unloved neighbor
Intoned in duty, but not in love.
Oh God forgive!
Make my heart burn, rouse my smug spirit
Until I pour out my means, my gifts, my soul,
Till thy love shall be mine
And mine shall all be Thine
United in deed until
Thy Kingdom Come."

REPORTS FROM LOCAL SOCIETIES.

SUFFOLK.

The Woman's Missionary Society of the Suffolk Christian Church held its last meeting of the fiscal year Monday night, September 10 at the church with the president, Mrs. Ray Gordan, presiding.

Group leaders made their final reports for the year 1944-45, which were very good.

Visits made by the members of the society to sick and shut-ins were 3,154, trays sent were 986, cards sent were 2,169, and flowers were sent to 1,009.

Two new subscriptions and five renewals have been sent to THE CHRISTIAN SUN.

Twenty-eight subscriptions and seventeen renewals have been sent to the "Missionary Herald."

$5.00 was donated to the Christian Orphanage and $10.00 to the Red Cross. $16.50 worth of subscriptions for magazines were sent to the U. S. Naval Hospital, Portsmouth, Virginia, for the wounded men.

A box of toys, books, pictures, and clothing was sent to our Indian friends in North Dakota.

This society has met all requirements for "The Standard of Excellence." We have sent nine memorials and one life membership.

MRS. W. H. YATES,
Corresponding Secretary.

LIBERTY (VANCE).

The J. O. Atkinson Woman's Missionary Society of Liberty (Vance) Church has had a very successful year under the efficient and inspiring leadership of Mrs. B. M. Newman, President.

A public Thank-Offering Service was held at the church the second Sunday morning in November and a Thank-Offering of $28.00 was given for Elon College, the largest Thank-Offering our society has ever received.

Our society observed the World Day of Prayer on February 16th. The community was invited to join with us in the observance of this prayer service. An offering was received and sent to our conference treasurer for the United Council of Church Women.

One of the most outstanding days in our society was when Mrs. L. E. Smith, of Elon College, came and reviewed the book on the Indians in a most charming manner. The day was one of fellowship and inspiration. Another outstanding day was when Miss Angie Crew reviewed the study book "West of the Date Line." This study day was held in the new annex building of the church. Miss Crew gave a very interesting review of the study book.

On April 2nd we lost one of our most faithful and loyal members, Mrs.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

YOUTH RALLIES PLANNED.

The editor of this page in recent years has left his post in the Convention and started on the journey to China. Young people have known him by his writing. Now they are to see him in person. Moreover they are to meet his "better half."

Dick and Dorothy Jackson are to tour the Southern Convention during the first 21 days of this month. They are to appear in one or more churches every day. They are eager to know the people of our churches, and especially those who are young now but who will share with them the mission in China for many years to come.

The young people are anxious to see and hear the Jacksons. That is why youth rallies are planned by the conference Pilgrim Fellowships.

Eastern Virginia young people heard them last Friday night at their Mission Conference.

Eastern North Carolina young people are to meet at Wake Chapel (Fuquay Springs, N. C.) this Saturday evening at six-thirty, for a picnic supper and an evening program.

Western North Carolina Conference Pilgrim Fellowship invites youth to Pleasant Ridge (near Ramseur) for a program and picnic supper on Sunday, October 7, at four o'clock.

President Tessie Zimmerman, of the North Carolina and Virginia Conference Fellowship, has sent invitations for youth to gather at our Burlington church for picnic supper and evening program on Friday, October 12, beginning at six-thirty o'clock.

The Virginia Valley Central Conference Fellowship is to meet at Leaksville on Friday, the nineteenth, the exact hour to be announced.

To all of these services everyone is invited, but young people are urged to attend. Mr. and Mrs. Jackson are worth knowing, and those who attend will doubtless long remember the experience and be glad they went.

GIFTS FOR THE JACKSONS.

Both Mr. and Mrs. Jackson are appointed missionaries of the American Board of Commissioners for Foreign Missions, our own church board. They are on salary for life. The Board wants to guarantee them food, shelter, travel, medical attention, and all the things that are necessary for successful and happy living, wherever the providences of God may lead them. When they are too old to work, there will be a home and a retirement allowance so long as they live. This is the habit of the Board in its relationships to its missionaries. The salary will be small, but it must be adequate, and it must be regular.

The Board depends upon gifts with which to supply these needs. The people who compose the Board are members of our churches elected to do this special service. They look to you and me for the needed income.

Last week the Mission Board of the Southern Convention decided to undertake the support not only of the Jacksons whom we know and love, but to support the entire Shaowu Mission. This will mean money for a doctor, nurse, social worker, and perhaps others. Two million people await our ministry of medicine, education, and preaching.

We shall all want to give to the Jacksons. We want them to have their dreams come true. The way to do this is to contribute to the Shaowu Mission through the regular channels of our churches. This must be above what we have been doing. Offerings made at meetings with the Jacksons can be handed to them or sent to the Convention Office for the Shaowu Mission. Then we will need to find ways for making additional gifts through the years, for one gift will not last a life-time.

EACH ONE WIN ONE.

At the Crabtree Camp in August the Pilgrim Fellowship officers held a conference on Sunday to consider future plans. One of the major decisions was to emphasize what is usually called evangelism during the next year.

Young people are urged to consider ways to win other young people to Christ and His Church. If Christianity means something real and vital to us, then we are obligated to share that experience with someone else.

In your planning meeting this fall, be sure to consider ways in which your class, society, or club can make its influence felt in winning others to the church. If you desire helps, please write to your Conference Fellowship officers or to the Convention Office making known your desires.

"Each One Win One" clubs might be organized in each church. If such an effort should succeed, and it easily could, the youth group in our churches would be doubled in one year. Why not try it?

BRIEF BUT IMPORTANT.

A car load of young people from your church attending the Rally to hear and see the Jacksons may mean a minister or missionary from your church in the years to come. Try it!

God is calling some fine young people to be ministers and missionaries. Such workers are desperately needed now that the fighting war is over. The world must be rebuilt. Have you heard the call deep in your soul? If so, thank God and prepare to do your best.

The Pilgrim Highroad is an excellent magazine for young people in Congregational Christian Churches. Its stories, information, Sunday School lessons, and materials for evening youth meetings are among the best found anywhere. It is worth much more than the $1.35 which it costs for a year. Why not read it? Or do you?

F. C. L.

MT. CARMEL YOUNG PEOPLE.

The Young Peoples' Missionary Society of Mt. Carmel Christian Church has had a very successful year. We have enjoyed a variety of interesting worship programs.

Our attendance has been very good. we have gained in membership and have paid in full our conference apportionment. We also have met the Standard of Excellence for the year. Our society has enjoyed two socials this year.

We remembered all the boys of our church in the service at Christmas by sending cards to each one. One member of our society was serving overseas so we sent him a gift.

By working together as a group of young people we feel closer to God and feel that we are part of our church. We hope that our small contribution will help take the Bible to other people.

Virginia Leigh Downey.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I am very happy to have some good reports of what children have been doing in their missionary activity this year, for our page this week. I hope that all of you who have not sent in reports will do so soon. It is interesting to hear of the good things you are doing. If you have had an unusual program or an interesting project which the group enjoyed it would be kind of you to share it with us on our page.

Didn't you enjoy the pages that Mrs. Ritchie did for us? I was a good girl and played her game each night! I hope that she will be our guest editor again sometime.

So many things have happened at our house since last I wrote to you! I couldn't possibly tell you all of them. I did write a page for the first week of September, which I left at home ready for mailing before going to the hospital on August 29th. I do not know what happended to the letter. My sister said that she mailed it. I do want you to know that I was thinking of you and our page and did not intend to let you down! I went to the hospital to get Rebecca Susan. Oliver told me when I told him good-bye that I had better bring home a baby sister. I was very greatly relieved when my nurse and doctor told me that I had "that baby daughter!"

Some of you want to know who she was named for? The Rebecca is for my grandmother, Rebecca Elam Lockwood, and my sister Rebecca Joy Jean. Many of you know Joy Grigsby Jean who used to help me with Vacation Church School work before we were married. My grandmother was the wife of a Methodist minister who "rode a circuit"; I have great respect for the memory of grandmother who did such a grand job of being a minister's wife in an age when that task called for greater courage and faith than it does in these days of modern convenience I do not know of any relative named Susan, but I have had many good friends by that name. I just liked it! I'll tell you what she looks like next week. Bye now.

DOROTHY TODD.

CHILDREN AND MISSIONS.

HOLY NECK CHRISTIAN CHURCH.

The Junior Missionary Society of Holy Neck Congregational Christian Church has had a very successful year under the leadership of Mrs. H. L. Worrell and Mrs. C. C. Baker.

They have sixteen boys and girls on roll. They have met the requirements of the Standard of Excellence. They had Home and Foreign Mission Study books taught at their regular meetings. They had slides of the American Indians shown. One Sunday when our pastor was away they gave a very nice public program in place of the morning church service. They have sent friendly service gifts to Fort Berthold for the Indian children.

They are looking forward to an interesting year of mission study and activity during the coming year. Their superintendent for the coming year will be Mrs. Elizabeth Warren.

Let's see if all of us can do better thinking and better living so as to have a good foundation on which to build.

MRS. H. L. WORRELL,
Superintendent.

FRANKLIN CHRISTIAN CHURCH.

The Willing Workers of this church have been studying the Indians of America this year. One of our outstanding features of the year was a sand table Indian village. It was made by the members who colored pictures and brought in things from home to make it as real as possible. Some of the articles used were collected from Indian reservations visited in the western part of the United States, by some of our children.

We have had an unusually good attendance this year. Our hearts were made heavy by the death of one of our beloved teachers, helper and friend, Mrs. Ezra Gray, who departed from us September 9th of this year. May her teachings and Christian spirit go with and strengthen all of us and help us to be better church workers.

MRS. W. D. JOHNSON.

LIBERTY SPRING CHURCH.

The Juniors and Cradle Roll Missionary Society of Liberty Spring Christian Church have had a very successful year.

The second Sunday in May at 8:00 P. M., we put on a Mother's Day Program, each child taking his part well.

On the 14th of June the children and their mothers were invited to the church to a little party. Refreshments were served by the leaders.

The Juniors had the books taught on "South East Asia," and "The American Indians." We also gave a donation of five dollars to the Elon College Thank-Offering. We have raised our goal for the year with great success.

Members of the Cradle Roll have used their Indian story book. We have sent in a contribution each quarter, donated five dollars to Elon College Thank-Offering, we sent fifteen dollars to the Christian Orphanage to be used in their little chapel which they want to build.

MRS. W. J. WINSLOW.
MRS. ROSA DUKE.

WINDSOR CHRISTIAN CHURCH.

I, as leader, am quite happy to report that the Willing Workers Society of the Windsor Christian Church, at Windsor, Virginia, has met all requirements for the previous year and is therefore considered having met the Standard of Excellence.

Sincerely,
MISS ELSIE K. ROBERTS.

LYNCHBURG, VIRGINIA.

Our Cradle Roll of the Women's Society was organized two years ago by Mrs. W. L. Dunn. We now have twenty-three children and sixteen mothers.

Our party was held in the Sunday School Department on June 14. The program was opened by the president, Mrs. F. H. Dunn. After a hymn by the children and the roll call, Mrs. W. L. Dunn told the story of Hannah and the boy Samuel, illustrating the scenes by Flannelgraph. Mrs. S. R. Gay spoke to the mothers on "Children's Questions," based on Bro's book, "When Children Ask." The children enjoyed games together at this time led by Mrs. Dunn and her daughter. Afterwards everyone enjoyed cream and cookies. The offering was $8.60.

We have started a circulating library.

MRS. W. L. DUNN,
Cradle Roll Supt.

Six infants were consecrated at the altar of the Suffolk Church on the fifth Sunday in September. The Rev. Victor Murchison preached to a very large congregation, and a choir of thirty-two young ladies, under the direction of David Brown Harrell, minister of music, sang "I Know a Beautiful Theme" (Stoughton).

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE HOME—A SCHOOL OF CHRISTIAN LIVING.

Lesson II—October 14, 1945.

Memory Verse: *"Jesus advanced in wisdom and stature and in favor with God and man."*—Luke 2:52.

Lesson: Deut. 6:4-9; Luke 2:51-52; Ephesians 5:22, 25; 6:1-4.

Devotional Reading: Proverbs 4:1-4.

Unseen Foundations.

I remember, across the years, my father telling the family circle about the process of building a road across a large pond just outside Dover, Delaware, and how, with the rather crude methods of that day, they hauled dirt and rocks and dumped them in the pond all day and at the end of the day, had nothing to show for their labors. But in due time, of course, that unseen foundation took shape and solidity and today you can drive across that little lake on a firm, hard-surfaced road. It is a parable of life. So much of the superstructure of life depends on the unseen, but sturdy foundations. How true it is of the national life. Here is a vast, superstructure under which and in which men and women, boys and girls live. But the foundation of wholesome, sturdy, secure national life is to be found in the character of the homes and the family relationships in those homes. The lesson today and for the coming Sundays deals with something basic, something strategic.

Religion in the Home.

The inspired writers saw this clearly. Thus it was that Moses with sure spiritual insight, under the guidance of the Spirit of God, emphasized religion in the home. The language is strange—binding them upon thy hand for a sign, using them as frontlets for thine eyes, writing them on the door-posts of thine house or gates; and the emphasis seems overdone—talking about them when sitting in thine house, and when walking by the way, and when lying down and when rising up. But the lesson is strategic. Religion, the great truths by which men live, the ideals by which they fashion their lives, the attitudes which guide them in their relationship with the "Power outside themselves that make for righteousness, must be taught and caught in the home." "Thou shalt teach them diligently unto thy children." A great deal of publicity, all out of proportion to the merit of the thing, has been given to the case where the wife of a college professor has made an issue of the matter of using the public schools for teaching religion, and has stated that she does not want her boy to be 'indoctrinated with religion, but prefers to have him make up his own mind in the matter. One wonders whether she is willing to have Terry wait until he makes up his own mind in the matter concerning the study of history, or whether he will go to school at all. The inconsistent thing about so many people is that they are so eager to have their children go to school, or take dancing lessons or learn to play bridge, or learn a trade, and seem to be so indifferent as to whether they learn anything about *religion, which is the most vital factor in their lives.* And woe unto those folks who insult their parents and play the part of hypocrites by saying that their parents made them go to church and that now they are free from it from now on. They ought to thank God that their parents cared enough for them to try to bring them under the influence of religion.

He Learned Obedience.

"And he went down and came to Nazareth; and he was subject unto them." All things were written for our instruction. The boy Jesus was subject unto his parents. He learned obedience. He had respect for parental authority. He was our example here as elsewhere. God was giving a demonstration of ideal family life. Jesus grew up naturally and normally in a home where he was subject to his parents in the Lord. Parents ought to teach their children obedience. A disobedient child is a nuisance to others and a source of friction to himself.

His Mother Dreamed Dreams for Him.

"And his mother Mary kept all these things (sayings) in her heart." What was the significance of that experience when they found the boy Jesus in the Temple both asking and answering questions? What did it all mean? Was it an indication of his future career? His mother kept all these things in her heart. She dreamed dreams of him. She probably pictured him in terms of some of the things the angel had predicted about him. How much we owe to the dreams and expectations of our mothers and fathers, who believe in us and have high hopes for us.

The Home a School for Christian Living.

Folks who have a home do not have to go to college to take a course in Christian Education or The Fine Art of Christian Living. The home itself is God's first, and God's greatest school for Christian living. Here is a potential little Kingdom of God. Here are gathered together a unit of society, living in that intimacy, and under those conditions that form the patterns for the Christian life. Parents and children exercising the democratic processes, maturity sharing with immaturity, love sacrificing and serving, the power of suggestion and the contagion of influence operating so effectively, the give and take of life, working together, sharing together, sacrificing together, learning together, loving together, here is God's finest school for Christian living.

Wives are to be in subjection to their husbands—that is, in the Lord. Woman is "the weaker vessel," admittedly except in rare cases, and in a sense she is subject to her husband. But it is to be "in the Lord." And husbands are restricted, as wives are protected, by the Christian imperative of love—husbands love your wives, even as Christ loved the church, and gave himself for it. A wife is safe in subjecting herself to her husband if he loves her even as Christ loved the church.

Children are to obey their parents, but again in the Lord. That is right. It is a basic law of God and man. It is a divine decree. Children are also to honor their fathers and mothers, which is the first commandment with promise. Those who do so will do well and they will live long on the earth. There are exceptions, but the exceptions but prove the rule. Obedience to parents and honor for parents is conducive to long life, p e r s o n a l and national. China is the oldest civilization and nowhere is there more honor for parents than in China. But parents are not to provoke their children to wrath by constant nagging, injustice, unreasonableness, harshness, by the things that will exasperate their children and lead them to disobedience. If we expect our children to honor us we must be worthy of their honor.

Companionship counts for much in life. We should be very careful when choosing companions.—*Happy Hour.*

CHURCH WOMEN AT WORK.

(Continued from page 9.)

W. S. Ayscue. She was our efficient treasurer for a number of years. At our Annual Church Memorial Service held the third Sunday in May, the society presented her husband and children a Memorial Certificate, given by the society.

Our Bible study of II Corinthians was given as our devotional service at our regular meetings in a very interesting way by our devotional leader, Mrs. J. E. McCauley.

The Stay-at-Home Convention was held by our society at two meetings. It was very interesting to hear of the work being done in our Convention. We feel that it was a help to our members to observe the Stay-at-Home Convention so that all may know of the work being done.

We have reached the Standard of Excellence in our society this year and sent $5.00 over our financial goal as a love gift to help spread the Gospel of Jesus Christ.

May we press forward in His name to greater things during the coming year.

MARGARET ALSTON,
Corresponding Secretary.

RAMSEUR.

We have come to the close of a very good year's work. We feel we are more enlightened on the American Indian and Southeast Asia, and have gained much from the study of the Book of II Corinthians.

We had our Thank-Offering last fall being glad to help support Elon College. We sent a Christmas box to Gila Rivers Relocation Center for one Friendly Service gift and we also sent Christmas cards to service men and shut-ins.

For our World's Day of Prayer, we met with one of our members just out of the hospital and shut-in. The service proved very satisfactory and inspirational. For our Birthday Party we invited several guests to share in the fun and worship with us.

Our Sunday School seemed to gain much from our public service program, giving an enlightenment on our missionary work at home and abroad.

We made a number of visits to the sick and shut-ins each month, carried trays, and sent flowers and cards.

With eagerness, we are approaching our Lord's work ahead of us realizing that there is much yet to be done.

MRS. W. E. JOHNSON,
President.

DAMASCUS.

Our Woman's Missionary Society of Damascus Church has had a successful year, although we have lost some good members who have moved away because of war work.

Our public meeting was held last November, at which time the Sunbury Glee Club gave a program of religious numbers. At this time, our Thank-Offering was taken.

We observed the World Day of Prayer, inviting other denominations to participate.

For devotions we used II Corinthians with different members leading.

We reviewed the study books "The American Indian," and "The Unfolding Drama of South East Asia."

For our friendly service we have sent cards and flowers to sick as well as other gifts to those in need, as well as clothing to China and Europe.

Damascus and Oak Grove Christian churches held their Stay-at-Home Convention together. Mrs. Waverly Parker directed the program. After the program, the Oak Grove ladies served a picnic supper. Miss Annie Lassiter (our treasurer) reported at last meeting that all apportionments had been sent in and we are happy to report that our society has reached the Standard of Excellence.

MRS. A. V. HOFLER,
President.
MRS. E. A. JOHNSON,
Secretary.

SPRING HILL.

Two years ago the Spring Hill Ladies' Aid Society and Women's Missionary decided to join hands and work together. We have grown in knowledge, in giving, in fellowship, and, we pray, in spirit. We have found that there have been many advantages in combining these two women's organizations.

In November we held a public program and a Thank-Offering was given for Elon College.

We met with the Waverly group of churches in February for the World Day of Prayer.

The Women's Missionary Society of the Waverly Church invited us to join them for the Stay-at-Home Convention. We participated in this program and enjoyed the good fellowship hour that followed.

We were very fortunate in having excellent book reviews. Our minister, Rev. R. L. Jackson, reviewed "Speaking of Indians." He showed us pictures of Indians that he had taken when out in the western part of our country, and told us several of his interesting experiences with these, our Red neighbors.

One of our members invited us to meet in her home one evening in August. We invited members and friends. Mrs. R. L. Jackson reviewed "Unfolding Drama in Southeast Asia." Mrs. Jackson had made charts and maps that added to her most interesting and informative review. Mr. Jackson then showed colored slides that he had taken during his years with us. Our hostess served refreshments and a time of fellowship was enjoyed.

We are giving a memorial this year for Mrs. J. J. Faison, a friend whom we shall miss always.

We donated clothing for war relief and sent money to the Elon Orphanage at Easter time.

We deeply regret the loss of Rev. and Mrs. R. L. Jackson, but we feel that we have been blessed to have had them with us these past four years. Their sincere and cheerful way of Christian living, their unselfishness, their love for all mankind will be ever an inspiration to us. Missions will take on an ever greater meaning for us because from our midst will have gone these two people who have worked for us and with us, to a far away land to carry the Great Message. Our prayers go with Richard and Dorothy Jackson as they face the future of being missionaries to China.

MRS. G. CHAPMAN WHITE.

SALEM CHAPEL.

Our small group has profited by the study of II Corinthians with every member using the guide to daily personal study as a year book. We have endeavored to obtain and believe we have succeedd in this.

As to friendly service, more has been done locally than otherwise except for an offering made to the mountain work. Attention has been given to the sick and shut-ins in the forms of cards, baskets, visits, etc. Some of our members have assisted our non-resident pastor in conducting Saturday night prayer meetings and services for some who could not come to the church. This service rendered to people of all denominations has been an inspiration to a group hardly reached in any other way. This experiment in taking the church to the people has been one of our worth-while projects.

Our society sponsored the observance the World Day of Prayer at Salem Chapel with all other churches in the community cooperating. This year the service was led by the Meth-

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Southern Convention designated the months of October, November and December as Orphanage months. During these three months special stress or emphasis is supposed to be made in behalf of the Christian Orphanage.

During this period we take a special Thanksgiving Offering.

Since the Orphanage opened its doors it has been supported by Sunday School monthly offerings, special Thanksgiving offerings and individual donations. This was the plan in the beginning and we have always worked that plan.

We hope our people will begin now in all of the churches to work up a splendid Thanksgiving Offering. We depend on this offering to carry us through the winter and spring months when offerings generally run low.

Some of our people think that if a church raises its Conference apportionment, that is all that is required. Conference apportionments are goals that the Convention has set and all churches are asked to reach these goals. If the goal in your church for Elon College is $200 and you want to send in $500, who can tell you that you cannot do it? The same is true in regards to missions. The same is true in regards to the Orphanage or other enterprises of our church.

If individuals want to send in a personal check for any amount for the Orphanage as a personal contribution, there is no one who can hinder that individual from doing so.

We depend on these special donations that our friends send us on or near the Thanksgiving season. Our heart has often been made happy by receiving checks from friends at a time when our way looked dark indeed.

We have served as superintendent of your Orphanage for twenty-nine years. We have never set a goal and failed to reach it. Our slogan this year is "Twenty-nine Years of Service as Superintendent of the Christian Orphanage and Twenty-nine Thousand Dollars."

So far this year, from January 1st to October 4th the churches have sent us the sum of $7,766.59 from the Southern Convention to run our Orphanage. Nine months are already gone. There are three more months to go. We are a long way from our goal. Are you going to help us reach it?

It will be a sad disappointment to us at the close of December 31st if we have not reached it.

When you say your evening prayers won't you ask God to remember the little children in the Christian Orphanage? Ask Him to be with those in authority there and give them wisdom and strength to train the little children in the way of truth and righteousness.

The late Dr. J. O. Atkinson, whom we all loved, said to the writer on a number of occasions that he never said his evening prayer that he did not remember the little Orphanage children in our Christian Orphanage. Do you? We need an interest in your prayers. We need your support.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 4, 1945.

Amount brought forward.....		$7,605.93
Sunday Schools.		
Eastern N. C. Conference:		
New Elam .....$ 12.95		12.95
Eastern Va. Conference:		
Liberty Spring .....$ 1.00		
Mt. Carmel 16.10		
		17.10
N. C. and Va. Conference:		
Burlington .....$ 42.83		
Greensboro, First 20.24		
		63.07
Western N. C. Conference:		
Hank's Chapel .....$ 11.50		
Ramseur 12.52		
Smithwood 4.20		
Zion 6.00		
		34.22
Valley Va. Conference:		
Winchester .....$ 8.32		8.32
Total for the week.....		$ 135.66
Total for the year.....		$7,741.59

CHURCH WOMEN AT WORK.

(Continued from page 13.)

odist minister and was well attended.

Our Foreign Study book was reviewed by Miss Angie Crew at the church. Our enjoyment of this splendid report was mingled with a feeling of sadness in the realization that this good friend was soon to leave our Convention.

Our observance of the Stay-at-Home Convention was significantly held in a class room with lighted candles casting their glow over the small group gathered there. Each one read a report.

Each year we seek to reach and exceed our goal and although we probably have not done what we could, we trust that with God's guidance we have done something. We hope that in another year we may increase our efforts in the building of a better world.

FRANKYE MARSHALL.

NATIONAL PROGRESS DEPENDENT ON TEACHINGS OF JESUS.

The cry of mankind today is "*Progress!*" Plans for future are dazzling in their concept, but if the religion of Jesus Christ is left out of those plans, our nation will surely go the way of all godless lands.

Paradoxically there is only one way to progress, and that is by going back: back to the teachings of Jesus Christ. Make Christ the head of the home and there will be no delinquent children; make him a counselor and there will be no corruption in politics; make him a leader and there will be no limit to our progress as a nation.

For years the International Council of Religious Education and its member agencies have geen knocking at the door of all homes, striving to awaken men to the need of spiritual fitness through religious education. Now is the time to heed that clear, wise call. Let us go forward by going back to the too often neglected teachings of that great Educator—Jesus of Nazareth.—*Grace Noll Crowell,* Poet.

CHURCH SCHOOLS HELP BUILD CHRISTIAN COMMUNITY.

Our lay people are beginning to realize their responsibility if America and the world are to become decent places in which to live. No one factor can be more productive in building the really Christian community for which we all long than the work being carried on in the church schools of the world.

The problems of juvenile and adult delinquency, the tragedies which are so often the aftermath of broken homes will disappear if fathers, mothers and little children, hand in hand as teachers and learners, attend their church schools.—*Mrs. Leslie E. Swain, President, Northern Baptist Convention.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

FIELDS.

Pfc. Brady L. Fields was born in Reidsville, N. C., July 10, 1920, and spent all of his life here. He was the younger son of the late Bradie W. and Mrs. Carrier Fields. An only brother, Ph. M. Clyde L. Fields is now serving in the Philippines, and sister, Mrs. Estelle Newman lives in Raleigh, N. C.

Brady attended the Reidsville schools and at the age of 8 became a member of the First Christian Church, of which he was a loyal and faithful member.

Enlisting in the service, April, 1939, he was attached to the 40th Infantry Division. In advance operations on Negros Island on March 30, 1945, Brady volunteered to advance with a trio of armored cars to destroy enemy fortifications. The position being achieved three soldiers lay helplessly within point blank range of enemy fire. Brady dragged two of them to safety and on the third trip, made against advice of superior officers, he was hit by a grenade. He died April 3.

Brady's mother has been posthumously awarded his Presidential Citation, the Purple Heart, and the Distinguished Service Cross.

In a letter, which was to be opened only in case of his death, Brady wrote: "I had hoped you would never have to open this letter. I love you all dearly. Mamma, don't have any regrets; as you gave your all for your church and family, I give my all in the service of my country. We'll all be together on the other shore. I hope with all my heart there will never be another war, and if not, this will not have been in vain. God bless you all."

"Soldier of God, well done;
Enter thy blest abode;
Thy battle's fought, thy victory's won,
Rest in the joy of thy Lord."

AVERY BAKER.

Reidsville, N. C.

CROCKER.

We, the members of the Woman's Missionary Society of the Suffolk Christian Church, find it our sad duty to record the death on June 27, 1945, of our dear, beloved member, Mrs. Emily Butler Crocker.

"Miss Emmie," as she was affectionately known, had a host of devoted friends. During her many years of active service in her church she endeared herself to all who knew her, both young and old. Even during her long illness and absence from church, the rich fullness of her faith in and love of God, left its influence. This missionary society, of which she was a charter member, and which served as president, resolves:

First. We feel most keenly the loss of this faithful member. Her passing has left a void that cannot be filled in our church and community.

Second. That we hold in warm remembrance her beautiful character, and shall try to emulate her life so that her good works may live on.

Third. That we extend to her family our heartfelt sympathy and pray God's blessing on them.

Fourth. That a copy of these resolutions be sent the family, a copy be placed on the records of the society and a copy be sent to The Christian Sun for publication.

Respectfully submitted,
MRS. C. B. DUKE.
MRS. W. E. MacCLENNY.
MARGARET J. WELLS.

JOYNER.

Mrs. Indiana V. Joyner, 88, one of Southampton County's oldest citizens died at the home of her son, James H. Joyner, of Courtland, Virginia, July 18th, after a short illness. She was a member of Johnson's Grove Christian Church. She was the widow of Henry Joyner who preceded her in death many years. She is survived by four sons: Herbert L. and J. H. Joyner, of Courtland, Alex D., of Yonkers, N. Y., and Moses B., of Dendron; two daughters, Mrs. Carrie M. Rollings, of Sedley, and Mrs. Naomi G. Dickey, of Arlington; 24 grandchildren and 20 great-grand children; and one brother, Rev. Murdock W. Butler, of Wakefield. Funeral services were conducted at her son's home in Courtland on July 19th, and interment followed in the family cemetery. The services were conducted by the writer and Rev. Percy C. White, of Courtland.

WM. T. SCOTT, Pastor.

McINTYRE.

The passing of J. Monroe McIntyre, R. 2, Elon College, N. C., has made a vacant place in our Berea Church and community. For many years, even until the very last, he was a faithful member of Berea. His loyalty to and interest in the church will have a lasting influence upon succeeding generations. Because of his zealous work for the Kingdom of God our church made much progress. Berea wishes to express to the family and relatives its deep feelings of sympathy.

Mr. McIntyre died on June 24, 1945 at the age of 61 years. He is survived by his wife, four daughters, three sons, two sisters, and one brother.

May the efforts of this Christian brother be blessed.

MARK W. ANDES.

JONES.

William E. Jones, Franklin's oldest citizen, passed away at the home of his daughter in Suffolk, April 13th. He was a faithful member of the Franklin Congregational Christian Church and was one of its most devoted. "Uncle Billie," as he was fondly known by the people of Franklin, was the son of the late John and Patsy Jones, of Nansemond County. He had lived in Franklin many years. He is survived by his wife, Mrs. Lula Howell Jones; two daughters, two grandchildren, and one sister. The funeral services were held at Franklin Church on April 15th by the pastor, assisted by Rev. R. D. Stephenson. Interment was in the Holland Cemetery.

WM. T. SCOTT, Pastor.

PIERCE.

The death angel visited the home of her son and removed the soul of Mrs. Ida Maie Pierce; therefore, be it resolved:

First. That Bethlehem Church has lost another good Christian mother, one who loved her church, faithful to her chilldren, her home, and her Master.

Second. That we bow in humble submission to him who doeth all things well.

Third. That we extend our sympathy to her family, by sending a copy of these resolutions to them, placing them on the record of our church, and sending them to The Christian Sun for publication.

MRS. T. U. SAVAGE.
MRS. A. L. MOORE.
MRS. EDWARD JOHNSON.

PRESSON.

Mrs. Georgia Mae Presson, wife of John C. Presson, of Franklin, passed away at her home on July 13th, after a long illness. She was a member of the Franklin Church and a humble Christian woman. She is survived by her husband; her mother, four sons, Waverly, of Suffolk; Vernon, Willie, and Lee, of Franklin; one daughter, Mrs. Wesley Wilson, of Franklin; eight grandchildren and one great-grand child. The final rites were conducted from Holland Funeral Home and interment in Poplar Springs Cemetery, Franklin, July 14th, by the pastor, assisted by Rev. R. D. Stephenson.

WM. T. SCOTT, Pastor.

Training for Leadership

Existing conditions accentuate the necessity of a leadership trained with regard for the principles of freedom and religion. Those individuals who are to point the way to recovery and stability must be efficient, kind and considerate. The days of dogmatic authority in state craft must be supplanted by sincere efforts in cooperation. Society must rise together or in a tragic moment fall together. We must learn the age-old lesson that we are "our brother's keeper." The hungry must be fed; the naked clothed; the homeless housed; and the ignorant taught. Such are the plain requirements of the Christian religion.

These are not, however, the natural results of every life, but quite to the contrary, they are the results of faith and constant application of unselfish principles in the matter of training and the building of character. It does matter what you read, what you think, and what you feel. These are the forces that mold you and make you.

The church college throughout this country majors in education—Christian education. It trains in the usual liberal arts subjects and extra-curricular courses, but it also imbibes and diffuses the Christian spirit in the whole program of education—secular and religious. Natural heat intensified and properly applied will weld fast together bits of iron hitherto unrelated. The fervor of the Spirit in the forge of faith will make men heretofore unknown to each other one in Christ. Even though they may be different in race, color or cast they become brethren in a common bond.

This, then, is the function of the Christian college: to train the mind thoroughly, to develop the body fully, and to enrich the soul nobly.

These facts should be of serious concern to parents whose children are ready for college. It does make a vast difference where a young man or a young woman goes to school. They need the concern and the care of Christian scholars in the classroom and on the college campus. Not only is information properly imparted necessary in the training of our youth, but Christian principles seasoned with the Spirit are essential if leaders capable of coping with the perplexing problems of the immediate future are to emerge.

The Christian college will rest its case on the character of its fruits.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, OCTOBER 11, 1945. NUMBER 40.

Elon College Library 38

Thy Neighbor

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim;
O enter thou his humble door,
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim:
With words of high, sustaining hope,
Go thou and comfort him.

Thy neighbor? Pass no mourner by,
Perhaps thou canst redeem
A breaking heart from misery;
Go, share thy lot with him.

—*William Cutter,* 1828.

NEWS AND VIEWS

October is Protestant Press Month. Watch for important announcement next week.

Note these important dates on your church calendar: October 21, Laymen's Sunday and Harvest Festival; October 28, World Temperance Sunday.

Rev. Philip M. Widenhouse, formerly at Atlanta and Washington, is now assistant director of the Department of City Work of the Board of Home Missions in New York City.

The Christian Youth Fellowship of the Suffolk Church, averaged present forty-four each Sunday evening in September. This fellowship of youth is being reorganized under the direction of Rev. Victor Murchison.

The Suffolk pastor, Dr. John G. Truitt, and assistant pastor, Rev. Victor Murchison, have set out to call on every home before Christmas. During the month of September they have been into one hundred and five homes, not to mention the hospitals and offices.

"Religion in the News" returned to the air on Saturday, October 6, when Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, resumed his weekly broadcast of happenings in the field of religion here and abroad. The program is heard from coast to coast over the NBC network each Saturday at 6:45 p. m., EST.

STEWARDSHIP SECRETARY.

Rev. Thomas Kirkland Thompson, of Chicago, Illinois, has been called to an important national post as Secretary of Christian Stewardship in the Missions Council of Congregational Christian Churches, 287 4th Avenue, New York City. Mr. Thompson has just resigned as minister of the Essex Community Church, 7400 Blackstone Avenue, Chicago, will begin his duties at once with temporary headquarters at 19 South LaSalle Street, Chicago. He will make his home in New York after May 1.

Born in Little Rock, Arkansas, Mr. Thompson is a graduate of Baylor University, Waco, Texas; Southern Baptist Theological Seminary, Louisville, Kentucky and Union Theological Seminary, New York City. From 1940 to 1942 Mr. Thompson was assistant minister of the Tomkins Avenue Congregational Church of Brooklyn, New York, from which position he went to the ministry of the First Conregational Church of Angola, New York. In 1944 Mr. Thompson became pastor of the Essex Community Church in Chicago.

MT. OLIVET (G), VIRGINIA VALLEY CONFERENCE.

The people of Mt. Olivet have missed the guidance of our former pastor, Rev. D. M. Spence, who resigned last August. We wish so much that he could have stayed with us longer, but we pray for his success wherever he may go.

Recently Rev. Roy D. Coulter gave us some inspiring messages during a week of revival services. Rev. J. O. Long, a song leader and composer of spiritual songs, was a great help. During their stay with us five young people made confessions, four of whom united with the church. Three other persons of the community joined by transfer and two of our former members renewed their vows to the church and asked prayers by the church.

It was indeed a fine week and we owe its success to two fine people—Rev. Coulter and Rev. Long. The former will serve us as supply pastor until our group can secure one. He now is serving Timber Ridge Church, of West Virginia, and they are planning a parsonage for him.

Our group, Bethel, Mt. Olivet (R) and Mt. Olivt (G), is looking forward to a visit from Dr. F. C. Lester in the near future.

REPORTER.

SECOND CHURCH, NORFOLK.

The Gleaners Class of the Second Congregational Christian Church, Norfolk, would like to report their progress of the past year.

We've had an average of fifteen members during the year in spite of some of the boys going into the service and four of our girls serving as teachers.

One of our most faithful members, Buddy Algood, left for the service in May. He is the fourth member of his family now serving in the army. Our class gave him a weiner roast at City Park before he left.

Another member, Mrs. Virginia Lendereth, who received the message that her husband, Lieutenant Landereth, was missing, has recently been notified that he was a prisoner of the Japs and will soon be home to join his family.

Since Mrs. Cullipher became our teacher, our class has been well organized, and we are now holding monthly class meetings.

The following officers have been elected: Bud Crumpler, President; Ramonia Goodwin, Vice-President; Francis Keefe, Secretary; Ruth Smith, Assistant Secretary; Virginia Goodwin, Treasurer.

We have selected as our motto: "Where There's a Will, There's a Way." This has been printed and framed. We have also bought new pictures, a rug, and painted our class room. The Smith sisters donated the material for our curtains.

To encourage our members to read the Bible and to attend Sunday School and the church services, our teacher put on a "Gold Star Bible Student Contest." The prize, which was a religious picture, was won by Myrtle Smith.

During the past year our class read 18,529 Bible verses. We are proud of what we have accomplished and the new interest shown by our class.

We will strive to do better work during the coming year and improve spiritually and also in attendance.

MRS. W. T. CULLIPHER,
Teacher.

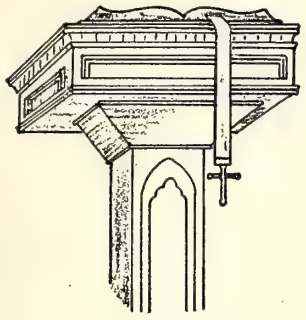
MISS FRANCES KEEFE,
Secretary.

A member of our household once asked our neighbor, Dr. Albert Einstein, how he accounted for Adolph Hitler. With a twinkle in his tye the gentlest of scientists answered, "It's all a matter of glands." "Pardon me, sir, but I think it must be the Devil." "Same thing!" said Dr. Einstein with a chuckle.—Andrew W. Blackwood, in *Pastoral Work* (Westminster Press).

NOTICE!

The Committee on the Ministry of the North Carolina and Virginia Conference of Congregational Christian Churches is called to meet at Elon College, N. C., Monday, October 22, 1945, at 10:00 A. M. All persons having business with the Committee are requested to meet as per above.

STANLEY C. HARRELL,
Chairman of Committee.



"WHAT GOD EXPECTS OF EVERY CHURCH MEMBER."

By Dr. Roy C. Helfenstein,
Pastor First Congregational Church, Mason City, Iowa.

"Let us hold fast the profession of our faith without wavering."—Hebrews 10:23.

The Church of Jesus Christ is the guardian of the faith that this is God's world, and that all who enjoy the privileges of life in God's world are honor bound to seek to know and practice the will of God for His world, and to cooperate with Him in the realization of His plans for His world.

Being a member of the Church of the Living God is the highest privilege that life affords. Every church member is under obligation to himself, to his church, to his community, to his nation, to the world, and to God to hold fast to one's faith and to the profession of faith in this time of greatest peril that the world has ever faced.

People and nations have placed their trust in material values too long; people and nations have sought security through physical force too long; people and nations have been victimized by political chicanery and personal greed too long. The time has come, when, because of a shrunken world and the discoveries of science, that, unless mankind is redeemed by the faith entrusted to the Church of the Prince of Peace, the days of man's sojourn upon the earth will be numbered by man himself.

God has enabled man to become wise enough to discover God's secrets and his material blessings for the good of man and the glory of God, chaos untold and undreamed of will reign and God's plan for man's largest self-realization and happiness in a world of order will be frustrated.

Mankind today stands at the fork of the roads. If he takes the road to the left—the road of materialistic emphasis and disregard for moral and spiritual concern—he will be on the way to "The Everlasting Bonfire" of human misery and destruction. If mankind will take the road to the right—the road of moral and spiritual emphasis and appreciation of material values as a sacred trust—he will be on the way to the establishing of the Kingdom of God upon the earth.

That has been the faith of the Church down through the centuries. And God expects every church member to hold fast to that faith. And now the discovery of atomic energy, which is only a hint at the still greater secrets of power locked within the mysteries of the universe, a new emphasis is laid upon the vital importance of mankind asking the right road from here on. Atomic energy holds either life or death for the human race—life if it be used in partnership with God, and death if it be used by man obsessed with his own self-sufficiency.

Every church member who truly appreciates the privilege of living in God's world—every person, whether a church member or not, who prides himself in being able to think should think on these things at a time like this. "I have set before you, this day, life and death; you must choose for yourselves which you will take," is the pronouncement of "The Present Hour" to the world and to men and women everywhere. Faith in God and reverence for the spiritual are the imperative needs of mankind today.

Listen to these words from one of America's most illustrious sons of our time and of all our national history—the words of General Douglas MacArthur in his history-making speech at the Japanese surrender: "Military alliance, balances of power, League of Nations all in turn failed . . . We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudenscence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all materials and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Those are the words of one whom many believe history will record as the greatest military genius in World War II. Those are the words expressing the thought and convictions of one of the keenest minds, one of the keenest students and most profound thinkers in our day. Those are the words of a philosopher who has thought things through. Those are the words of one of the world's most distinguished Churchmen. Those are the words of a modern prophet. I predict that that profound and irrefutable pronouncement by General MacArthur will be recorded in the annals of history for the boys and girls of future generations to read as they study the records of World War II.

I would rather take my stand alongside of one who, because he has thought things through, possesses those convictions, than to stand with "the cracker box philosophers on do-nothing row" who refuse to think and who can see no meaning to the handwriting on the wall of human destiny. I would rather take my stand with such a man who not only knows life but who also knows God, than to stand with the swivel chair, self-satisfied, egotistic individuals who can recognize only material values and who would bow God out of His own world. In fellowship with General MacArthur in the faith he expresses in his speech at the Japanese surrender are many of the greatest scholars, the greatest scientists, the greatest poets, the greatest characters in public and in private life in the past and in the present. In such fellowship every member of every church should not only be courageous in holding fast to his faith, but should be proud to be a part of the fellowship of those who cherish faith in God and in the spiritual varieties of life.

MISSIONARY APPOINTEE.

Miss Margaret R. Blemker, daughter of Rev. and Mrs. R. W. Blemker of 901 East Tuscarawas Street, Canton, Ohio, who is under appointment for a three year term as a teacher in the American Collegiate Institute, Izmir, Turkey, conducted by the American Board of Foreign Missions, expects to sail for the Near East on the *Gripsholm* on October 16.

Born in New Bremen ,Ohio, Miss Blemker was educated at McKinley High School, Canton, Ohio (Class of 1932), Heidelberg College, Tiffin, Ohio (A. B., 1936), and Syracuse University (M. A., 1942).

Miss Blemker taught English and Latin at the Canton and North Canton High Schools for four years and has been Student Dean and Assistant Dean of Women at Syracuse University. More recently she has been Residence Director at Western Reserve University School of Nursing, Cleveland, Ohio.

Even a gifted poet can reveal something by concealing it. And shall we say that God cannot?—Franz Werfel, in *Between Heaven and Earth* (Philosophical Library).

STRENGTH FOR WHAT?

"The strong," insisted St. Paul, "should bear the burdens of the week." This is the inescapable application of the golden mean, "Bear ye one another's burdens."

The strong individual is favored indeed. He becomes stronger by exercising his muscles in humanitarian service. New reservoirs of strength and endurance are tapped. Unsuspected ingenuity and happiness are realized. He who uses his strength selfishly becomes a brute. He who uses his strength unselfishly becomes a benefactor and a savior. Consider the strength of Christ, the manhood of the Master. Superb strength, divine strength, was never used to serve a selfish impulse. That remarkable strength was used constantly and completely in lifting the burdens of others. His physical, mental and moral strength was used to lift mankind into the presence of God.

The strong church should bear the burdens of the weak. Chaplain James M. Davis has the idea. He writes in **The Minister's Quarterly**: "When I get back I am going to try to assist weaker churches. Small, pastorless churches can perhaps be helped to a position where they can afford to call a pastor. With the most tact of which I am capable, I shall offer my services in providing a dying church with regular worship. It may work out that I can conduct two Sunday afternoon services each month, together with one monthly or quarterly communion service, and find capable deacons or other laymen from our own church to conduct the other two or three services. My young people can help in the church school and youth group. Helping such churches will certainly be difficult, but it seems to be at least one technique for arresting the decline of our smaller churches."

The strong conference should bear the burdens of the weak. Could anything be more Christian? What would happen if our stronger conferences carefully and systematically consecrated leadership and money in our weaker conferences? Would it not bear rich dividends in renewed interest and multiplied services?

Should the strong race not bear the burdens of the weak? The white race has financial, numerical, intellectual, political, technological and moral strength. God forbid that such massive strength should be used selfishly. Strength brings temptation. The strong race must resist the temptation to exploit the weak and maintain a monopoly on the world's resources.

The strong state has a moral obligation to succor the weak. Never, never has there been such an opportunity for the strong state to play the role of the good Samaritan. Why? Not only are there weak states today: weak economically, numerically, financially, etc., but new and more extensive avenues of helpfulness have been opened. The Jericho road circles the globe and may be reached quickly at any point by land, by sea and the air.

Benign visitors are symbolized by Santa Claus and the Good Samaritan. Let us picture our good Uncle Sam Samaritan visiting, not once a year to bring trivial gifts, but visiting wide areas of need in season and out of season. Our missionary program at home and abroad gives us the opportunity to do just this. Our Postwar Emergency Program is designed to implement this Christian imperative at a critical hour in a needy world.

A LAMENTATION ON FRANKLINTON CHRISTIAN COLLEGE.

"Is it nothing to you, all ye who pass by?" Lam. 1:12.

Unnumbered thousands of people pass by the campus of Franklinton Christian College on U. S. Route One. Franklinton lies within the geographical center of the Southern Convention. It also lies within the geographical radius of our responsibility.

Is it nothing to you that here is an institution, one of the few remaining, which was founded by the Christian Church to train its Negro constituency? Is it nothing to you that this institution stands sorely in need of help today? Is it nothing to you that many of our faithful and trusted leaders of the past generation gave generously of time, talent and means for its support; that their labors may perish without our support, "for they all died not having received the promise, God having provided some better things for us, that they without us should not be made perfect."

The religion of Jesus is vividly portrayed in the parable of the Good Samaritan. Oh, the tragedy of all the twentieth century priests and levites who pass by on the other side of human need? Is it possible that our respectable representatives of the Christian Church today pass by Franklinton with complacency and spurn the opportunity to help an institution which was stripped and left half dead?

When Jesus trudged up Calvary's hill and fainted beneath the burden of his cross, a Negro bore the heavy, cruel load for Him. Who can enumerate the times since that day that the Negro has borne the white man's burden? Dare we pass by an opportunity to reciprocate?

Thank God, Christ did not pass by nor pass up humanity. He became surety for us in our sinful estate. "He descended into Hell." He was and is the Eternal Good Samaritan, binding up wounds, nursing to health and happiness again. No sinner was too vile, no race too depraved for him to touch and bless. He was never so proud, so busy, so preoccupied, as to pass by on the other side.

God help us to see all this in terms of our own conditions. Said the judge in the parable of the Last Judgment: "Inasmuch as ye did it not unto one

of the least of these, my brethren, ye did it not unto me. Depart from me, I never knew you." Again, "Not every one who saith unto me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father."

The Carpenter Christ, the Christ of Calvary, now offers His yoke to us. "Take my yoke (MY yoke) upon you and learn of me." Ah, it is the only way to learn of Him. Can we believe it? The yoke of humility and service, His yoke, awaits us. Will we take it? If we accept it unitedly, we shall find that it is an easy yoke. We can take it or leave it. God help us to take it!

Franklinton is one of the most logical, immediate and commanding missionary projects within the confines of the Southern Convention. No missionary enterprise will yield greater dividends per dollar and per capita to the denomination than will Franklinton. Here is the need of the hour. Who will heed the call and lend a helping hand?

As men pass by on the highway of life there are those who laugh and there are those who lift. Here is an institution of ours which we may lift into usefulness and promience. Here is a group of churches which we may lift to new levels of stewardship and Christian education. . . . Is it nothing to you?

R. L. H.

Allied Youth Alcohol Education Movement Gains Despite Trends of Wartime

By W. Roy Breg,
Executive Secretary, Allied Youth, Inc.

In Allied Youth's past year of growth, we met and served and planned to serve again a great host of young people and their schools, churches, and communities. The nationwide work has been in the spirit shown by a Nebraska superintendent of schools, who writes:

> "You are doing fine work, and I would like to see more active posts of Allied Youth in our state. I should think every high school would be willing to cooperate. We will do our best to get things lined up!"

Meeting and working with many educators and churchmen of that calibre, I spent 127 days in field work in the twelve months ending June 30, 1945. I visited 22 states, Canada, and the District of Columbia. There were 54,318 students in the 109 high school assemblies and college convocations addressed. Following such messages, 76 conferences for students were held at the schools, in which 7,606 students showed their interest in alcohol education and alcohol-free recreation as Allied Youth presents these.

Students Addressed Near Million Mark.

In the total span of Allied Youth field work to June 30, 1945, I have presented our story of the alcohol problems facing youth in 1,276 high schools, reaching 882,386 students. Of this number, 95,075 conferred with me following the assemblies. The proportion of total students addressed who are met in these conferences is on the gain. An assembly of 1,000 students recently gave Allied Youth the second hearing in the next period's conference, attended by more than 500 students.

Twenty-one posts were chartered this year.

Among the new posts is one in an eastern city with 334 charter members.

This was a year of fine cooperation from religious and civic organizations. The Allied Youth message was given in 68 conventions, conferences, meetings and seminars of educational and religious groups.

Progress in Promotion and Field Work.

Allied Youth publications: *The Allied Youth*, a monthly for young people; *Alcoholfax*, a loose-leaf data service in alcohol education, pamphlets, plays, discussion outlines, and bulletins useful in organizing a post. These have increased in circulation and in national influence.

The Personal Growth Leaflet, "Shall I Become a Drinker?" is circulated jointly by the National Education Association and Allied Youth. Its various editions now account for 320,000 copies that have been circulated. Many of these have gone to the men in the armed forces.

Influential periodicals printed feature articles about the Allied Youth approach and its favorable results.

New personnel is to be provided in extending the field work of Allied Youth. Plans are being readied that will give better service to certain areas in which both the needs and the potential facilities are favorable to a concentrated effort.

"A Home of Our Own."

On October 1, Allied Youth moved to its new headquarters building, lately remodeled, at 1709 M Street, Northwest, Washington, 6, D. C. The location is convenient and strategic, in the midst of educational and cultural institutions. "A home of our own" marks an important gain for Allied Youth in economy, convenience and prestige.

Allied Youth national staff members and several sponsors of school posts have been privileged to attend the annual sessions of the Yale Summer School of Alcohol Studies. Dr. M. Jellinek, director of the Section of Alcohol Studies, Yale, is a member of the Board of Trustees of Allied Youth. He has begun a thorough analysis of Allied Youth procedures.

Important and far-reaching have been our continued cooperative relations with the General Federation of Women's Clubs, a number of State Federations and many other civic and patriotic agencies that seek to conserve the health and character of America's young people.

A national conference, or consultation, is planned under Allied Youth sponsorship.

"We Mean Business," Declares Principal.

"The liquor interests have become so blatant," writes the principal of a high school enrolling 3,400 students, "that our high school and its community have decided to do something to resist their appeals to the young people."

Allied Youth quickly responded to an invitation to suggest changes in the health curriculum, in order to give special attention to alcohol and tobacco. The school officials said that without such counsel they might have overlooked much important material that is available in this field. They want to keep in touch with our movement as their projects to refute sales and advertising pressure are developing. Summarizes the principal, "We mean business."

The callousness and timidity of the older generation have been the most troublesome and tragic barrier across the path of Allied Youth's progress in effective alcohol education. Surely it is good news when the administrator of a famous high school in an outstanding suburban community says earnestly and emphatically, "We mean business."

The problems are immense. The opposition is financed up into the hundreds of millions. Habit and appetite and the prestige of alcohol's long history pile up pressures against work like ours. Indifference of good people is almost appalling.

(Continued on page 10.)

News of Elon College

By President L. E. Smith.

"ON TO ELON!"

October 16 is an important date in the life of Elon College. It is hoped that this date shall mark the turning point in the purpose and program of our college for even greater things than it has yet experienced. On this day, the Board of Trustees will meet in call session at 2:00 P. M. The campaign committee of the five conferences constituting the Southern Convention, together with all of our active pastors, are requested to meet at 10:00 A. M.

The trustees will be expected to decide or approve in detail the purposes and the goals of the campaign and give directions concerning organizations and procedures. The ministers will review actions already taken as to organizations, goals and procedures, examine the architect's plans, and make recommendations to the Board of Trustees. The Executive Committee of the General Alumni Association is also requested to meet at 10:00 A. M. on the same day. The campaign committees will receive instructions, assist in revamping and renewing present organizations and proceed at once with the campaign in the churches, or with a selected list of members of the local church as the local church may elect. Every local church has its budget for the $100,000 to be raised through the churches for the establishment of the Staley - Atkinson - Newman Memorial Foundation for Christian Education in Elon College.

The meeting of these various official groups is not only important but essential if we are to succeed in this major undertaking for our college, and succeed we must!

The Convention in biennial session at Reidsville, North Carolina, directed that the College and the Church should have until the next regular session of that body in the spring of 1946 to complete the campaign for the College in the churches, but the Executive Committee of the Convention in recent session at Henderson, North Carolina, directed that this campaign, so far as the churches are concerned, should end January 1, 1946. The College is agreed provided the Executive Board of the Convention, the pastors of our churches and the churches themselves will take the campaign seriously and will determine to reach the goal set. As a rule, a short, intensive campaign conducted with enthusiasm is more successful than a long one, but it would be fatal to set a time limit to the campaign and not put our best in it.

Tuesday, October 16, is the date. Ten and two o'clock are the hours. Our college, church and alumni officials are the folks. Elon College is the objective. Let's go! On to Elon College! You are needed. Write today that you will be present.

FIFTH SUNDAY OFFERINGS.

A number of our churches and Sunday Schools have forwarded their offerings received on the fifth Sunday. Last week we had no report to make. This week we have a fine report, and I am sure that other offerings will be coming in during next week and the remaining weeks of the conference year. It is essential that the College receive its entire apportionment this year. I am concerned for this achievement. Last year we fell short of the amount apportioned for the College by more than $1,000. The amount received was more than in any previous year because a number of our churches complied with the Convention's request and made voluntary offerings for the College. So far the voluntary offering has not been requested. Without the assistance of such an offering, I am wondering what the final total will be. I know our churches and Sunday schools are anxious to see the College adequately supported that it may be fully accredited.

Previously reported	$5,348.96
Churches.	
Eastern N. C. Conference:	
Liberty (Vance)	$ 19.83
Eastern Va. Conference:	
Mt. Carmel	13.90
Bay View	30.00
N. C. and Va. Conference:	
Elon College	195.41
Pleasant Grove	5.39
Western N. C. Conference:	
Flint Hill (R)	6.00
Sunday Schools.	
Eastern N. C. Conference:	
Turner's Chapel	4.05
Eastern Va. Conference:	
Bethlehem (Nans.)	7.23
Dendron	7.10
Newport News	20.25
Norfolk, Second	25.00
N. C. and Va. Conference:	
Bethel	5.00
Durham	24.87
Hines Chapel	7.26
Ingram	8.91
New Lebanon	11.50
Western N. C. Conference:	
Ether	5.00
Pleasant Hill	9.44
Pleasant Ridge	27.05
Va. Valley Conference:	
Winchester	9.42
Eastern N. C. Conference (1943-44)	200.00
	$ 642.61
Grand total	$5,991.57
Less 1943-44 offering	200.00
	$5,791.57

TWIN PILLARS OF DEMOCRACY.

By John W. Studebaker,
U. S. Commissioner of Education.

The fifteenth annual observance of Religious Education Week serves to call attention again to the vital importance of religious teaching in our American scheme of life and government.

The religious freedom guaranteed us by the Constitution was not intended to promote religious indifference. Rather it was meant to guarantee our right as individuals to achieve a personal awareness of unseen reality as revealed in diverse ways and as represented by various doctrinal beliefs.

Three unifying elements in our common citizenship are the belief in a loving Heavenly Father, in the intrinsic worth of human beings, and in the imperative of moral duty. These elements are present in the spirit and the teachings of secular schools and they are given added personal relevance and doctrinal reinforcement by the home and by the church school.

Secular education and religious education are not only compatible with each other but complementary in character. They are twin pillars of democracy. Upon them rests a responsibility for building citizens worthy of the spiritual inheritance which is ours as a people.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

This week I attended the Annual Women's Missionary Conference for North Carolina which met at Elon College. Our Convention President, Mrs. Wisseman, had written a skit to show what was being done in missionary education for the Cradle Roll, Children and Young People of our State and Convention. Children, young people and adult leaders helped to present the skit. It was very well done and I wish that all of you could have seen it.

Why couldn't your children's group give a skit before the adult department of the Sunday School to show them what you are studying and how in your missionary activity this year?

Our foreign study for this year is Africa. Our home study is the migrant groups in America. Oliver has a little book, Jack of the Bean Fields, which is a story about a little boy whose family moved from place to place, helping to harvest the vegetables which we eat. Jack is one of Oliver's most cherished "book friends." In our study this year I hope that both you and he will make many more friends who will help you to appreciate the food we eat more. The Missionary Herald has carried many interesting pictures and stories of boys and girls in our Mission Field of Africa. I know that you are going to have a wonderful time in your new year of work. May I wish you great joy in your work, worship and play?

I told you that I'd tell you a little about how Rebecca Susan looks this week. She is 21 inches long. Just now she weighs 9 pounds and 10 ounces. She weighed 8 pounds and 2 ounces when she was born. You can see that she is nice and plump. Her skin is very soft and fair. She has a beautiful little round head which is covered with a sprinkle of dark hair. Her eyes are shaped like mine and at present are dark blue. This morning she was looking from Oliver to me and back again many times. Oliver said, "Look, Mommie, she's making her head go like a windshield wiper!" I'll see you next week! Bye,

DOROTHY TODD.

CHILDREN AND MISSIONS.

SUFFOLK JUNIOR SOCIETY.

The Junior Missionary Society of the Suffolk Christian Church has achieved many activities during this year.

We meet on each third Sunday morning in the Junior Department, and at this time we take charge of the devotional, business and the story hour.

We have enjoyed studying together the mission study books under the leadership of Mrs. Ernest Stephenson and Mrs. Wells.

We raised $45.00 this year and have contributed $3.50 for subscriptions for magazines for the service men and have sent several boxes over seas and also helped with the Red Cross.

We feel that this has been a very successful year and we are looking forward to the new year when we hope that we shall do even greater and better things for our Master.

NANCY SPRIGHT,
Sec. of Junior Society.

DURHAM JUNIOR SOCIETY.

The Juniors of our Durham Church were to have their annual picnic on Saturady, September 27th. They had invited the Third Year Primaries and were hoping that the sun would shine for them. In spite of the fact that their group was smaller this year they went beyond their financial goal and raised $61.00.

NEW SUPERINTENDENT OF CHILDREN'S MISSIONS.

Our new Superintendent of Children's Missions for the State of North Carolina is Mrs. Allyn P. Robinson, of Raleigh, N. C. I hope that you will call on her for suggestions and help in your work during the coming year. She will be interested to know what you are doing so write to her about that also.

THAT FOUR-LETTERED WORD.

By FRANCES DUNLOP HERON.
Issued by the National Kindergarten Association.

"Come here to Mother, you darling!" Marian Graham held out her arms, and two-year-old Frankie climbed upon her lap to be fondled and rocked.

Marian's Aunt Celia regarded the scene with amusement, recalling the past.

"Aren't you the same mother who didn't rock babies or fuss over them?" she asked ,laughingly.

"The very same," replied Marian. "I was almost austere with Dotty and Jim, wasn't I?"

"Everything by the clock—no holding, no rocking, no picking them up when they cried. You weren't going to spoil your babies, nor were you going to let your Aunt Celia spoil them when she visited you!"

Marian kissed Frankie's curly head. "I still think it's important for babies and older children to eat and sleep and do other things on schedule. But I decided loving them was also important."

"You don't mean," asked Aunt Celia, "that you didn't love Jim and Dotty as much as you do Frankie?"

"Of course I did, but I'm afraid I was so busy with schedules and child psychology I didn't show it. In fact, some child psychologists were saying then that you shouldn't be demonstrative with your children—that it caused some kind of complex. They said you shouldn't sympathize when your child tumbled down and hurt his knee, for fear of making him *soft*.

"Fortunately, Jim's and Dotty's daddy didn't pay much attention to such ideas, and he'd be so glad to see the children when he came home from work that he'd romp with them. One day I realized they seemed to enjoy their daddy a lot more than they did me—in fact to *like* him better. They knew I was making the same mistake my mother had made—only for a different reason. I wasn't telling them nor showing them that I loved them."

Aunt Celia nodded. "Your mother wasn't the demonstrative type."

Marian smiled. "I think it sprang from that stern New England ancestry she was so proud of. Anyway, she made little show of affection even to her children. The first time I remember her kissing me was when, at fifteen, I went on a trip. I do recall, though, when I was eight or ten asking, 'Did you ever kiss me, Mother?' and she said, "Oh yes, when you were a baby!' I would have given anything if she had kissed me then, like mothers in story books did.

"There were times when deep in my heart I used to wonder, 'Does my mother really love me?' Mother would have been amazed. She assumed children should know that of course their parents loved them. She

(Continued on page 13.)

MISSIONARY RETURNS.

By Dorothy Cushing.

When Miss Oline E. Nicholson, Congregational Christian missionary from Texas, sails for India, she will carry some very interesting luggage. Returning to her post in Madura, India, where she is Arts and Crafts Supervisor for three schools under the American Board of Foreign Missions, Boston, Miss Nicholson takes with her materials for starting a pottery class. There are such things as scales, pyromatic cones for testing the temperature of Kilns and over $200 contributed by the Congregational Christian women of New England for building a kiln.

This piece of Christian social service by Miss Nicholson, a former worker in the Lighthouse for the Blind in New York City, has a dual purpose, she points out. It teaches Indian girls and women a trade, and, since the products of their hands are sold, the money is used to help pay for their education. Most of these girls and women come from very poor families and are unable to contribute any money toward their school fees.

In an interview on the eve of sailing Miss Nicholson said: "Anything creative is of great help to the New India. It serves to give the women and girls a means of self expression. In addition to regular academic training and courses in hand crafts our schools build Christian character. I believe sincerely in the statement made by an educationalist in India when he said: 'Educate a boy in India, and you lift an individual, Educate a girl in India and you lift a family.' I would add: Educate a *Christian* girl and you lift a whole community."

When she came back for furlough Miss Nicholson stated that "the dump heaps of America would clothe and house the poor people of India." On a previous furlough she learned how to make marionettes and took them back to use in teaching India's children through drama. When a new handcraft was needed to tide over one school in a financial crisis she went into a village, secured on old expert Indian potter, and got him to teach her students that ancient trade.

During the war Miss Nicholson found that she had to do most of her traveling in India by jutka, a native two-wheeled, springless cart drawn by a horse. In this you sit on the floor with your knees drawn up under your chin, and then you bump and bounce! "What *I* need in India," says Miss Nicholson firmly, "is an American Army jeep!"

A Texan by birth, Miss Nicholson is the daughter of Mr. and Mrs. J. O. Nicholson, 3404 South Johnson Street, Greenville, Texas. She was educated at the College of Industrial Arts in Denton, Texas, and the Art Institute of Chicago. Before going to India as a Christian social service missionary, she taught Crafts in the Texas Reformatory and worked in Northwestern Settlement, Chicago.

DESTINATION — INDIA.

Dear Friends:

I am going to India! The American Board is sending four of us on a deputation team. Raymond Dudley, India Secretary for the Board (until recently a missionary in Madura) left on a freighter August 24 because no regular boat was available. I had hoped to leave September 1 and am now planning to sail from Norfolk on October 7 on the Marine *Raven*.

Dr. and Mrs. Albert Buckner Coe plan to leave late in November. We shall visit American Board colleges, hospitals, and churches in the Marathi Mission in the Bombay-Ahmednagar area; the Madura Mission in South India and in Ceylon. This will mean meeting a lot of interesting people, of course. There will be some opportunity to observe work being done by other denominations too.

Our American Board (of Commissioners for Foreign Missions), the oldest Foreign Board in this country, sent its first missionaries to India—in 1812. The Board sent a deputation team to India in 1856—nearly a hundred years ago!

We shall be working with Indian Christians and our missionaries as they make their plans for the next few years. I am going in the interest of religious education especially. We expect to stay until the end of March. Since travel difficulties are clearing up, I hope it will be possible to see some of our work in other countries also.

My address in India will be: Care of Rev. Ross Thomas, 240 Hornby Road, Fort, Bombay, India. Regular mail costs five cents and it takes six weeks or longer to reach India. Airmail letters cost seventy cents per *half ounce* and take about three weeks or less. A gentle hint!

This letter not only carries the announcement of our trip but comes to bring you Christmas greetings. I am sure we all have high hopes for the peace of the world and pray that America will do its part well in the family of nations. I expect to spend Christmas "in land of the palm tree and vine," more nearly like the setting of the first Christmas than "in land of the fir tree and pine" which we have come to love so much. Very personal good wishes for a wonderful Christmas to each of you.

Sincerely,
Pattie Lee Coghill.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 4, 1945.

Sunday Schools.

Bethlehem (Nans.), Suffolk, Va.	$	3.76
Dendron, Va.		5.80
New Lebanon, Summerfield, N. C.		17.00
Elm Avenue, Portsmouth, Va.		27.41
Concord, Timberville, Va.		2.89
Turner's Chapel, Sanford, N. C.		4.56
Auburn, Raleigh, N. C.		18.00
First, Reidsville, N. C.		17.00
Cypress Chapel, Suffolk, Va.		11.00
Total	$	107.42

Individuals and Churches.

Pleasant Union, Lillington, N. C.	$	28.53
Liberty (Vance), Henderson, N. C.		21.47
Flint Hill (R), Sophia, N. C.		6.00
Pleasant Grove, Halifax, Va.		18.21
Elon College, N. C.		126.05
Total	$	200.26
Total for the week	$	307.68
Previously acknowledged		665.88
Total since September 1, 1945.	$	973.56

Gratefully,
Mattie Cox Parker,
Secretary.

REPORT OF WOMAN'S HOME AND FOREIGN MISSION BOARD.

Eastern Virginia Conference.

Quarter Ending September 15, 1945.

Balance on hand last report.... $ 135.40

Receipts.

Women's Societies.
(On Apportionment.)

Antioch	$ 15.65
Bay View	12.50
Bay View (for June 30th)	12.50

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

ALL OUT FOR SHAOWU.

Two thousand and five hundred dollars for Shaowu! That's the Thank-Offering goal for the Woman's Convention. I hope no one will become pessimistic and say that it can't be done.

I feel like the bus driver did in Washington on the national election day. This driver was making his regular run that day, and just as he got in front of the White House he stopped his bus abruptly and exclaimed "He did it once, he did it twice, and he can do it again." Well, we did it once, we can do it twice, and if I know the women of the Southern Convention, we could do it the third time. I have no fears but feel that once the women set their goals and make up their mind, we will go over the top just as we did last year for Elon College.

Perhaps there are some who feel that the Elon College project was easier, more appealing because most of us had a real personal interest there, it was close by and we could see and know some of the real needs our Thank-Offering was helping to fill.

As Christians, our personal interest should reach out to wherever God's children are and never again, we hope, will any place on this earth be too far away to plant the Gospel and help those in need. Ask our soldiers what missions have meant to those "far away" places; ask those boys who have seen the need and suffering over there, what medical supplies will mean in China right now. 'Tis true we may never see "the work of our hands" in action, but we feel we can have a real part in the reconstruction of Shaowu through this Thank-Offering and through our friends, the Richard Jacksons. It's going to give us such a personal touch having the Jacksons there — our Southern Convention's own missionaries!

Pretty soon you will be getting a program for your Thank-Offering service. Use all or part of it as you see fit. Perhaps it will not be possible for every society to hold their service on November 4, but we hope you will have it as near that date as convenient. I like the unity of everybody doing the same thing at the same time. We plan to have ours here in Greensboro on that date, a public service Sunday evening with the Richard Jackson Circle in charge.

Each society is asked to give as much or more than they did last year. We can afford to do no less.

If you haven't already begun, let's start right now to learn about Shaowu, talk about Shaowu, and get ready to *give* for Shaowu.

MRS. O. H. PARIS,
Thank Offering Chairman.

SHAOWU MEDICAL NEEDS—II.

By DR. GEORGE SHEPHERD,
Former Missionary to Shaowu.

Although Shaowu has not been invaded by the Japanese, all the people of the area have suffered greatly from the blockade. By far the most serious loss to the church and to the community has occurred in the breaking down of the health of trained church workers and important members of the Christian clans and families throughout the five counties, for which the Southern Convention has happily assumed a certain amount of responsibility.

Low diet occasioned by the prohibitive cost of food stuffs, the exhorbitant price of fuel for cooking and for heating, have lowered the vitality of all and left them a prey to tuberculosis and typhoid, in addition to malaria, all of which seem to strike when a man is down.

Money that may be provided by the Thank-Offering gift of the women of the Southern Convention can be forwarded to the Union Hospital at Foochow and designated as reserved for the treatment of those from this up-country region who will benefit from a brief period of observation and hospitalization. In most cases the patients will be able to cover the cost of transportation from their homes the 240 miles down river to Foochow, and a number can cover their hospital bills themselves. There are many, however, often trained staff members, which the price of X-Ray, drugs, and medical treatment might cause to delay until it is too late.

After years of training and association in Christian groups throughout the various counties, these Christian workers and leaders are too valuable to lose through sickness that might be prevented through a little sacrificial giving and planning on our part.

NEWS FROM LOCAL SOCIETIES.

HOLY NECK.

The Woman's Missionary Society of Holy Neck Church, Holland, Virginia, has had a very good year. All requirements of the Standard of Excellence have been met.

Both study books for the year have been taught by two of our members—"The Indian in American Life," by Miss Addie Byrd, and "Unfolding Drama in Southeast Asia," by Mrs. Allen Piland. They are both very interesting teachers.

Seven new members have been added to our roll this year, but we were sorry to lose, by death, one of our charter members, Mrs. John Britton. We are giving a Memorial for Mrs. Britton.

The society has contributed to the Red Cross, the Cancer Control, and Week-Day Religious Education. The "Stay-at-Home" Convention was held July 6, at the home of Mrs. Allen Piland, with our president, Mrs. B. D. Jones, in charge. The Second Book of Corinthians has been studied by the members of the society.

During this year God has been very kind and good to us, and we are praying that with His help we may do better and be more deserving of Him in the coming year's work.

MRS. DAVID HOWELL,
Secretary.

CYPRESS CHAPEL SOCIETY.

The Woman's Home and Foreign Missionary Society of Cypress Chapel Christian Church has had a very successful year. Our meetings are held at the church every second Sunday. Mrs. William Bunch reviewed our book on Indians, Miss Ruth Anna Ford on Home Missions and Mrs. Ray BBrinkley taught the Bible study from II Corinthians at each meeting. We gave a box of clothing to the Orphanage at Easter, sent 25 boxes to wounded soldiers in hospitals at Christmas, gave Thank Offering to Elon College, had World Day of Prayer with BeBthlehem Church. Entertained service men at Woman's Club in Suffolk first Sunday in August. Had our Stay-at-Home Convention at church with a good attendance. Mrs. Grady Brown is our president and is a good one. We have sent flowers, cards and trays to sick and shut-in members, gave Memorial for one member and four boys who were lost in service.

We gave our public program in February, entertained Ruritans Club in January. We have raised all our opportionment for all societys. Mrs. G. C. Mann, superintendent for Ju-

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

TELL US THE NEWS, PLEASE.

This page can have its greatest value by making it an exchange for news and ideas. You are the people who make the news and have the ideas.

The Convention Superintendent is willing to receive and send to the paper the news and the ideas for a while until a new editor is found. But he must depend upon youth for help.

If your Sunday School class, young people's society or club does something out of the ordinary, or something that is usual but may not be done every week elsewhere, then please send the news so others can share in the better way of doing things.

YOUTH RALLY.

Over 125 Young People met at Long's Chapel on Sunday afternoon, September 30, for the Interdenominational Youth Rally. "Youth and the World Today" was the theme of the program. Doris King gave the welcome address. Edith Walker spoke on "Youth and Church Schools." Joan Jefferies discussed "Youth and Missions." Mrs. Allen Graham spoke on "Church Worship." The evening service followed a picnic supper and Dr. W. E. Wisseman spoke on the subject, "What Is Your Life?" The next Fifth Sunday Rally will be held at Little River Presbyterian Church.

DELLA JANE PRITCHETT,
Secretary.

BAY VIEW YOUNG PEOPLE.

On Sunday, September 9th at 6:00 o'clock, the young people of the Bayview Christian Church were asked to meet with their pastor to organize a Pilgrim Fellowship. This was something new to us as none of us had ever been active in an organization of this sort. However, eight of us went to the Pilgrim Fellowship meeting in Suffolk and expressed a desire to have one of our own. Only three came that first night but those three were so interested they determined to work to get the others there the next time. During the week they visited several and as a result of their work, on September 16th eighteen young people met and organized. The following officers were elected: President, Jan Todd; Vice-Pres., Eloise Rusmisell; Secretary, Ruth Wade; Corresponding Secretary, Taska Overman; Treasurer, Buddy Fisher; Counsellors, Mr. and Mrs. L. D. Albert and Mr. and Mrs. S. H. Pell.

Mr. Pell gave to the president his Pilgrim Fellowship pin which he had worn since 1939, when he was the first president of the Western North Carolina Conference of Pilgrim Fellowship. This pin is to be handed down to each succeeding president of the society.

The young people plan to work on the five projects chosen by the Southern Convention. Plans are under way to begin the million hour service program immediately. In fact three already have three hours each to their credit. Another thing we earnestly hope is that the young people of the Norfolk District will soon be so well organized that we can have union meetings and meet other young people at the various churches. We are really looking forward to a great future in the work of God's Kingdom.

TASKA OVERMAN.
Corresponding Secretary.

BETHLEHEM JUNIOR MISSIONARY SOCIETY.

The Junior Missionary Society of the Bethlehem Christian Church has done outstanding things in the year 1945, under the leadership of our assistant superintendent, Mrs. Edward Johnson.

During the year we have met every third Sunday in our Sunday School auditorium. At these meetings we had devotionals, led by several appointed members of the society.

We have had a lot of enjoyment in making money in various ways. During the year we sold everyday cards, raised our apportionment, paid our regular dues, and have sent two Christmas boxes to the boys in the hospital.

We have had several new members to come into our society.

Mrs. Paul Yates, our superintendent, taught us our missional study book. We have learned new things about different countries and our own. She told us stories of good and brave things the missionaries have done.

During this year we have also taken part in different public programs.

In this year God has been very kind and loving to us, and with His help we will be more deserving of Him in our coming year.

MISS JEAN BRADSHAW,
President.

MT. CARMEL JUNIORS.

The Junior Missionary Society of Mount Carmel Christian Church has had very interesting and inspiring meetings this year. We have gained much valuable information concerning the Indian American. We have learned that through Jesus Christ we can obtain the highest possibilities and all human beings need to know Him.

We have enjoyed our foreign mission books, especially the one "Blue Pacific West of the Date Line." Just at the time there were several of our friends and relatives out there. We feel too that we have a better understanding of Americans.

We meet during the Sunday School hour each second Sunday. We have found that our attendance is much better then.

We have had an increase in membership, have raised in full our apportionment, and have made the Standard of Excellence.

We closed our year with a most successful party; we played games and refreshments were served.

MARY C. TURNER.

Do you read *The Missionary Herald* regularly? It is a thrilling little magazine that tells what is going on in our Church around the world. It costs only thirty-five cents per year, but it may change your life forever.

ALLIED YOUTH ALCOHOL EDUCATION MOVEMENT.

(Continued from page 5.)

But real gains are being made. Our approach makes of Allied Youth a pioneering, pacemaking cause, in which each supporter and cooperating group will one day take great pride. And we move faster, accomplish more, than could have been dreamed even five years ago. Not even the war, high pay and loose spending, lessened restraints and controls, have slowed the steady pace of this progress.

The greatest thing a human soul ever does in this world is to see something and tell what he saw in a plain way.—*John Ruskin.*

NEWS FROM SOCIETIES.

(Continued from page 9.)

niors, gave them a party in May at her home. We had our Cradle Roll Rally four Sundays in May with a good program. The Agnes Brittle Circle has had a wonderful year with Mrs. R. E. Brittle, leader of the group and Mrs. C. C. Harrell, president. They are doing a great work in the community where they live in getting many to attend church; they have given to so many good causes, such as Religious Education, Red Cross drive, T. B. Bond, visiting sick members and neighbors, taking flowers and trays and also singing and having prayers with them.

They have put aside a fund to help with church work. So far we have done everything pertaining to the Standard of Excellence, and many more things have been done to help people in Europe. But we feel there will be much more to do next year and we hope we can be able to do much more than we have done this year, with the help of the good Lord.

Mrs. W. L. Harrell,
Treasurer.

WINDSOR MISSIONARY SOCIETY.

Our society has held regular monthly meetings, esnt representatives to the district meetings, and exceeded its financial goal each quarter. The study book, "Indians Are People, Too," was reviewed by one of our leaders. We have 19 members and excellent leadership. The outlook is good for another season.

Barbara Rosse,
Secretary.

MOUNT CARMEL.

The Woman's Missionary Society of Mount Carmel Christian Church has had a very successful year under the leadership of our faithful president, Mrs. Mattie Cox.

We had our "Stay-at-Home" Convention and the World Day of Prayer was observed jointly with other societies at Windsor Christian Church, on February 16, 1945. A large delegation from our church attended, and we had a very good program.

A box of gifts was sent to Mr. and Mrs. Gleason, at Fancy Gap, Virginia, to help them in their mission work. We try to remember the sick with cards and flowers. A T. B. Bond was purchased by our society during the year. We have taken a Life Membership in the Woman's Missionary Society, in honor of Miss McClure. Christmas cards were sent to all of our boys in service at Christmas. A very nice box of clothing was sent to the Orphanage at Easter. We read our study books and have studied the Book of II Corinthians. We have raised our apportionment in full and have completed all the requirements for the Standard of Excellence.

With God's help we are praying that we may do even better work in the coming year.

Mr. Jaspar Carr,
Secretary.

NEWPORT NEWS.

The Woman's Auxiliary of the First Congregational Christian Church, of Newport News, Virginia, has just concluded one of the most successful years in the history of the organization. Several evening worship services on Sundays were sponsored by this group.

We had one outstanding speaker at one of our worship services, Dr. E. E. Lindquist, an author and Indian representative.

The mission book, "Speaking of Indians," was reviewed at the home of one of our members by Mrs. Arthur Perkins, and was enjoyed by all. Dr. Jesse H. Dollar reviewed the book of II Corinthians.

A box of clothing was sent to the Elon Orphanage and we also donated clothing and canvassed the vicinity for used clothing for War victims.

In July we had a "Stay-at-Home" Convention. Twenty-nine persons attended this convention.

A service for "World Day of Prayer" was held at one of the local churches and our organization took part in it.

Since October, 1944, we have added nineteen new members to our roll.

Mrs. Hurley J. Skinner,
Secretary.

ISLE OF WIGHT.

We, the society of the Isle of Wight Christian Church, wish to make the report of achievement during the past year:

First: We have met all the requirements of the Standard of Excellence.

Second: Mission study books read and reviewed by two society members.

Third: Public service held in the form of a Mother's Day Program.

Fourth: Individual members contributed to Orphanage, our Friendly Service project.

Fifth: Subscription to Christian Sun as required.

Sixth: Purchased two tables, 12 chairs and draperies for Beginners' Department of the Sunday School. We raised $400 on the building fund.

Seventh: Mrs. J. Rollie Gayle, our district superintendent visited us.

Eighth: We sent cards, flowers, and trays to the sick.

Ninth: We held a World's Day of Prayer service.

Tenth: We sent boxes and cards to boys in service.

Eleventh: We held our "Stay-at-Home" Convention with 12 present.

Mildred Chapman.

VIRGILINA.

Our "Stay-at-Home" Convention was interesting and instructive and well attended. On September 12, we had our last meeting of the Women's Missionary Society. Every requirement of the Standard of Excellence has been met. Three new members have been secured.

Our banks continue to be of great financial aid. We have collected $23.48 this summer; there are still two more banks to come in.

Mrs. C. E. Newman.

BAY VIEW W. M. S.

The Bay View women have had an excellence year. At the outset the name of the organization was changed to the Woman's Fellowship. Then, three circles were formed within this fellowship, each with officers and a program of work.

Eight and one-half hours were spent in the study of the American Indian. The fellowship was fortunate in having a direct descendant of a Cherokee Indian to speak to all the circles at the conclusion of the study. In the foreign study, "West of the Date Line" was reviewed, and the ladies read the study book "Unfolding Drama in Southeast Asia." The Bible Study was completed in five sessions, and the current book, "The Apostle," was reviewed by Mrs. H. J. Kivette.

Three certificates have been purchased. Two Life Memberships: Mrs. B. G. Harrell and, one member presented the pastor's wife, Mrs. J. Everette Neese, with a Life Membership. A Memorial Certificate was purchased in honor of Mrs. Mollie Bartholomew.

In Friendly Service: Gifts in clothing were sent to the Fort Berthold Indian Mission and to European Relief. One circle sent an outfit of clothing for a child at the Elon Orphanage. The entire fellowship cooperated, once a month, with the Council of Church Women of Ocean View, in furnishing refreshments and entertainment for service men at Fort Story.

The fellowship increased its apportionment for the next year. This year they gave $50 to Missions, $30

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

MAKING THE HOME CHRISTIAN.

Lesson III—October 21, 1945.

Memory Verse: *"Love suffereth long and is kind."*—I Cor. 13:4.

Lesson: Luke 10:38-42; I Cor. 12:31; 13:1-13; 14:1a.

Devotional Reading: Eph. 6:1-9.

Working and Waiting.

The Christian life ought to be a happy and proportionate combination of working for the Lord and waiting on the Lord. And if either gets out of proper balance, it is not quite what it ought to be. For instance there are those who are always doing something, always working, always going. But there is danger lest the works will lack something unless there is a spiritual basis and background for them. Some service is rather shallow and even unacceptable because it is rendered in a perfunctory way, or because it has no spiritual significance. Church workers can be too busy, even too busy in the Lord's work. Jesus himself is authority for that statement. He frankly told Martha that she was too busy, that there were other things as important as being always in a dither, even about good things.

On the other hand there is a danger—not so much a danger in our modern American way of life—of waiting too much on the Lord. This has been the mistake of some of the mystics. They withdraw from the world and spend time in meditation and contemplation, but they never do anything. They wait on the Lord but they do not work for the Lord. Here again there is need for common sense. Jesus was usually about His Father's business, but frequently He withdrew himself, and at times from His disciples, and prayed and rested and was quiet. Periods of waiting on the Lord is not time wasted if it results in better work for the Lord. We need to be still and know that God is God. And we also need to be up and about our Father's business. And ten minutes of prayer in a busy day may be the best possible investment of time.

Love, the Secret of the Christian Home.

Ultimately there is one law for the Christian home—the law of love. Read for instance Paul's immortal chapter on love, and see how it would solve all the problems of the home if it was the law of the home. Love suffers long and is kind—it is patient, long-suffering, indiscourageable, and is kind, thoughtful of others, eager to do a good turn, forgoing rights. What a difference it would make in the average home if every member of the family was patient and kind in dealing with the other members of the family.

Love envieth not; love vaunteth not itself. It is not jealous of another's things, of another's success, of another's achievements. It does not boast or draw invidious comparisons, it is meek and humble.

That spirit would make a vast difference in many homes. Doth not behave itself unseemly. Love is courteous, love has good manners. Alas how much rudeness, how much discourtesy there is in so many homes. Husband and wife are discourteous to each other, and in the presence of children. Children are discourteous to parents. And unhappiness and friction result.

Seeketh not her own. Is not selfish, is willing to give up its rights, is willing to take second place, seeks the welfare and happiness of others; plays the game and sacrifices in behalf of others; that is the way of love.

Is it easily provoked. Love is extremely patient, long-suffering, indiscourageable, keeps its temper, does not easily get out of sorts. It is hard not to do this, but not if love rules the home and the heart.

Taketh not account of evil. Does not plan to get even, has no desire to pay back in one's own coin, does not harbor resentment, or plot revenge. Let's bygones be bygones.

Rejoiceth not in unrighteousness but rejoices in the truth. Takes no delight or pleasure in hearing something bad about another, does not indulge in gossip, especially harmful gossip, rejoices in every sign of good in others, and happy in every advance of righteousness, such is the nature of love.

Beareth all things, hopeth all things, believeth all things, endureth all things. Love will take a lot. Love will stand a lot. It goes on loving and hoping and believing and enduring.

Love never fails. It is the antidote to most if not all the divorces which are becoming increasingly numerous. It is the saving element in the home. If members of the family have love, the home is safe and the home is sound. There are other great factors in the home, but love is the greatest of all.

HONORED IN DEATH, NOT IN LIFE.

On the campus of Transylvania University, Lexington, Kentucky, is the grave of Constantine Samuel Rafinesque, born in France 162 years ago. To all but a few mericans, Rafinesque's name is meaningless, yet he gave to the world one of its finest insights into botany. An orphan, Rafinesque came to Colonial America to engage in business, but the wilds of his adopted country lured him from a business pursuit. He tramped a dozen states, gathering knowledge of nature now so widely used and universally appreciated. Transylvania University appointed him professor of natural sciences, but the call of the outdoors proved too strong. Again he became a student under the blue canopy, crossing the Allegheny Mountains on foot, and exploring regions where no white man had ever set foot.

Rafinesque died in poverty in a Philadelphia rooming house, but surrounded by the largest botanical collection ever made by one man. His body was saved from the potter's field by a friend, and 75 years later Transylvania University removed his remains from Philadelphia to its campus. Rafinesque Hall, Mammoth Cave, Kentucky, also perpetuates his name.

Thus history holds another sad story of a man whose vision went unappreciated until after his death. Of all the so-called learning in the world, man is still backward enough to fail to appreciate most men who are years ahead in their thinking.

C. B. Riddle.

The United States is the only great power which has not generally recognized the world revolution's existence as an inescapable fact. The proportion of its people who still imagine that after the war they can go back to the old social and international system—with a few minor changes, no doubt, but essentially the same—is still a high majority.—Julian Huxley, in *On Living in a Revolution* (Harpers).

Any Utopia worthy of a second thought starts in the heart of the individual, and works toward the individual nearest at hand.—*"The Courier,"* Evansville, Ind.

QUARTERLY REPORT.

(Continued from page 8.)

Berea (Nansemond)	25.00	
Berea (Norfolk)	15.00	
Bethlehem	37.00	
Christian Temple	89.50	
Cypress Chapel	56.00	
Dendron	13.90	
Eure	12.00	
First, Norfolk	18.75	
First, Portsmouth	40.00	
First, Richmond (for June 30th)	9.00	
First, Richmond	14.00	
Franklin	78.00	
Holland	35.00	
Holy Neck	38.50	
Hopewell	2.55	
Isle of Wight	17.00	
Liberty Spring	62.00	
Mt. Carmel	11.34	
Newport News	30.00	
Oak Grove	7.50	
Oakland	30.75	
Old Zion	19.00	
Rosemont	49.50	
South Norfolk	30.00	
Shelton Memorial	2.00	
Shelton Memorial (Young Women)	10.00	
Spring Hill	4.50	
Suffolk	160.00	
Suffolk (Staley Society)	66.80	
Union (Southampton)	8.00	
Wakefield	14.35	
Waverly	17.50	
Windsor	4.90	
		$1,069.99

Young People.

Bay View	$ 1.25	
Bay View (for June 30th)	1.25	
Bay View (for June 30th)	3.35	
Berea (Nansemond)	9.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	10.00	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond (for June 30th)	2.00	
First, Richmond	2.00	
Franklin	6.75	
Holland	3.00	
Holy Neck	21.00	
Liberty Spring	15.50	
Newport News	10.00	
Oak Grove	2.00	
Oakland	9.75	
Old Zion	2.80	
Suffolk	17.43	
Union (Southampton)	6.39	
Waverly	10.00	
Windsor	6.00	
		197.42

Juniors.

Bay View	$ 1.25	
Bay View (for June 30th)	1.25	
Berea (Nansemond)	16.00	
Bethlehem	8.60	
Christian Temple	8.00	
Cypress Chapel	9.00	
Eure	1.00	
First, Portsmouth	3.00	
First, Richmond (for June 30th)	.50	
First, Richmond	.50	
Franklin	8.00	
Holland	4.00	
Holy Neck	5.50	
Liberty Spring	11.25	
Mt. Carmel	2.25	
Newport News	5.00	
Oakland	3.00	
Rosemont	15.05	
South Norfolk	8.00	
Shelton Memorial	5.00	
Suffolk	7.00	
Union (Southampton)	3.60	
Waverly	5.00	
Windsor	8.71	
		140.46

Cradle Roll.

Antioch	$ 5.29	
Bay View	3.75	
Berea (Nansemond)	18.00	
Berea (Norfolk)	3.00	
Cypress Chapel	18.00	
Damascus	5.00	
Eure	1.00	
First, Portsmouth	6.00	
First, Richmond (for June 30th)	.50	
First, Richmond	.50	
Franklin	1.50	
Holland	10.00	
Holy Neck	20.00	
Liberty Spring	30.00	
Mt. Carmel	45.56	
Newport News	15.00	
Oakland	3.00	
Rosemont	7.62	
South Norfolk	3.00	
Suffolk	25.00	
Union (Southampton)	1.50	
Waverly	5.00	
Windsor	15.63	
		$ 243.85

Thank-Offering.

Berea (Nansemond)	$ 20.00	
Bethlehem (Women)	8.74	
Bethlehem (Young People)	8.74	
Christian Temple	10.00	
Damascus	3.00	
Newport News (Women)	10.00	
Newport News (Young People)	3.00	
Rosemont	10.00	
Suffolk	15.00	
Suffolk (Staley Society)	50.00	
Mr. Garland Gray (Special Gift	125.00	
		$ 263.48

Life Memberships.

Bay View	$ 20.00	
Berea (Nansemond)	10.00	
First, Portsmouth	10.00	
Franklin	50.00	
Holland	10.00	
Holy Neck	10.00	
Old Zion	10.00	
Rosemont	20.00	
South Norfolk	10.00	
Shelton Memorial	10.00	
Spring Hill	10.00	
Suffolk	10.00	
Suffolk (Staley Society)	10.00	
Wakefield	10.00	
Windsor	20.00	
		$ 220.00

Memorials.

Bay View	$ 10.00	
Bethlehem (Young People)	10.00	
Bethlehem (Women)	30.00	
Cypress Chapel	50.00	
First, Norfolk	20.00	
First, Portsmouth	20.00	
First, Richmond	10.00	
Holland	10.00	
Holy Neck	10.00	
Newport News	20.00	
Oakland	30.00	
Rosemont	10.00	
Shelton Memorial(Young People)	10.00	
Spring Hill	10.00	
Suffolk	80.00	
Windsor	10.00	
		$ 340.00

War Victims and Services.

Cypress Chapel (Young People)	$ 10.00	$ 10.00

Friendly Service.

Holland (mountain work)	$ 30.00	
Oakland (mountain work)	5.00	
Holland (North Dakota Indians	5.00	
		40.00
Total		$2,525.20
Grand total for quarter		$2,660.60

Disbursements.

Bank service charges	$ 3.71	
Mrs. W. V. Leathers, Treasurer	2,525.20	
		$2,528.91
Balance in treasury September 15, 1945		$ 131.69

Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.

NEWS FROM SOCIETIES.

(Continued from page 11.)

for Memberships, and a Memorial, and $350 to the Building Fund of the church. On the fourth anniversary of the minister's wifes work with the ladies' they presented her with a gift in mony.

This is the most successful year the Woman's Organization has ever had. They met the Standard of Excellence and, for the first time, have become an Honor Roll Society.

REPORTER.

FOR THE CHILDREN.

(Continued from page 10.)

worked early and late making our clothes, cooking, washing, and ironing for us. I didn't appreciate it when I was small,(but when I was grown I valued all that she had done. Children take those things for granted, as their right—they don't see the love back of them unless it is expressed in words. If only my mother had been just a little demonstrative at times—had let me know that she loved me!"

Aunt Celia nodded. "I suppose many of us had the same experience. I'm glad your children are profiting by yours."

"Oh, yes. Jim is getting too big for lap-holding, but he still likes good-night kisses. And the other day, when Frankie pinched his finger in the door, Dotty kissed him, and called, 'It's all right, Mother. I put some love on it'."

Aunt Celia smiled and said, "Well, we could certainly use a lot more love in the world, and we should start supplying our own families."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

October is here. It means fall shoes to buy for nearly one hundred children. The mornings are real cool. The little fellows have been going barefooted throughout the warm summer months. Now that the mornings are cool they think it is cool enough to put on shoes.

Fitting shoes on all the little feet so that they will be comfortable is quite a job. We think nothing is more uncomfortable than a shoe that is too small. We had that experience as a young lad in our early teens. We will never forget the torture we suffered one Sunday trying to wear that pair of shoes which was a number too small. We do our best to buy shoes for the children, that fit and are comfortable to wear.

Too we have winter clothing for boys and girls. Coats and winter clothing for both boys and girls. October is always an expensive month.

Our income from the churches this week was $135.49. Shoes are $2.98 and $3.98 a pair. The writer does not have à machine that will stretch dollars. We have heard of people who were so closoe that they could squeeze a dollar so hard before they let it go that they would make the eagle holler.

We do try to make every dollar count when we spend it. In fact we are more careful in spending the Orphanage money than we are our own.

One of our larger girls had a very serious fall this week which put her in the hospital for a few days. Sometimes a fall of only a short distance will break a bone.

To help us meet the increased expenses on account of the high prices we feel sure that our friends in all our churches will want to make a liberal Thank-Offering this fall. Money seems to be plentiful. We heard a merchant say a few days ago that he never saw so many twenty dollar bills as he had recently. When he sold a bill of goods to a customer, that customer would hand him a twenty dollar bill to pay for his purchase.

Our church people ought to open their hearts this year and give the Orphanage a real record-breaking offering. Let us all be thankful and show our thankfulness by our giving. These little children need your sympathy and your help. Are you going to remember them with a real thanksgiving? You give the Orphanage money. It gives it back in fine young men and women.

We sent out a fine young girl in June. She got a job in a large city in Virginia. She wrote us some weeks ago telling us she had a splendid job in a Federal bank. She had joined the church in her community and the pastor and his wife had called on her several times. She was happy in her church work. She came to the Orphanage ten years ago a little helpless tot that has grown up to be a fine young woman and we are proud of her. It was your money that helped give her a chance.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 11, 1945.

Amount brought forward.....		$7,766.59
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Auburn	$ 14.60	
Liberty (Vance)	32.47	
New Hope	10.00	
Turner's Chapel	7.80	
		64.87
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 10.92	
Dendron	14.50	
		25.42
N. C. and Va. Conference:		
Bethel	$ 5.00	
New Lebanon	17.00	
Pleasant Grove	18.20	
		40.20
Western N. C. Conference:		
Flint Hill (R).....	$ 5.00	5.00
Total for the week.....		$ 135.49
Total for the year.....		$7,902.08

AN ADVENTURE IN CHURCH NEIGHBORLINESS.

The Mount Zion Christian Church, of Eclipse, Va., is giving a practical answer to the question "Who Is My Neighbor?", as it affects the relationship of one church to another. Individuals have often been reminded of their responsibility toward their brethren who because of old age, weakness or some other handicap have been likely prey for an all too ready marauding enemy.

Dotted here and there throughout the country-side are churches which were once strong enough to "Stand Up for Jesus" and brighten the small corner where they were, but are no longer able to do so. For one or another reason services have been abandoned, members have moved away, and there is left but a building which can do little of itself to carry on the spiritual endeavor once begun by faithful men. The marauding enemies of time and decay have left bare hulks of what once were holy temples. Broken windows, leaking roof, falling plaster, dust and dirt—these are the inner-shame. The exterior fares no better. Weeds and bushes and even trees will grow when there is no loving hand to care. The weather will in time destroy all evidences of the paint which once beautified and brightened God's house. What a shame that these buildings once erected to the glory of God should in their latter day stand out as monuments to the passing interest of those who are His servants.

Such a church was our church at Hobson. When the church was visited by Dr. Lester a few weeks ago, he expressed a wish that that even in its age it might be reclaimed to the extent that it would not be a reproach. That wish was heard by members of the Mount Zion Christian Church. When passing by a few days later this roving reporter caught sight of energetic arms swinging to the glory of God and to the downfall of high trees, bushes and tall grass. A few days later the women of the Mount Zion Church were seen to enter with scrub pails, rags, brooms, plenty of soap and carrying on each face a look of determination. The results far surpassed any expectation.

On the following fifth Sunday a service was held in the church at 3:00 in the afternoon. Dr. I. W. Johnson was present with many members of his church. The three remaining members of the church at Hobson were present also. It was a splendid congregation both numerically and spiritually. An offering of $75.00 was received, all above expenses set aside for repairs to the church. Other donations have since been sent to Mr. Charles Adams at the Hobson post-office, who is chairman of the committee which will be in charge of repairing and painting.

The act of the Mount Zion Church in playing the part of the good Samaritan to a weaker church in its need would well be emulated by other of the larger churches in our fellowship. The plan calls for keeping the church in good condition. A service will be held every fifth Sunday at 3:00 in the afternoon, and the offering, together with any donations, will be used to keep the church in good repair. Churches which are kept in good condition are a glory to God and a pleasant sight to the eye of this and every other

ROVING REPORTER.

Talent without energy is like a steam engine without steam, and if you care not about it you will soon become incapable of labour, though filled with the wisdom of the ages.—*Sir Ronald Ross.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

GRAY.

Mrs. Giva Cooper Gray, wife of Ezra F. Gray, of Franklin, passed away in Norfolk General Hospital, Sunday morning, September 9th, following an illness of a few weeks. For 28 years she was the Superintendent of the Primary Department of the Franklin Sunday School, and she was one of the church's most faithful and consecrated members. She is survived by her husband; her mother, Mrs. Virginia Cooper; two sisters, Mrs. L. E. Bassett and Mrs. J. L. Gillette, of Franklin, and a number of nephews and nieces. Funeral services were held at the home on September 10th by the pastor, assisted by Rev. R. D. Stephenson. Interment was made in Poplar Springs Cemetery, Franklin.

WM. T. SCOTT, Pastor.

HASLETT.

John Odom Haslett, of Franklin, died suddenly just as he had completed his day's work on May 14th. He was a member of the Franklin Congregational Christian Church and had many friends, both in the church and community. He was a native of Nansemond County in the Holy Neck community. He was a good citizen, a faithful Christian, and a loving husband and father. He is survived by his wife, Mrs. Effie Beale Haslett; one daughter, Miss Carolyn Haslett; one son, John O., Jr. The final rites were held at the Franklin Church on Wednesday afternoon, May 16th, by the pastor. Interment followed at Poplar Springs Cemetery, Franklin.

WM. T. SCOTT, Pastor.

WHITT.

James David Whitt, son of the late Mr. and Mrs. James Whitt, of Halifax County, Va., departed this life after several months of declining health at his home near Nathalie, Va., August 29, 1945, at the age of 83 years. He leaves his companion, who was Miss Elizabeth Bray, and five children and seven grandchildren. The children are: Mrs. John Tuck, Mrs. G. C. Crutchfield and James Whitt, of Nathalie, Va., John Whitt, of White Plains, N. Y., and Edward Whitt, of U. S. Navy. Brother Whitt was a charter member of Liberty Church and an excellent Christian gentleman. He was possessed with practical judgment and a high sense of humor. The home has lost a devoted companion and an exemplary father. Funeral and burial were at Liberty Church. A good man has gone to his reward.

C. E. NEWMAN.

RIDDICK.

The death angel visited the home of Mrs. Jack Riddick and claimed her for his own; therefore, be it resolved:

First. That in her going Bethlehem Christian Church has lost one of its faithful members, one who was always present on Sunday to worship her Master, until failing health prevented. One who was faithful to her family and to her home, made many sacrifices for her children as all Christian mothers do.

Second. That we bow in humble submission to her Master's will.

Third. We commend her Christian life and character to the family she loved so well.

Fourth. A copy be sent the family, one on our church record, and one to The Christian Sun for publication.

MRS. T. U. SAVAGE.
MRS. A. L. MOORE.
MRS. EDWARD JOHNSON.

REV. JAMES LEE FOSTER
1863-1945.

Rev. James L. Foster died at his home in Elon College Friday, September 28, at 9:30 P. M. Mr. Foster was born and reared in Alamance County. He was educated in Alamance County and the University of North Carolina. He was a loyal member of the Christian Church and a faithful minister in his church. He was the first superintendent of the Christian Orphanage, located at Elon College and was affectionately known by all as "Uncle Jim." He was ordained to the Gospel ministry in 1883 and served nearly sixty-four years as a minister of the Gospel among us. During his long ministry he served some of our more influential churches, which included Raleigh and Waverly, Virginia.

The funeral was conducted from the College chapel at 4:00 P. M. The writer was in charge and was assisted by Dr. G. O. Lankford, Dr. W. E. Wisseman and Rev. Paul Shank, of the Episcopal Church.

Surviving are his wife, daughter Mary Lee, and son Jimmie Lee, Jr. May God bless and comfort the bereaved.

L. E. SMITH.

LYNCH.

Whereas, it has pleased Almighty God to remove from our midst Senior Deacon T. Frank Lynch; therefore, be it resolved

First, That we bow in humble submission to the infinite goodness and mercy of our Heavenly Father, believing He doeth all things right.

Second, That the Board of Deacons of the First Christian Church of Burlington has lost a cherished member, he having served as a deacon for more than 60 years. For such a record, we are grateful.

Third, That our Sunday School is indebted to his efforts. Even before the church was organized, he was active in the Union Sunday School, and when our church was organized, he was a charter member and was elected one of our first deacons, being ordained May 10, 1884. He always kept this love for the Sunday School and attended regularly as his health permitted.

Fourth. May his long life and steadfast faith be an inspiration to all.

Fifth. We extend our heartfelt sympathy to the family and pray God's blessing may comfort their hearts.

Sixth, That a copy of these resolutions be placed upon our records, a copy be sent to the family, and one sent to **The Christian Sun** for publication.

WALTER R. SELLARS.
GARLAND HUFFMAN.
EGBERT TRUITT.
Committee.

HORNE.

In the death of Sidney A. Horne, the First Christian Church, of Burlington, North Carolina, shares with the city of Burlington a sense of deep loss. The former has lost a devoted and active member and loyal deacon; the latter, a highly respected businessman. Be it, therefore, resolved by the Board of Deacons of the First Christian Church, of Burlington, N. C.:

First, That we express to Mrs. Horne and family our sincerest sympathies in their loss and sorrow, and we commend them to our Heavenly Father's love and comfort.

Second, That the Burlington Church express their deep sense of loss and their gratitude in the life he lived as a deacon, church member, and citizen.

Third, That we again affirm our faith in the precious promises of Christ our Saviour, concerning the promises made for those who love and serve Him, our hope of again meeting Brother Horne in our Father's House and our gratitude to Almighty God for His grace so beautifully manifested in our Lord, Jesus Christ.

Fourth, That a copy of these resolutions be placed on our records, a copy be sent to the family, and one, to **The Christian Sun** for publication.

WALTER R. SELLARS.
GARLAND HUFFMAN.
EGBERT TRUITT.
Committee.

JUST TO THINK ABOUT

MY SYMPHONY.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never—in a word to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.—William Henry Channing.

AN OLD STORY WORTH PONDERING AND TELLING.

A lovely lark singing in the high heavens suddenly saw a traveler down on the earth with a mysterious little box, and down he plummeted to satisfy his curiosity. "What have you in your box?" asked the lark. "Worms," replied the man. "Are they for sale?" the lark inquired. "Yes, and very cheap. The price is only one feather." The lark looked at himself and said, "I have a million feathers and most of them very small. One will never be missed. Here is a chance to get a good dinner with very little effort." So he picked out a very wee feather, pulled it and gave it to the man. It hurt a little, but the worm was fat and the hurt soon gone. And he could fly just as well. He saw the man the next day, and bought another worm. This was an easy way to get a good dinner.

By now you know what is coming! The lark kept on pulling out his feathers for good fat worms and the pulling hurt less and less. One day he discovered he could not fly as high as formerly. He was forced to seek his feed in the streets with the gutter sparrows. His song was stilled. In his fallen state he had nothing to sing about.

HERE IS A GOOD ONE!

It is said of some churches that the janitor furnishes the warmth in the winter, the sun in summer. This has given the cynic an opportunity to concoct humorous stories. Here is one: A man failed to remove his hat when he entered the church one Sunday morning and he was noticed by a horrified deacon who informed the worshipper of his discourtesy. The offender said he had no idea of being irreverent. He explained that he had been attending that church for three years without anyone in the congregation bothering to speak to him. He just thought by keeping his hat on he might be able to gain some sort of recognition.

MAKING A BOOK VALUABLE.

"No book is worth anything," says Ruskin, "which is not worth much nor is it serviceable until it has been read, and re-read, and loved and loved again, and marked so that you can refer to the passage you want in it, as a soldier can seize the weapon he needs in the armory, or a housewife bring the piece she needs from her store." (Should be true of your personal Bible.)

—Excerpts from a Monthly News Letter by Dr. Elisha King, of Miami, Fla.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, OCTOBER 18, 1945. NUMBER 41.

OCTOBER 1945
Protestant Press Month

Elon College Library 31

OCTOBER 15 - DECEMBER 15
Convention Wide Campaign
For New Subscribers

NEWS AND VIEWS

Does your Church have a CHRISTIAN SUN committee? Does it function?

Mr. Earl S. Holland and Judge James Hoge Ricks will be the speakers at the Laymen's Day service in our Richmond Church.

Rev. Aubrey C. Todd preached his final sermon at Sanford, N. C., on Sunday, October 14, and will begin his ministry at Asheville this Sunday.

The Suffolk Retail Merchants Association held their annual banquet in the Fellowship Hall of our Suffolk Christian Church, October 11, 1945.

Has your Sunday School or Church contributed to the CHRISTIAN SUN ENDOWMENT FUND? Kindly send your contribution to Dr. J. H. Dollar, 2308 Roanoke Avenue, Newport News, Va.

In the Newport News Church—October 14-21, the Revs. John G. Truitt, and O. D. Poythress, are assisting the Rev. Jesse H. Dollar, pastor, in an evangelistic meeting. Dr. Truitt is preaching, and Mr. Poythress leading the singing.

From the Suffolk Church Bulletin: "THE CHRISTIAN SUN—let's increase our Suffolk list of subscribers to 250. Do take your church paper. Subscribe for it this week. Call the Church Office—1139-J. Please let's have our church paper, THE CHRISTIAN SUN, coming to every home in the Suffolk Christian Church. Will you not please begin taking it this week? Thank you."

The Eastern Virginia ministers have inaugurated a new kind of meeting. They assembled at the First Christian Church, Portsmouth, on Monday at 4 P. M., for business and a seminar on Conference reports. A public service of inspiration followed the fellowship dinner. The Rev. Peter Young presided and the speakers were, Dr. John G. Truitt, "If I Were a Christian Layman"; Mr. W. H. Baker, "If I Were a Christian Minister"; Dr. Frank H. Lewis, "Laborers Together."

WHY THE CHURCH.

By EDGAR L. HEERMANCE.

The Church is a body of persons bound together by common loyalty to Christ. The worship and work of the institution are a means to an end. And what is that end? To deepen for ourselves, to live out in our own lives and to spread to others Christ's interpretation of the world, his view of God and man, his attitude and spirit.

How are we doing this?

First, by the way we live and carry on our affairs, the contacts we have with other people, the standards we help to set in our several groups, the personal influence we exert. Our city or village will be Christian only to the extent that we individually carry out the principles and spirit of Christ. The Master reminds us, not as a compliment but as a statement of fact, that we are the salt of the earth; just as salt keeps food from spoiling, so a Christ-centered religion is the one thing that will save society from decay.

Second, by the part we take as individuals in community enterprises and movements for human betterment. The Community Chest, the Visiting Nurse Association, the practical efforts for cleaner politics, better housing, more wholesome recreation, are the Church at work. The Church is not a reform bureau with a specific program, but a leaven. It sends out its members to back up, according to their gifts and opportunities, the prayer "Thy Kingdom come," to bring all our human institutions into harmony with the underlying Rule of the Christlike God.

Third, by expending money to touch the lives of those with whom personal contacts are not physically possible. What we pay for the support of the Church and its far-flung program is not a substitute for personal influence, but an extension of it. Individual efforts are brought together into an effective stream. The distinction between parish budgets and benevolence, between home and foreign, is merely a matter of convenience. The work is one. Through the channels created, each of us is able to have a part in maintaining a local center for worship and education, in preaching the good news of Christ Sunday after Sunday, in bringing moral aid to the colored man in Alabama, the homesteader in the Wset, the native of South Africa with his difficult adjustments, the Chinese villager at the crossroads of a new national era.

THE STEADY SUBSCRIBER.

How dear to our heart is the steady subscriber,
  Who pays in advance at the birth of each year;
Who lays down the money, and does it gladly,
  And casts 'round the office a halo of cheer;
He never says: "Stop it; I cannot afford it;
  I'm getting more papers now than I read."
But always says: "Send it; our people all like it;
  In fact, we all think it a help and a need."
How welcome his check, when it reaches our sanctum,
  It makes our pulse throb—it makes our heart dance—
We outwardly thank him; we inwardly bless him;
  The steady subscriber, who pays in advance.

THE CHRISTIAN SUN DEFICIT.

Now, I use that term to make you want to see what it is all about. It has perhaps been longer since that term appeared in THE SUN than for many years.

As a matter of fact, we are in debt to the printer for the first time in many months. It is not a hopeless situation, but it will be if we pastors and laymen don't do something about it. I have just received the check from Dr. Lester for September collections: $195.00. That is the smallest September check I have ever received, and one of the smallest of all time. This gives us $295.00 with which to pay a printing bill of $440.00 for the same month.

YOU can do something about it. You can do several things! Maybe your subscription needs renewing. Surely you know a fellow church member who is not now subscribing for THE SUN. With paper restrictions relaxed we can go out and sell all the subscriptions we want to—and besides there is a deficit in subscriptions of nearly four hundred under war limitations.

Oh, that each of us could come to feel that THE CHRISTIAN SUN is *OUR* paper, and as such it deserves *OUR* support both in our own subscription and in getting others to subscribe. Let's get after this matter of more money for our church paper and not stop until it can run without hopping.

JESSE H. DOLLAR,
Treasurer, Board of Publications.

PROGRAM OF THE 125TH ANNUAL SESSION OF THE EASTERN VIRGINIA CONFERENCE.

WEDNESAAY AND THURSDAY,
OCTOBER 31-NOVEMBER 1, 1945.

●

BEREA CHRISTIAN CHURCH
GREAT BRIDGE, VA.,
REV. B. H. WATKINS, *Minister.*

●

THEME:
"Jesus Christ is the Answer."

●

PROGRAM.

WEDNESDAY, OCTOBER 31ST.

Morning Session.

10:00 Call to order by the President, Rev. T. Fred Wright, Windsor.
Song Service, led by Rev. Randall C. Mason, Portsmouth.
Prayer by Rev. Will B. O'Neill, D. D., Holland.
Enrollment of Delegates.
Recognition of Visitors.
"We Welcome You"—Mr. Ernest Waterfield, Berea Church.
"We Are Glad to Be Here"—Rev. J. F. Morgan, Second Church, Norfolk.
Report of Executive Committee.
Appointment of Special Committees.

10:30 Report of Christian Education Committee—Rev. Robert Lee House, Richmond, Chairman.

10:35 Address—"Christian Training Through the Sunday School."

10:50 Address—"Christian Youth in Training and Service."

11:05 Address—"Christian Training Through Elon College," President L. E. Smith.

11:30 The President's Address, Rev. T. Fred Wright.

12:00 Devotional Service—Rev. Wm. T. Scott, D. D., Franklin. Theme: "We hear thy voice, O Son of Man."

12:30 Adjournment.

●

Afternoon Session.

2:00 Hymn led by Rev. J. F. Morgan.
Devotional Service led by Rev. M. W. Butler, Wakefield.

2:15 Report of Committee on Ministerial Education—Rev. H. S. Hardcastle, D. D., Rosemont Church, Norfolk.

2:45 Report of Treasurer—Major W. E. MacClenny, Suffolk.
Report of Historian—Major W. E. MacClenny, Suffolk.

3:00 Report of the Committee on Stewardship — Rev. J. F. Morgan, Chairman.

3:20 Report of Nominating Committee and Elections.

3:30 Report of Committee on Social Action—Rev. Jesse H. Dollar, D. D., Newport News.

4:00 Report of the Committee on Evangelism — Rev. B. H. Watkins, Chairman.
Address—Rev. Frank L. Lewis, D. D., Shelton Memorial, Portsmouth.

4:30 Report of the Apportionment Committee—Rev. R. E. Brittle, Chairman.

5:00 Adjournment.

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Night Session.

7:30 Worship Service led by Rev. B. H. Watkins and the Berea Church Choir.
Conference Sermon, Rev. John G. Truitt, D. D., Suffolk. Subject: "What Other Name?"
The Lord's Supper conducted by Rev. N. G. Newman, D. D.
Benediction.

THURSDAY, NOVEMBER 1ST.

Morning Session.

9:30 Hymn led by Rev. O. D. Poythress, South Norfolk.
Prayer by Rev. Peter Young, Christian Temple, Norfolk.
Reading of the Minutes and Enrollment of Additional Delegates.
Report of the Woman's Conference—Mrs. J. F. Morgan, President.
Report of the Christian Missionary Association—Rev. I. W. Johnston, Suffolk, President.
Report of the Collectors.

10:20 Report of the Committee on Home Missions—Col. J. E. West, Suffolk, Chairman.
Address by Rev. I. W. Johnson, D. D.

11:10 Report of the Committee on Foreign Missions—Rev. Will B. O'Neill, Chairman.
Address by Miss Laura Ward, Missionary to North China.

12:00 Devotional Service—Dr. Scott. Theme: "We catch the vision of thy tears."

12:30 Adjournment.

●

Afternoon Session.

2:00 Hymn led by Rev. Jesse H. Dollar, D. D.
Prayer by Rev. D. D. Nash, Hopewell.

2:15 Report of the Committee on Superannuation—Mr. John T. Kernodle, Richmond, Chairman.

2:30 Report on the Christian Orphanage—Mr. Charles D. Johnston, Superintendent.

3:00 Report of the Committee on Religious Literature — Rev. J. Everette Neese, Bay View Church, Norfolk.
Address—Dr. Dollar.

3:30 Miscellaneous Business.
Report of Committees:
Place.
Resolutions.
Finance.
Concluding Devotional Service led by Dr. Scott. Theme: "O tread the city's streets again."
Final Adjournment.

ON DEMOCRACY.

There is much talk, from day to day, of the postwar world and of preparation for it, of changes in the old and of new things, of readjustments; and plans more or less comprehensive and elaborate are exploited, particularly in economic life.

We cannot look into the future and see, with clearness, through the vaporings over the boiling cauldron of the present, what then, in that postwar world, may be the conditions in economic or social or political life, and undertake to lay down rules and regulations therefor.

We should, however, contemplate and study the past, intelligently and carefully, and, like Patrick Henry, by the light of experience learn what therein was wrong and what right, "hold fast to that which is good" and "do the right as God gives us to see the right."

The subject of first importance is not economic but social and political, particularly the democratic character and foundation of the government as one "of, by, and for" free people, governing themselves. — *William L. Chitty.*

NOT CLOCKS ONLY.

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper."

That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.—*Christian Witness.*

TWINS.

Sunday is twins! Laymens' Sunday and Harvest Home Sunday. Both are timely and important. Churches may observe either, neither or both. The location and particular needs of the church may dictate the emphasis, but real value lies in observance of this kind. Pertinent material for both emphases are found in this issue.

LAYMENS' SUNDAY.

The church dare not forget that she was founded by laymen—laymen with a concern. Without laymen, the pulpit utterance is sweetness wasted on the desert air. Without laymen who are mentally alert and spiritually receptive the organization and administration of the church comes to naught.

Jesus, realizing the strategic importance of laymen, sent his disciples out to be "fishers of **men.**" The manpower of the church must be marshaled and harnessed in the great work of stewardship, evangelism and missions. Laymen should be utilized in our services on Sunday. Their energy is by no means exhausted in "lifting" the offering. The lay man may be every whit God's man. The earthen vessel may serve a divine purpose.

HARVEST HOME SUNDAY.

Basic to all attention to the glorious experience of harvesting is the all important but less romantic task of preparing and preserving good soil for the good seed. The quality and quantity of the harvest is determined largely by the kind of seed and soil. While we rejoice in the harvest of the current season, we must begin now to lay the foundation for a greater harvest next season. A world in which there is vast poverty, hunger and disease imposes an additional responsibility upon those who have accepted the stewardship of God's earth. Now that we are able to turn our swords into plowshares and our spears into pruning-hooks, deserts of wasteland should be made to blossom as a rose.

The statement on "Man's Relation to the Land," which appears in this issue, should be studied carefully by every land owner and tiller. It was signed by seventy-five Roman Catholics, Jews and Protestants interested in religion and agriculture. Dr. Thomas Alfred Tripp was the official signer for our denomination. The first ever issued on this subject, the cooperative declaration outlines a comprehensive and constructive program of land tenure. Read it; study it, and file it for future reference.

PROTESTANT PRESS MONTH.

The Protestant Press is the bulwark of our civilization, the sentinel of Christian citizenship. Without a religious interpretation of life, "Ephriam is a cake half-turned." Religious editors are calling from their watch-towers to remind our people of conditions which demand prompt and unwavering attention, of subtle movements which would destroy the foundations of democracy, of opportunities for advancement in many realms of Kingdom service:

"They are slaves who dare not be in the right
with two or three.
They are slaves who fear to speak for the fallen
and the weak;
They are slaves who will not choose, hatred,
scoffing and abuse,
Rather than in silence shrink from the truth they
needs must think."

How wonderful it would be if we could proceed on the assumption that all members of our churches religiously read their denominational periodical! We could then give our undivided attention to the problem of enlarging their religious reading to include independent publications of general Protestant interest. But we must work under conditions which are real rather than ideal. We must face the appalling fact that many of our members have no conscience concerning their church paper. A host of people who read their denominational organ with some degree of regularity and thoroughness have never hungered and thirsted for righteousness to the extent that they have supplemented their periodical diet with interdenominational journals. The consequent spiritual illiteracy in Protestantism may therefore be easily surmised.

Protestant Press Month should be more than an idle gesture or a passing idea. It should underscore our responsibility for spiritual literacy and undergird our churches with an enlightened constituency.

Let no one assume that an adequate coverage of religious news may be found in the secular press. Such reporting is usually superficial and sometimes misleading. Authentic information on what is taking place in religion at home and abroad is available only in your church paper. Support and promote the Protestatnt Press.

ENLARGED CIRCULATION.

The preparation of material, editing and publishing an issue of **The Christian Sun** requires the concentrated efforts of a number of people. The regular schedule of publication demands the sustained efforts of a few. A very considerable expense is involved in publication for a minimum circulation. Whatever virtue or value there is in our publication may be greatly magnified by the simple expedient of an enlarged circulation.

Those who are really "sold" on religious journalism will not be content to invest $2 a year in the church press. One or more gift subscriptions, personal recommendation and solicitation of additional subscriptions may come easily within the range of Christian steward-

ship. Having assumed responsibility for the initial effort and expense in weekly publication, let us now enlarge our circulation to reasonable proportions. Only in this way may the full benefits of THE CHRISTIAN SUN be realized.

Any time is a good time to inaugurate an enlargement program for our paper. Protestant Press Month should give impetus to such a program. How can any pastor, any lay leader, be blind to the high privilege of reinforcing all the interests of our beloved denomination by putting THE CHRISTIAN SUN into every church home? No more timely project could be selected by enterprising laymen than of enlarging the circulation of our church paper.

Let those who believe in a free church and a free press recommend their church paper without apology and redouble their efforts to make it financially successful, numerically expanding and spiritually effective throughout our Church.

R. L. H.

Man's Relation to the Land

A Statement of Principles Which Shall Underlie Our National, State and Individual Actions.

We hold:

God created the world, of which the earth is a portion, with a purpose, and through His loving Providence He maintains the world for the good of human beings. Therefore, all human being possess a direct natural right to have access to created natural resources.

God's intention in creation is to enable man to live with dignity in accord with his noble nature and destiny, to develop his personality, to esablish and mainain a family and to be a useful member of society. Society exists to fulfill these aims.

The Good Earth.—Land is God's greatest material gift to mankind. It is a fundamental source of food, fiber, and fuel. The right to use such elemental source of life and development is essential for human welfare. No law or contract superior to natural law. A fundamental human right is not to be denied or rendered ineffective by any legal ordinances, apparent previous rights or obligations.

Stewardship.—Land is a very special kind of property. Ownership of land does not give an absolute right to use or abuse, nor is it devoid of social responsibilities. It is in fact a stewardship. It implies such land tenure and use as to enable the possessor to develop his personality, maintain a decent standard of living for his family and fulfill social obligations. At the same time, the land steward has a duty to enrich the soil he tills and to hand it down to future generations as a thank offering to God, the giver, and as a loving inheritance to his children's children.

The Family and Land.—Since the family is the primary institution, access to land and stewardship of land must be planned with the family unit in view. The special adaptability of the farm home for nurturing strong and wholesome family life is the reason for the universal interest in land use and rural welfare. A unique relationship exists between the family and the vocation of agriculture. The farm is the native habitat of the family. The family's welfare must therefore have the first consideration in economic and social planning. throughout the history of the United States these fundamental principles have been worked out through national and state legislation, and they have been upheld by court decisions and popular acclaim.

Land Use and Human Welfare.—Efficiency in land use is not to be urged merely by material production but by a balanced consideration of the spiritual, social and material values that redound therefrom to person, family and society. The land is not to be a source of benefit to a favored few and a means of servile labor to the many.

Second only to making land available to the family is the responsibility of society to encourage and to educate the land stewards in the proper and most efficient use of the land and in such techniques as will make them masters of their own economic destiny.

The Tiller's Rights and Duties.—The worker on the land and his family possess the first right to the fruits of their toil for a decent standard of living. Second to such right come the rights of any non-operating owner and of the state. Rural people have the right to receive directly their just share of the economic, social and religious benefits in organized society.

The stewards of the land owe sacred duties and obligations to God, the community and humanity. A faithful and honest fulfillment of their responsibilities goes hand in hand with their rights and privileges.

Suggested methods for the practical application of the declared principles on land policy:

1. Make use of the land an integral part of socio-economic planning and thinking.

2. Insist that education for land stewardship and the productive home be outstanding features of rural education.

3. Emphasize a special program of enlistment and training in secondary, liberal arts, technical and professional schools for professional service to the rural community.

4. Make the family-type farm operated by the owner a major objective of legislation and planning.

5. Reform the system of taxing land and improvements so as to facilitate access to naturel resources, security of tenure and proper land use.

6. Revise land sale and rental contracts, mortgage obligations and other debt instruments so that no loss of ownership or insecurity of tenure be possible except through negligence or injustice on the part of the farmer-operator.

7. Discourage large land holdings as undemocratic and unsocial.

8. Where large-scale production is necessary and advisable, encourage the use of cooperative techniques with local ownership and management.

9. At all times encourage cooperatives as a mean of intellectual, moral and material advancement.

10. Where and when large-scale industrialized farming exists and requires employment of seasonal or year-round labor, demand for such labor group a living family wage, decent housing conditions and collective bargaining.

11. Urge that wages and housing for the laborer on the small farms be decent and just. (Low wages and poor housing for the farm laborer tend to lower the reward and standards of living of the family-type farmer, bringing his own family labor into competition with the poorly paid hired hand.)

12. Extend social security provisions, particularly health, old age and survivors' insurance, to farm people and other rural dwellers.

13. Develop locally owned and controlled business and industry in rural communities.

14. Encourage development of the "one foot on soil and one foot in city" type of living as greatly advantageous to the family when adequate cash income is secured from work in industry or commerce.

15. Make land settlement possible for returned soldiers and displaced war workers through proper financial and educational planning, provided qualified people so desire and sound arrangements can be made.

News of Elon College

By President L. E. Smith.

CONCERNING CAMPAIGNS.

In an advancing civilization people must learn to work together. This is a universal principle applicable to all walks of life. A little while ago a man in conversation declared that he lived in one of the finest neighborhoods in the world. If a man was ill and his crop needed planting, every neighbor dropped his own work and they all come together and planted the unfortunate neighbor's crop and so with every community interest. This is an exposition of the prophet Isaiah's gospel, "They helped everyone his neighbor and everyone said to his brother, 'Be of good courage'." As the lawyer in the New Testament, we may be tempted to inquire, "Who is my neighbor?" In the parable spoken by our Lord, He reveals that only one man out of three who were supposed to be neighbors proved himself to be a neighbor. This is a high percentage when it comes to cooperation in good enterprises promoted for the good of all.

In the All or Nothing Campaign conducted to clear Elon College of its debts we had a little more than 5,000 individual gifts. The names of these individuals are recorded. This, all will agree, is very good, but when you think of these 5,000 individuals and more, as compared to a total constituency (church and alumni) of more than 42,000, it does not seem to be such a fine record. Think of what the results would have been if we could have induced every individual of the 42,000 to make a reasonable contribution to the cause for which the campaign was conducted!

Now we are planning to launch another campaign in the near future to secure one million dollars for the College for improvements, and buildings, and endowment. To reach this goal it will be necessary to interest and enlist everyone that we possibly can for a respectable contribution. There will be many who will not be able to give what they would like in one year but they can give it over a term of years.

This will be the fourth campaign conducted for Elon College in fourteen years. It took three campaigns to clear the college of its debts. It will probably take as many to make the college economically secure. I know that everyone who had a part in freeing the college of its debts is proud of it and that he will be equally proud to have a share in making it financially secure.

Launching a fourth campaign for the College is not different to other interests. It took seven war loan drives to finance the war, and we are now in the Victory Loan Drive to secure necessary funds to get the boys out of the service and back into civilian life. We supported the war loan drives gladly and generously, and I know that the general public will be glad to have a share in the Victory Loan Drive.

The Church, the alumni and friends have a job to do for the College—one that must be done. It is not the responsibility of one person or of a group of persons, or of the wealthy who may be among us, but it is the responsibility and the privilege of all and if properly informed, we will all do our share.

The purpose of the Stabilization and Improvement Campaign is by investigation to ascertain the facts and place them concretely and convincingly before the total constituency of the College. When this is done, I am sure that everyone will be glad to give freely and generously—not too large a gift but a gift of which he will be proud.

Yes, this is a campaign for the College. Don't be afraid of it. It is a good undertaking and will give you an opportunity to express your liberality to an enduring Christian institution that offers the best in education today that there may be capable leaders for church and state in our post-war world.

FIFTH SUNDAY OFFERINGS.

There will be but few other opportunities for the Sunday Schools and churches to make a contribution to the College in this conference year. It frequently happens that Sunday Schools and churches make contributions after the conference year has closed that are meant for the old and not the new year. In sending in your contribution please state whether or not it is to be credited on the current conference year or the ensuing conference year. It is hoped that all of our churches and Sunday Schools will join in the support of the College and that such support will be forwarded promptly. All contributions will be credited on conference apportionments. The College is sincerely grateful for the generous support received during the year and is hopeful and prayerful that we shall receive our entire apportionment for the College of $12,500. We still have a great deal more than half way to go. For various reasons we should receive the amount set by the Convention. I know that our churches will do their best.

Previously reported		$5,791.57
Churches.		
Eastern N. C. Conference:		
Morrisville	$ 3.90	
N. C. and Va. Conference:		
Mebane	17.00	
Lynchburg	6.00	
Pfafftown	3.50	
Western N. C. Conference:		
Albemarle	20.00	
Sunday Schools.		
Eastern Va. Conference:		
Liberty Spring	$ 16.00	
Portsmouth, First	8.61	
Union (So.)	5.02	
Windsor	10.00	
N. C. and Va. Conference:		
Union (Va.)	5.00	
Western N. C. Conference:		
Flint Hill (M)	.90	
Va. Valley Conference:		
Antioch	10.00	
Bethlehem	5.70	
Linville	11.29	
Newport	6.32	
		$ 129.24
Grand total		$5,920.81

RELIGION AND CHRISTIAN TEACHING HOLD INDISPENSABLE PLACE IN LIFE.

By Justice R. L. Kellock,
Supreme Court of Canada.

There is no substitute for the Christian standard of right and justice, and as the Christian Church is the only agency dedicated to its establishment, it is of the greatest importance that people, old and young, should be intelligent regarding the heritage of the church and have an actual appreciation of its basic tenets. Education is the process which brings this about, and religious education, as secular, is the need, consciously or unconsciously, of every individual. Religious Education Week serves once more to emphasize the indispensable place in life of religion and Christian teaching.

To the International Council of Religious Education and The Religious Education Council of Canada, as sponsors of Religious Education Week and the steady proponent throughout all the weeks of the year of the purpose of that week, is due the gratitude of all who desire to assure the nurture of the family and the world in Christian faith and life.

THE LAYMAN IN THE CHURCH SERVICE.

By RAYMOND M. VEH.

A Metropolitan daily recently sent out seven reporters to churches of as many denominations to test their spirit of friendliness. As part of the test the men were dressed in an uninviting fashion. They wore old clothes, collars turned up, rough caps and flannel shirts. They were given a cold reception in most instances.

One of them, however, stood shivering on the steps of a large downtown church when he felt a friendly hand on his shoulder. He warmed up with a cordial greeting from a young man who urged him to step inside, out of the cold, saying, "I'm sure you'll enjoy the service."

The unknown reporter found the vestibule alive with people radiating good cheer. One of the ushers, looking quite prosperous in his frock coat, even greeted him with a hearty handshake and passed him on to another usher who gave him a good seat.

After the service perishioners who sat near him gave him the glad hand, while a young woman (probably the church secretary) took his name and address.

Keenly enjoying this reception the reported gave a glowing account of this church's spirit in the Monday morning paper. While he sensed that the whole church was evidently committed to this sort of organized welcome, he was certain that it was one reason why great congregations gather there. He also stressed the important part that the layman plays in making the service attractive.

While the minister is especially responsible for the service, the layman plays an important role in creating atmosphere. Just how may he add his distinctive contribution?

1. *He can arrive on time.*

The preacher is expected to be in his place exactly on the minute, ready to begin the service at the appointed hour. If the layman habitually enters the church five minutes late, compelling people to crane their necks to look at him as belatedly he strolls down the aisle, he is hindering the minister and service.

2. *He can maintain a reverential attitude.*

Upon being seated he can bow his head, asking the Father for a blessing upon his own life, upon the sermon, and upon all the worshipers.

3. *He can be cordial.*

He may need to share his hymnbook, or find the hymns for an aged member. If someone is seated in his pew, he will not freeze him with a supercilious air, but will greet him with quiet friendliness.

4. *He can join heartily in the congregational parts of the service.*

Beginning with the Gloria, through the Lord's Prayer, the Responsive Reading until the Doxology, he can join earnestly in the unison recitals. He can life his heart and voice in singing the songs of praise which should rise like incense before the throne of the King of kings.

5. *He can give his attention to the preacher as soon as the sermon begins.*

A good listener heartens the minister and redoubles the value of the message to himself. When the speaker feels a cordial response and an eager reception of his message, there flows out an electric power from speaker to audience, and vice versa, which cannot be described. It can only be felt and experienced. But it adds immensely to the forcefulness of the speaker and to the impression made on the listener.

6. *He can breathe a quiet prayer after the benediction.*

That last precious moment before leaving the spell of the worship-service is too vital to be lost. It is a tense moment, when one returns to the material world after tasting a bit of the spiritual.

7. *He can be friendly with his fellow-worshipers.*

Friend and stranger are God's children, and all are brothers in the Father's house. A close fraternal spirit should pervade those who have met together to think on things of the spirit.

The layman is a minister in his way as much as is the one who bears such distinction. His task is one which requires thoughtfulness and developing skill.

Churches able to enlist the efforts of their laymen in a ministry of service are certain to have a mighty magnet with which to draw many within their doors.

A half-dozen or a hundred eager laymen, loyal helpers of their leader, with a genius for extending friendship are certain to make their church a vital factor in the lives of many people.—*General Board of Lay Activities, The Methodist Church.*

FIVE OBJECTIVES FOR LAYMEN.

1. *To Promote Fellowship* among the men of the parish.

To increase friendly contacts that make men feel they are wanted and their help appreciated.

To bring men who are on the fringe of the activities of the Church into conscious cooperation.

To make the lonely man, the unemplayed or the sick man, feel the warmth of the Church's interest without feeling patronized.

2. *To Encourage Men* to self-improvement and to provide the facilities for adult Religious Education.

To set up programs of the Men's Club or Brotherhood to include discussions vital to an intelligent understanding of the Church's message and task.

To conduct a Men's Bible Class or a Discussion Club, so as to bring men's conceptions of the Bible up to date and related to modern issues.

To train men for opportunities of service and leadership in the Church, the Church School and our denomination.

3. *To Rally Men* to the loyal support of the pastor and officials of the Church.

To cultivate a working relationship between the pastor and the laymen.

To enlarge the resources of the church in men and money through planned cultivation.

To organize the influence of men, especially fathers, to make more effective the work of the Church School, especially with its boys.

4. *To Develop* among men an appreciation of the value of public worship and a renewed devotion to the cause of Christ.

To win men to a united-family attendance at Church.

To get men to face up to the responsibilities of the home in the religious training of youth.

To develop the musical and speaking talents of men in Church activity and lay evangelism.

5. *To Cultivate* the intelligent interest of men in the progress of the Kingdom of God and its world-wide aspects.

To get men interested in their denominational and missionary literature.

To relate the activities of our men's organizations to those of our denomination and other denominations in our community.

To utilize the facilities of the Y. M. C. A., the Boy Scouts, the Council of Churches, the Laymen's Missionary Movement, etc., in making the Church's message effective in the community.

[Wilfred Chapin, a layman of Fairhaven, Mass., was up to the time of his death, chairman of the Laymen's Committee for Massachusetts. He formulated five objectives for Christian men which formed the bases for these objectives.]

SOUTHERN CONVENTION THANK OFFERING: SHAOWU MISSION.

Surely Southern Convention women could choose no more worthy object for their Thank Offering this year than Shaowu Mission.

Dr. Shepherd has given us most vivid pictures of the needs there and the great opportunities. He has shown us how much it means that our financial help be sent, as much as possible and at this particular time.

Should we not remember, we who make our missionary Thank Offering, some of the things for which we are thankful. There are blessings too numerous to mention; peace, prosperity, friends, loved ones, homes, health and many other gifts from God's own hand.

China, we know to be a land of glorious opportunity for the spreading of the Gospel of Christ. The money which is given as our Thank Offering can be the means of helping our Chinese friends enjoy some of the blessings which we accept as our rightful heritage. This gift to Shaowu, made in gratitude for our own blessings and in deep concern for the needs of our friends across the sea can be a gesture of love, another link in the chain of Christian brotherhood that makes us all so closely agin.

Our Thank Offering last year was a credit to the efforts that made it possible. Shall we not make this year's gift a greater one?

May each woman of the Southern Convention share in tihs noble enterprise and in the joy of a service well done.

MRS. ROBERT A. WHITTEN.

SHAOWU MEDICAL NEEDS—III.

By DR. GEORGE SHEPHERD,
Former Missionary to Shaowu.

The work of the American Red Cross, in providing medical supplies and timely aid to sufferers amongst our own people in times of disaster, is a clear illustration of what Mission Stations of the American Board and the Chinese churches are able to do for their people in this hour of need.

The body which is "the temple of the Holy Spirit," and upon which we are so dependent for our earthly existence and happiness, has suffered unbelievable deterioration in the mountain fastnesses of the Shaowu Mission area. Long years of isolation from supplies of all kinds, and from competent medical treatment, has left many a once health person in a bady way physically.

Nurses and Christian pastors are as well trained and as efficient as many Red Cross workers in our own country, and some things they will need when the war in Asia makes it possible to reach them, will be supplies of stock drugs, like cod liver oil, quinine, powdered milk, santonine, iron tonics, vaccines, bandages, and other supplies that can be dispensed to those who need them so desperately.

Money sent to the American Board will be forwarded through the Medical Secretary to the areas in Shaowu to be used for this purpose at the earliest possible moment. The organization of the Chinese Church with its nurses and trained staff is right on the field awaiting this day. This part of the work of mercy may thus be started while the missionaries are awaiting transportation across the ocean. In some instances the money may be flashed by radio to be used on the coast where sooner or later huge medical supplies will be made available.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 11, 1945.

Sunday Schools.

First, Portsmouth, Va.	$ 7.41
Newport, Shenandoah, Va.	9.05
Mt. Herman, Garner, N. C.	2.00
Hank's Chapel, Pittsboro, N. C.	10.00
Concord, Timberlake, Va.	1.41
Liberty Spring, Suffolk, Va.	5.00
Union (Southampton), Franklin, Va.	13.83
Linville, Va.	10.51
Antioch, Harrisonburg, Va.	8.93
Union Grove, Asheboro, N. C.	3.02
Liberty (Va.), Nathalie, Va.	3.60
Bethlehem, Broadway, Va.	5.88
Total	$ 80.64

Individuals and Churches.

Albemarle, N. C.	$ 25.00
Mebane, N. C.	6.00
Shelton Memorial, Portsmouth, Va.	3.00
Total	$ 34.00
Total for the week	$ 114.64
Previously acknowledged	973.56
Total since September 1, 1945.	$1,088.20

Gratefully,
MATTIE COX PARKER,
Secretary.

LOWELL MISSIONARY SOCIETY.

The women of the Missionary Society at Lowell Christian Church are few in number, but they are still doing good work, under the leadership of Mrs. Bob Keabel. Many of our women work, and it is hard for them to attend the meetings. Many of them work on the "second shift." The society meets every two weeks, part of the time in the church and at other times in the homes of some of the members.

We observed the World Day of Prayer, uniting with the First Christian Church, of Roanoke. We had an unusually good program.

We have given a Life Membership to Mrs. Joe Harris in honor of her son who was killed in service.

We are looking forward to doing more in 1946 toward the building up of the Kingdom of our Lord.

MRS. M. L. THRASHER.

GRATITUDE TO MISSIONARIES.

Filipinos risked their lives to bring food, clothing and money to interned missionaries, but now have refused payment in return. The natives, having benefited by efforts to serve them over many years, never forgot. A well-to-do Chinese who had anonymously provided funds, said, "I, too, was a prisoner of the Japanese. In gratitude for my salvation, mainly through the intervention of missionary friends, I hereby certify that all accounts are settled." The amount due him was $6,750.

SUPERANNUATION.

Previously acknowledged August 31, 1945	$1,265.08
Winchester, Va.	23.00
Shelton Memorial, Portsmouth, Va.	10.00
Holland, Va.	4.00
Hank's Chapel, Pittsboro, N. C.	20.86
Happy Home, Ruffin, N. C.	6.50
Oak Level, Youngsville, N. C.	8.00
Total in bank Sept. 30, 1945.	$1,337.44

THE BOARD OF SUPERANNUATION,
MATTIE COX PARKER,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

A THANK-OFFERING SERVICE.

Dedication of Our 1945-46 THANK-OFFERING *Designated To Go To* SHAOWU, CHINA.

(Prepared by the Thank-Offering Committee for the Congregational Christian women of the Southern Convention.)

MEDITATION THROUGH MUSIC:

Use familiar hymns of the World Church, playing each one through twice—"In Christ There Is No East Nor West; "Jesus Shall Reign," etc.

LEADER:

Heavy was the Cup—
I closed my eyes and raised it up:
Slowly I saw the brim extend—
Grow wide—a circle without end.
Full and enormous was this Cup
Where all the world drank, too!

A THANK-OFFERING Service is a time when the circle of our vision extends until it is a "circle without end, far out of view." As we have gathered together our offerings we have been conscious of our brothers and sisters in Christ of other lands. We have felt especially close to our *Shaowu* friends in *China.* These friends, though they live in a community of a million people, on the banks of the Min River, which flows through the Fukien Province, though they boast a country which ranks high in importance in the world affairs of today, and though they have history which dates back to the time when Christ was born, yet they call out to us, in need of our help. They are suffering from malnutrition, from malaria and from the many diseases which attack so easily those whose vitality is at such an all time low.

Hark! I hear voices! Let them speak for themselves.

FIRST VOICE:

We call it "the fever and the chills." We are here in the Southern malarial belt where every second person is suffering from malaria. We have been cut off for years from the main supply of quinine in Java, and already the skin of our people is beginning to turn yellow.

SECOND VOICE:

We used to be able to get our quinine from the American Hospital. Dr. and Mrs. George W. Shepherd were wonderful to us. I know that you will remember them. Dr. Shepherd spoke in many of your churches during the past few years. For forty years we had been blessed by the Christian people at this hospital. It was the main source of supply for reliable drugs. You probably had not thought of it, but China has never heard of any pure food and drug act and it means a lot to us to have Christian missionaries, and Christian doctors and druggists whom we love and appreciate and trust, to supply us with medicine. Because of the war, though, "their cupboards are bare and their shelves are empty."

THIRD VOICE:

Now that the war is over we are all taking on new hope. Maybe the transportation will soon open up. When it does, we know that our American friends will be bringing us help. Missionaries will return and new ones will come. We thank God for the promise of Richard and Dorothy ackson. The hope of their coming brings joy to our souls. And maybe the American Hospital can serve us again. We want to be well, for like the missionaries have said, "the body is the temple of the soul." If we could get well we might help build God's Kingdom.

(After a brief pause.)

LEADER:

"Whenever there is silence around me
By day or by night—
I am startled by a cry—
It came down from the Cross.
The first time I heard it
I went out and searched
And found a man in the throes of crucifixion—
And I said, 'I will take you down.'
And I tried to take the nails out of his feet—
But he said, 'Let them be,
For I cannot be taken down
Until every man, every woman, every child
Come together to take me down.'
And I said, 'But I cannot hear you cry!
What can I do?'
And he said, 'Go about the world,
Tell everyone that you meet
There is a man on the Cross'."

SOFT MUSIC: "Must Jesus Bear the Cross Alone?"

LEADER: (Interrupting—just before the hymn is finished.)

Listen, I hear other voices! Our own Congregational Christian Women are speaking! What are they saying?

FIRST VOICE:

My Church has called for dollars
To take Christ to all the world;
And I have given pennies that hopeless hearts
Might hope again, the sick be healed.
Oh God forgive!
For I have oft been overfed,
Accepted comfort while it lay beyond another's reach,
Cared vaguely when unnamed brothers 'cross the sea
Stretched out their hands.
Or when at home my neighbor's hunger
Passed by my willing and indifferent eye.

My pennies to my Church
But to my food and comfort, silver.
My prayers for others, for my unloved neighbor
Intoned in duty, but not in love.
O God forgive!
Make my heart burn, rouse my snug spirit
Until I pour out my means, my gifts, my soul
Till thy love shall be mine
And mine shall all be Thine
United in **deed** until
Thy Kingdom Come.

SECOND VOICE:

Because I have been given much
I, too, shall give;
Because of Thy great bounty, Lord
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread
My roof's shelter overhead
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed,
Thus shall I show my thanks indeed.

HYMN OF THANKSGIVING: "My God, I Thank Thee," or "We Praise Thee, O Lord, Our Redeemer, Creator."

THE RECEIVING OF THE OFFERING: (A Globe, a Cross, and Candles might be arranged effectively on the Altar or Table.)

Note: It can be very impressive to have everyone come forward bringing her own gifts to the altar. If ushers are used they should be asked to stand at the altar, holding the offering plates throughout the *Litany of Dedication and Praise* which follows.)

LITANY OF DEDICATION AND PRAISE:

Leader—We give because we believe the law of giving has been written into the book of life.

Group—We dedicate our gifts, oh Lord.

Leader—We give because so much has been given us.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

POSTWAR PLANS FOR YOUNG PEOPLE.

One of the big questions for the Church today is, to put it bluntly, "Have you any postwar plans for young people?" Businesses and governments and political causes are gradually revealing their postwar programs for youth, but organized Christianity is still apparently without a program for enlisting young people in anything dynamic and creative.

This failure of the Church, we insist, is the faul of adult church members—the Great Unawakened, a vost body of churchmen whose smugness and laxity are well known. The Great Unawakened, who are niether hot nor cold, have so typed the Church in the minds of young people that it will take miracles to awaken in youth a sense of the precious role of the Church in the world. The plain fact is that the majority of young people, needing an exacting faith for the wartime crisis, have looked at many dull, unsuspecting church members and have decided that the Christian life is a monotonous thing. They have decided that nothing exciting can ever come out of the Church; for the Church has made no real demands upon the great majority of young people. The most alert young people can easily see that the religion of the Unawakened is a religion of nothing save success and comfort, a religion shaped ultimately by the advertising writers. To the average young person, Christianity seems to be a set of muddled ideas—platitudes coming second hand from *McGuffey's Reader;* the success maxims of national heroes; vague Biblical injunctions perperted in the mouths of elders who have really had no faith. Such a religion cannot say to young people: "Here are the eternal issues. We offer you something worth living and dying for. Choose sides."

In view of the softness of so many adult church members, is it any wonder that young people have been unimpressed by what is popularly labeled Christianity? Clearly, here is "an area for crusading."

Our task, it seems, is to determine why we have been unable to interest youth and to begin now to discover ways of enlisting them. Everywhere, we ought to ask ourselves whether we have set the stakes high enough.

In our congregations, answers to these questions will be suggested to us as we survey the results of past policies. The problem of postwar plans for youth will be solved largely in terms of building up a creative youth program. Every pastor knows that miracles must happen at this point; for the pastor who attempts a serious program for young people is inviting an unrelenting struggle against commercial entertainment interests who know precisely what they want young people to do with their time and energies.

For many local churches, the building of a creative youth program will involve giving young people more responsible tasks. It is apparent that young people will develop into mature church workers when they are asked to assume responsibilities for the running of churches. But the conventional running of church affairs is not enough. Our congregations must get a broader concept of what constitutes "church work." It is a hard thing to suggest, but we do not know how the Church can justify itself in the eyes of young people unless it recognizes social evils and combats those evils: the liquor traffic, crime, child labor, racial discrimination, war—all the evils condemned in the Methodist *Discipline.* Failure to do anything about the social problems that tear our world apart will be equal to asking young people to join a club of nice but unredeemed folk who mean well but do not intend to take Jesus Christ seriously.

But after all postwar plans for enlisting young people are made by local churches, there will be great need for the major agencies of the Church to provide leadership on a broader scale. We have only begun to see the possibilities in volunteer service, Youth Caravans, work camps, exchange fellowships with churches and schools from other lands, expansion of Wesley Foundations and other student groups. Instead of enlisting a few hundred in Youth Caravans, for example. The Methodist Church needs to enlist thousands every summer.

Finally, we need to think more and more about the Church's own idea for *universal service.* For a long time now church leaders have been concerned about proposals for postwar conscription. They have been quick to see the perils of militarism, but we fear they have not been quite so realistic in proposing alternatives. Some constructive alternative to construction is desperately needed; for even the most cynical politicians can tell us that something must be done to curb the selfishness of our citizens and to encourage young people to work for the common good. We cannot believe that the young people of our country will not respond when their government calls upon them for work of reconstruction.

The problem, it seems, resolves itself into a question as to what the Church has learned during the war. We have seen young people in utter recklessness give their lives for values they cherish. Does the Chruch take lightly their sacrificial spirit? In the name of the young who have given all they had to give, has the Church any postwar plans for youth?

—Editorial in *The Pastor.*

PROTESTANT PRESS MONTH.

The following letter was received by Dr. T. Otto Nall, President of The Associated Church Press, Chicago, on September 6:

"Dear Dr. Nall:

"It seems to be most fitting that the month of October should be observed this year as Protestant Press Month.

"In this period of rejoicing over the surrender of the last of our Axis foes, we must not lose sight of the solemn obligation which victory brings.

"We have defeated forces of evil which knew neither conscience, justice nor mercy. This should quicken our appreciation of the part which spiritual forces must play if we are to bring order back to a war-torn world. I hope, therefore, that all of the editors of journals affiliated with The Associated Church Press will in the observance of Protestant Press Month emphasize anew the need of a revival of the religious life of this nation.

"Without Divine Guidance and a renewal of our reliance on the everlasting reality of religion, we shall labor in vain to make the world a better and a happier place in which all men may dwell together in peace.

"Very sincerely yours,

"HARRY TRUMAN."

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

THE SCRAPBOOK.

"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?"—Matt. 9:4.

"A scrapbook!" Marjorie said disgustedly as she held up the latest addition to the newly established Bible-school library. "Nothing but a scrapbook! Can you beat that!"

Miss Taylor frowned at Marjorie.

"Why, Marjorie," she began in her patient way. "It looks like a very lovely book to me. Look at the bright-red poppies on the cover! And see how cleverly the pages are fastened together!"

"Well, it's still a scrapbook," Marjorie insisted, tossing the book carelessly on the table amid the tissue paper which had so recently enclosed it.

"And to think," she continued, "that is Mrs. Hyler's contribution to our library. Here I thought she was so interested in our library project and was so willing to help! And then she sends us nothing but a scrapbook!"

"Marjorie," Miss Taylor frowned again as she crossed the room to the table, "I wouldn't let my enthusiasm prevent me from thinking kindly of Mrs. Hyler, if I were you. Surely you can not forget the many lovely things Mrs. Hyler has done for our class. After all, it is always the spirit in which the gift is given that counts more than the value of the gift itself."

Marjorie had far too much respect for Miss Taylor to contradict her in any way. She loved her Sunday School teacher dearly, and had confidence in her judgment at all times.

So, without another word, she turned and started to dust the book shelves once more.

All the girls of the Gleaner's Class had gathered that afternoon in the little room off their own classroom, which they were converting into a Bible School library. Already they had received many gifts of books from various members of the congregation. And such splendid books, too! All about the rise and spread of Christianity; the lives of great preachers, missionaries and teachers; several books on the life of Christ, and a couple of Bible commentaries.

Soon the little room was filled with cheery voices as the girls progressed with their work. The shelves had to be dusted, the books separated, classified, catalogued and placed on the shelves in the proper order. File cards had to be made for each book, giving the title and author, and other similar work that is necessary to put a newly established library into working order.

Finally, Miss Taylor glanced at her tiny gold watch.

"My word!" she exclaimed. "How time flies when we are all together! We had better stop now and get the room tidied up a bit. Let's throw away some of the wrapping paper and sweep the floor. Tomorrow we can finish unpacking the rest of the books."

Marjorie happened to be working near the table, so she began to rid it of the paper scattered across the polished top. Finally, she uncovered the scrapbook which had lain on the table quite forgotten all afternoon.

"Ah! Our treasure!" she sighed dramatically in her teasing way. "How could we possibly get along without a scrapbook? Here Marilyn," she said lightly, getting ready to toss the scrapbook across the room. "Put in on the first shelf right near the door in case Mrs. Browning brings little Carol Ann with her one of these days, and wants something to amuse the baby."

The next moment the scrapbook went flying through the air. Its pages opened and an envelope went fluttering through to the floor.

"Ah-h!" Marjorie continued as she bent to pick it up. "She even sent along the instructions how to get the most value out of reading a scrapbook!"

With an elaborate bow which caused all the girls to laugh merrily, she presented the envelope to Miss Taylor. The teacher opened it with a smile, then suddenly she looked puzzled. She carefully drew a letter from the envelope and read it aloud.

"Dears Girls of the Gleaners' Class," Miss Taylor began, as all the girls gathered around her. "Here is an addition to your library. Each Thursday I read to a little crippled girl in the Children's Hospital. I happened to mention your library a couple of weeks ago and last Thursday, when I visited Elaine, she gave me this lovely scrapbook for you. 'It isn't much,' she said as she handed it to me, 'but I want to be part of that library, too. Maybe some little girl like me will enjoy it as I have enjoyed it so many times.' So I am sending it to you," the letter continued, "together with my personal check. I thought perhaps you girls would enjoy buying your own books, instead of having me buy them for you. This is just the beginning, for I wish to help you enlarge your collection from time to time.

Most sincerely,
Edith Hyler."

A strange hush fell upon the little room. A new feeling seemed to be encircling the group. Finally, Marjorie stretched out her hand to Miss Taylor.

"Please let me read the note again," she said simply. "I—I—I want to be sure I understand."—*The Magic Ring and Other Stories* by Standard Pub. Co.

IT IS OUR LIVING.

By A. R. FLOWERS.

We are told that Bruce Morton went to Porto Rica years ago to preach to the people and to instruct them in better methods of farming. His success as a teacher of agriculture was as great a material blessing as his preaching was a spiritual blessing, but the most praiseworthy thing that was said about him was complimentary to his living.

Praiseworthy living is the one supreme need of our present age. Loud preaching, prayer, built-up on well chosen words, and choirs, composed of the best voices are not going to help us along much until we have some better living. The stupendous task, before us church workers of this age, is to create an influence among the masses of people that will enrich their reverence for God and for right living. No man can live a Christian life who knows nothing of God's law.

Isaiah makes it very clear that knowledge and wisdom are the strength of our salvation. So, when we get to where we really want to make this world a better place in which people may live in the spirit, in which Bruce Morton lived, we will be loved and remembered for our unselfish service. There have been too many so-called Christians who have worked for the coming in of their little preconceived beliefs much more zealously than they have for the coming in of God's Kingdom. And that is one of the reasons why our church influence has been so much hampered as it has today.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE INFLUENCE OF CHRISTIAN HOMES.

(WORLD'S TEMPERANCE SUNDAY)

Lesson IV—October 28, 1945.

Memory Verse: *"As for me and my house, we will serve the Lord."*—Joshua 24:15.

Lesson: Acts 16:13-15; II Timothy 1:1-16; 3:14-15; Titus 2:1-4; 11-12.

Devotional Reading: Psalm 101.

A Stronk and Beautiful Friendship.

There was a strong and beautiful friendship between Paul and Timothy, a friendship that should rank with the world's famous friendships Damon and Pythias and David and Jonathan. And it was sanctified by the spirit of Christ as it had been born by the spirit of Christ. On one of his missionary journeys Timothy had come under the influence of Paul's preaching or personal work and had become a Christian. That fact in itself had formed a strong bond of friendship between them. It always does. What fine friendships have been formed because somebody took an interest in the soul of another and led him to Christ. Ministers are not the only folks who know this, for there are many laymen who have had this happy experience.

When Paul went back to Lystra on another missionary journey he picked up Timothy and took him along as an assistant. It was a fine thing for both of them. Timothy was a capable young man with an excellent reputation in the city, and he made Paul a most valuable assistant. He was dependable, courageous, capable, and spiritually minded, as well as a man of practical affairs. Paul thought a great deal of him and depended a great deal upon him. He lavished his love upon him and shared with him the treasures of his great mind and his great heart. It was a great privilege for the young man to be associated with such a great spirit. Timothy was not a graduate of a seminary, so far as we know, but he was perhaps better equipped in may ways for his work that many men who graduate from seminary are today. The writer of these Notes can speak out of experience about what it means to be associated with a man of big mind and large heart, and he pays humble and grateful tribute to the late Dr. Staley for what that man of God contributed to his life and ministry.

A Great Heritage.

"Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also." No mention is made of how much money this young man's folks had, or what social pasitions they held, or what they left him. But here is the record of one of life's most precious heritages. This young man had received from his grandmother and his mother a great, sound Christian faith. It had undoubtedly been taught, but it had also been caught. Here was a young men who went out into the world fortified by a great faith. Religion had been a basic fact in his home and in his life.

A Great Responsibility.

"For which cause I put thee in remembrance, that thou stir up the gift of God that is in thee through the laying on of my hands." The words signify "to kindle into flame." He was to "maintain the glow" he was to keep the fire burning, he was to keep the torch of faith burning. The trouble with so many folks today is that the fire had died down or gone out. And it is due in large part to the fact that they never feed the fire, and never let the wind of the spirit blow upon it. Worship is one of the surest ways to "stir up the gift that is in us" and service also causes the fire to burn.

The Child and the Scriptures.

"And that from a babe thou hast known the sacred writings (the Scriptures), which are able to make thee wise unto salvation through faith which is in Jesus Christ." The faith that was in his grandmother and his mother and in him, was a faith grounded and rooted in the scriptures of his day. These women perhaps did not know much about the psychology of teaching, but they knew the importance of teaching the growing boy the knowledge of the word of God. Many great men have borne their witness to the influence which the reading and the teaching of the scriptures in the home and at their mothers' knees had upon their lives. Here is a challenging field for modern parents. There is a great deal of Biblical material that is appropriate even for children. There ought to be a place for making it known to children. The mother or the father can be the priest and the teacher.

The Perils of Maturity.

"But speak thou the things that befit sound doctrine; that aged men be temperate, grave, sober-minded, sound in the faith, in love, in patience." We talk about the perils of youth. We ought to be alert to the perils of maturity. Middle age, and even old age have their perils as well as youth. There is the danger of "letting go" as well as "letting down." Many a young person has been led astray by those who were older. "Be your age" is a good motto."

"That aged women likewise be reverent in demeanor, not slanderers, nor slaved to much wine, that they may train their young women to love their husbands, to love their children." Sounds quite modern, doesn't it. Some of the drinking which is becoming all too common today is being done by older and old women who ought to know better, and who ought to set a better example before the younger generation.

Sound in Faith, in Love, in Patience.

We hear a great deal about soundness of faith, about being orthodox, about being fundamental. Paul suggests that we ought also to be sound in love, and sound in patience. He always has a way of disturbing our complacency, of pricking the bubble of our self-righteousness. How we pride ourselves on our soundness of faith. We could pass an examination on what we believe and on the faith once and for all delivered to the saints. But alas, how often we flunk on love and on patience. With Jesus lovelessness was the great sin.

Living Soberly and Righteously.

The grace of God has appeared, bringing salvation to all men. Men ought, therefore, to deny ungodliness and worldly lusts, and live worthy of the vocation wherewith we have been called.

The late W. T. Snead, editor of *Review of Reviews,* would frequently allow his enthusiasm to run away with him.

One afternoon, listening to the great crusader, a visitor turned to a prominent minister, and commented: "Magnificently mad, isn't he?"

"Yes," agreed the minister, "and how I wish he would bite you and me!"—*The Upper Room.*

A THANK-OFFERING SERVICE.

(Continued from page 5.)

Group—We dedicate our gifts, oh Lord.

Leader—We give because we believe life's good things were meant for all.

Group—We dedicate our gifts, oh Lord.

Leader—We give because only so can we be our greatest selves. By giving we reach out and touch hands with all mankind.

Group—We dedicate our gifts, oh Lord.

Leader—We give because of the radiant joy that comes with giving.

Group—We dedicate our gifts, oh Lord.

Leader—Accept, O Lord, these our *Thank-Offerings* which Thy people make unto Thee, and grant that the cause to which they are devoted may prosper under Thy guidance, to the glory of Thy great name; through Jesus Christ, our Lord. Amen.

(Ushers will now be seated.)

THE DOXOLOGY: (All uniting)—"Praise God from Whom All Blessings Flow."

PRAYER OF THANKSGIVING: (Given by the Pastor or the Leader.)

O Lord, our God, the Given of all good, we bless Thee for Thy never failing mercy. Thou hast opened Thy hand and hast supplied all our wants. Thu hast loaded us with benefits so that our cup runneth over. Under Thy smile we have had days of joy and prosperity; and in the time of distress Thou hast upheld us, and made light to arise upon us when we were in darkness. We give Thee thanks for all the blessings we have received; for all Thy promises and all our hopes of good to come.

We magnify and praise Thy glorious name, O Lord God Almighty, for all Thy goodness to us.

Give us a heart to love and serve Thee, and enable us to show our thankfulness for all Thy goodness and mercy by giving up ourselves to Thy service, and by cheerfully submitting in all things to Thy blessed will. We pray in Jesus' Name. Amen.

THE BENEDICTION: (Given by the Pastor or Leader.)

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that wihch is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen.

MUSICAL POSTLUDE: "In Christ, There Is No East Nor West."

THE THANK-OFFERING COMMITTEE

MRS. R. A. WHITTEN.
MRS. O. H. PARIS.
MRS. W. V. LEATHERS.
MRS. WM. T. SCOTT, *Chairman.*

PERSONAL COUNSELING PACKET.

To meet the increasing demand by ministers and other religious workers for sound introductory literature on personal counseling, the Federal Council of the Churches of Christ in America has just prepared a "Personal Counseling Packet," it was announced recently by Rev. Seward Hiltner, Executive Secretary of the Commission on Religion and Health.

Believed to be the first of its kind, the packet contains six pamphlets dealing with different aspects of counseling. The key pamphlet, "A Workshop in Personal Counseling," is a complete introductory guide to individuals or small groups who wish to improve their skill in aiding with personal problems.

Written by Charles T. Holman, Professor of Pastoral Duties, Divinity School of the University of Chicago, the pamphlet outlines procedures for conducting a workshop which may be adapted to meet the needs of different localities or the special interests of members of the group.

The other publications in the "Personal Counseling Packet" are:

"A Counseling Viewpoint," by Carl R. Rogers.

"The Ministry of Listening," by Russell L. Dicks.

"The Ministry of Counseling," by Rollo May.

"Counseling to Meet the Needs of Returning Service Personnel," by John A. P. Millet.

"Personal Counseling—A Bibliography."

The packet is available for 50c from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Freedom is not to be found where men are deprived of opportunity through exploitation, nor where they are deprived of individuality in a dull monotony of regimentation.—*Governor Ellis Arnall, of Georgia.*

There is no law against hustling freight on the dock while you are waiting for your ship to come in.—*"Black Fez" of Dubuque, Iowa.*

Book Reviews

HUNKEY JOHNNY. Edward J. Nichols. Houghton Mifflin Co. Boston. 1945. 246 pp. $2.50.

Here is the tale of a second generation Slovak from the steel town of Gary, who meets a girl of social prominence at the University of Chicago. The two become so fond of each other that their lives mingle above the chasm of caste.

The story of the effective ways of caste is really the burden of the volume, and it is well told. But if the universe of discourse around the gray towers of the university is now so sexy and slangy, or even profane as the author makes it appear, the mores of the present scholastic generation have altered radically since the reviewer was a resident student there. Yet, no doubt, the former is right at that.

For one facet of the intermingling of the castes this is a good presentation. But the full picture calls for many sequels.

The reviewer, as pastor of many years in a steel town, whose latest immigrants were the Slavic peoples, has known intimately many of these newcomers and has married many with representatives of the older stock. And some of the latter were from national groups that were rather lately considered as from the social shadows.

The public school system, particularly the high school, with its daily association of young people, is a potent melting-pot, whose graduates on the whole, and quite readily, marry across the lines and that with less than ten per cent of the inhibitions evinced by the characters of this novel. But, of course, Jean Howland was of the "400," and such a prize is above even the "leading" element of a mill-town!

The little book should be only a beginning. There is much more to be said, and it ought to be recorded while the materials are fresh and real, before they become fictitious as from the world of romanticism, as is the way of social history.

JOHN F. C. GREEN.

The convictions of officials of the Anaconda Copper Company is out of the same cloth as that of labor racketeers. Is the root trouble simply human sinning, or is there a contributing cause in an economic order in which self-interest is recognized as the essential driving force.—G. Bromley Oxnam, in *Labor and Tomorrow's World* (Abingdon-Cokesburg Press).

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We often learn to do things by seeing another person do the same thing. On one occasion I heard a contractor say that when he first was employed to help build a house that he got along pretty well until they began to hang the doors and put on mortised locks. He said he had never put one on and did not know how.

He made it his business to have a little chat with another carpenter who was putting on locks too. During the conversation he watched the other man put on one and got the idea of how it was done. He went back to his own door and put the lock on.

In our Orphanage work we keep in touch with other orphanages in this state and sometimes we learn things that help us. Out of all my visits to other institutions there is one thing I have not learned, and that is how to get our people really interested in orphaned and dependent children.

We received a copy of "Charity and Children" this week, a paper that is printed by the "Mills Home," the Baptist Orphanage in North Carolina. They published all offerings coming in from the churches and Sunday Schools, but no special offerings, just the same as we publish our income this year.

From the paper we gathered these facts: During the week of September 28 to October 5, *two-hundred ninety-one churches and Sunday Schools* sent in offerings for that week. The offerings that week amounted to $7,294.42. *Just one week, mind you.*

The same week ten of the Congregational Christian Churches and Sunday Schools sent in offerings to the Christian Orphanage amounting to $160.66. The total amount sent by our churches up to that date since January 1st was $7,766.59.

Their total income from January 1st up to October 5th from churches and Sunday Schools was $192,315.25. Think of it.

The Baptist Orphanage has six times as many children as we have, but what a difference in the support they give their orphanage and what the Christian Church gives. The Baptist Church grows in membership and in new churches.

This is a year that the Christian Orphanage ought to have had its biggest income, so it could have laid up a surplus, for a rainy day. Money is plentiful and people will give if given an opportunity. However, the income for our orphanage from our churches has been no larger than last year, so far. Do you love your Orphanage as the Baptist people love theirs? If you do, then give it your support.

Prices of things we have to buy are high. Had you thought about it? Please give us a few of your thoughts and breathe just a little prayer in behalf of these little children. They are all *wards of the church.* The late Dr. Staley said on one occasion: "None are more helpless than orphans and none need our sympathy more."

May the churches begin now to raise the largest Thank-Offering they have ever raised for the Orphanage. When the writer has a long trip to make he starts early.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 18, 1945.

Amount brought forward..... $7,902.08

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Beulah	$ 3.55	
Catawba Springs	34.50	
Morrisville	3.00	
Mt. Herman	6.00	
		47.05
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Second, Norfolk	10.00	
Rosemont	66.70	
Men's Class	25.00	
Portsmouth, First	5.84	
Shelton Memorial	2.00	
Union (So.)	13.83	
		130.37
N. C. and Va. Conference:		
Bethlehem	$ 27.87	
Liberty	3.60	
		31.47
Western N. C. Conference:		
Albemarle	$ 7.50	
Flint Hill (M)	1.82	
Grace's Chapel	9.00	
Pleasant Cross	7.15	
Pleasant Union	5.52	
Union Grove	3.00	
		33.99
Va. Valley Conference:		
Antioch	$ 8.05	
Bethlehem	6.79	
Linville	10.21	
Newport	9.47	
		34.52
Total for the week		$ 277.40
Total for the year		$8,179.48

CHRISTIAN EMISSARY REPORTS.

German pastors in prisoners of war camps in Italy are being repatriated as rapidly as possible to American and British zones in Germany, according to Dr. Jesse M. Bader, Executive Secretary of the Department of Evangelism of the Federal Council of the Churches of Christ in America. Dr. Bader has just returned from a four-weeks tour of U. S. Army camps in Italy, where he held conferences with American chaplains and met with leaders of the Evangelical churches.

The German pastors, both Protestant and Catholic, undergo a careful screening by American and British Army officials before being released from the prison camps, Dr. Bader said. It is expected that by November 30 all will have been repatriated except those actually needed to carry on the religious programs among the German prisoners of war.

During his month in Italy, Dr. Bader held twelve group conferences with U. S. Army chaplains as well as personal conferences with more than 50 individual chaplains. Meetings were held in Leghorn, Naples, Caserta, Rome, Milan, Lake Garda, Pisa and Bossano. The chaplains expressed great interest in the post war plans of the churches in America, especially in regard to returning servicemen. They also emphasized the need for more cooperation among the different communions.

Reporting on the religious work among German prisoners of war, Dr. Bader said that the Army has released the 400 German pastors in prison camps in Italy from all camp duties in order to provide a full-time religious ministry to the German prisoners. Conferences and training schools have been conducted by the U. S. Army chaplains for the German ministers.

At a four-day conference retreat held in Bossano, the judgment was expressed by the 40 German ministers who attended that the German Church had "lost the way" and that there must be a more vital teaching of the Bible in homes and the churches to assure the building of a democratic Germany.

In addition to conducting conferences with U. S. Army chaplains Dr. Bader also preached on many occasions to the American troops. One Sunday he conducted services in a chapel in Rome which had been dedicated by Bishop G. Bromley Oxnam, President of the Federal Council, on his recent visit there. Dr. Bader also broadcast a sermon over AEF, the American Military Radio Station in Rome.

In interviews with leaders of the Protestant communions in Naples and Rome, Dr. Bader heard reports on the growth of the Evangelical churches in Italy and discussions of plans for increased cooperation among them.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

UNDERWOOD.

In the passing of Mrs. Josie Underwood the Woman's Missionary Society, of the Sanford Congregational Christian Church has lost one of its most beloved and loyal members. In recognition of her faithful life and service we offer the following resolutions:

First. If at all possible she was always present at meetings and ever ready to rejoice with us in any success and to sympathize with us if we failed. Always encouraging us to try again.

Second. That to the members of her family we express our deep sympathy in their great loss.

Third. That having known her life may be an inspiration to her relatives and friends to always strive to be in place when our church calls and ready with encouragement and help.

Fourth. That a copy of these resolutions be entered upon the records of our Woman's Society, one sent to her sister, Mrs. Eva Lineberry, and one to **The Christian Sun** for publication.

MRS. GEO. BRANNON, President.
STELLA STOUT, Secretary.
MRS. PAUL WICKER.
EMMA HART.
MRS. T. G. PROCTOR.
Committee.

THE CITY OF GOD AND THE CITY OF MAMMON.

A fundamental conflict rages in the world. It is not a conflict new in human history. Old as man himself, it is the same conflict that has raged in every age—sometimes openly and savagely, sometimes less notably violent—but always present, always the same, always the conflict between the City of God and the City of Mammon. On the one hand, the City of God—where the reign of God is acknowledged, and life is understood to be spiritual in its essence, and man is recognized to be sacred in his person, possessing inviolable spiritual rights. And on the other hand, the City of Mammon—where man, not God, is the measure of all things, matter the only reality, and pride reigns attended by force, violence, hate, and lust for power—where materialistic man is claimed in his entirety by the materialistic state and nothing is sacred and human rights are unknown.

Only a decade ago, one of the proponents of the materialistic interpretation of life wrote, "Materialism considers it wrong to place spirit at the base of all phenomena. It regards matter as the basis of everything. . . . The idealists sever thought from the brain and consider that Spirit is the beginning of all things. The idealists turn the whole course of things upside down. In their opinion matter is derived from spirit. Materialism declares that there is no spirit world; there is no transcendental world; the world is unitary and its unity lies . . . in its materialness."

All over the earth the battle rages between the City of God and the City of Mammon. Today the totalitarian state is the City of Mammon come to its own carnal glory. Strident in its pride, cruel in its power, acknowledging only materialism as its basis, it crushes man made in God's image and created to be free.

Every nation must choose today which city it will seek as its end and ideal. For there is, in the nature of the conflict, no possibility of compromise between life conceived of as essentially spiritual with its origin and destiny in God, and life conceived of as essentially materialistic with its origin and destiny in matter.

America, dedicated from the hour of its birth to the spiritual ideal in such words as those of Jefferson, "God who gave us life gave us liberty," will find the true liberty she seeks for all men of all religions and all races only as she clings to the ancient truth that all life—all liberty—is of God and must be found in doing Him service and conforming to His will.

W. C. KERNAN.

WHO ARE THE "ELECT?"

D. L. Moody used to put it very simply: "The elect are the 'whosoever wills'; the non-elect are the 'whosoever won'ts'." This is exactly what Scripture teaches. The invitation is to all. Those who accept it are the elect. Remember, we are never told that Christ died for the elect. But what does the Word say? "Christ died for the ungodly." Are you ungodly? Then he died for you. Put in your claim and enter into peace.—*H. A. Ironside.*

AT VERY BEST.

By FRED SCOTT SHEPARD.

Our lives are judged by deeds, not years;
By faith that falters not nor fears;
That faces life with smiles not tears;
That bravely plays its part.

If it be lived at very best,
With loyal zeal and earnest zest,
The fruitage will the worth attest
Of mind and will and heart.

And though its span be short or long,
If faith expectant makes us strong,
The judge, to whom awards belong,
Will guiding grace impart.

The reason that I criticise
And find each person such a pain
Is that to ferret out the good
Would be much harder on the brain.
—*Washington Post.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.
Branch of the Pilgrim Press.
Dayton, 2 Ohio

CHRISTIAN SUN CAMPAIGN

October 15 - December 15

The Board of Publications decided, at a recent meeting, to ask the cooperation of all churches, conferences, and Congregational Christian Church homes in a campaign to greatly increase the present number of subscribers to THE CHRISTIAN SUN. We are now printing less than 2,000 copies. We should be printing more than 3,000.

THE CHRISTIAN SUN is solvent, and is not pleading poverty, but we are anxious that a greatly increased number of our church homes should have our church paper, and we realize that increased circulation will increase our ability to make a better paper. It will help, too, to acquaint a larger number of our members with the plans, and purposes of our churches.

We are asking every pastor to appoint someone in his church to head up the campaign. We are asking our Conferences to take notice of this campaign, and give some attention to it in their forthcoming annual sessions.

From contact with the boards, conferences, members, and pastors of our churches, we know that on the whole our people are proud of THE CHRISTIAN SUN. Anyone of us would be unwilling to close it up, and do away with it. It has been the pride and joy of our Southern Convention for more than a century. All of us want more readers. Please let us all get busy and send in a long list of new and renewal subscriptions. By December 15th let us have a circulation above 3,000.

JOHN G. TRUITT,
Chairman Board of Publications.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, OCTOBER 25, 1945. NUMBER 42.

Temperance Educational Week

Let Alcohol Itself Speak

By P. R. HAYWARD.

I ride behind the steering wheel, in the blood stream of the drinking driver.

I give him a false sense of his security and power.

I lengthen the time it takes him to give an answer in action to the danger he sees ahead.

Through him I scatter wounds and death along the highways of the land.

I have proved in the accident statistics of the world that I am the tragic misfit in a mechanical age.

I destroy the happiness of little children, undermine the prospects of youth and weaken the peaceful security of age.

I paralyze the moral restraints that men and women have built up as their inner protection against the evils of life.

I strike first at the highest powers of the mind and thus progressively degrade man to the level of the beast.

I will yield my age-old sway over mankind only at the wise insistence of those competent to live without me and unselfish enough to deny me to those too week to stand alone.

Thus speaks Alcohol.

NEWS AND VIEWS

Rev. D. M. Spence has moved from Elkton, Va., to Rileyville, Va.

Dr. Frank W. Murtfeldt, assisted Dr. W. E. Wisseman in the fall revival servies at First Church, Greensboro.

Rev. Shannon Morgan, a student in the Duke Divinity School, has accepted a call, and begun his ministry at Happy Home.

October is Protestant Press Month. Send your subscriptions and renewals to Supt. F. C. Lester, Elon College, N. C.

HARDCASTLE-JONES.

"Reverend and Mrs. Howard Scott Hardcastle announce the marriage of their daughter Jane to Mr. James Beverly Jones, on Saturday the twentieth of October, Nineteen hundred and forty-five. Norfolk, Virginia."

The above announcement was received in the office of THE SUN on Monday of this week.

Mr. Jones is the son of Mr. and Mrs. A. L. Jones, of West Orange, New Jersey. The bride's father performed the ceremony at the Hardcastle home on Bainbridge Boulevard.

The bride was graduated from Virginia Polytechnic Institute in aeronautical engineering last year and has since been with Curtiss-Wright Corporation, Buffalo, New York. She is a member of the honorary societies, Phi Kappa Phi and Pi Tau Sigma and of the American Society of Mechanical Engineers and the Institute of the Aeronautical Sciences. She was the fourteenth recipient of the Tau Beta Pi Woman's Badge.

Mr. Jones graduated from Virginia Polytechnic Institute in mechanical engineering and is a member of Tau Beta Pi, Pi Tau Sigma, Omicron Delta Kappa, Phi Kappa Phi, Pi Delta Epsilon, and the American Society of Mechanical Engineers. The couple will live in Lafayette, Indiana, where Mr. Jones will pursue graduate studies at Purdue University.

We wish for the couple a long, happy and useful life.

J. T. K.

The most completely lost of all days is the one on which we have not laughed.—*Earl Riney.*

B E W A R E !

My mail from overseas the last few weeks has greatly disturbed me. An officer in the Navy writes to say, "It is appalling the debauchery that is forced upon the human body from beer, hard liquor and poor nutrition There have been many times when beer has been given the right-of-way over nutritious foods." A young seaman writes to say, "All you can buy at this base is beer and cigarettes and since I don't use either I have nothing to spend my money on." An eighteen-year.old infantryman writes to ask, "If they can bring beer over here why can't they bring soft drinks too?" [I'd like to know also why fermented grape juice (wine) carries no ration points and unfermented grape juice is so high in ration points that it is all but prohibitive.]. A Lieutenant Commander in the Navy observes, "In civilian life I met many people who spend most of their time in cocktail bars but I did not have to associate with them. However, here (a Pacific island base) it is different as practically everyone drinks and liquor is the hub of everything. Unless you indulge you have very few to be friendly with." A young sailor writes from his base to say, "It's awfully hot here and I have waited as long as half an hour for a drink of lukewarm chemical tasting water and have almost worshipped every drop. Outside that all they have to drink here is beer and there seems to be plenty of that."

If these were isolated examples I might not be so greatly disturbed but they are not; unfortunately they can be duplicated in almost every theatre of war. It is quite evident that someone up at the top has blundered. I would remind you that some of these men in command are the very ones who are asking us to turn over all our eighteen-year-old sons to them for a year of training in peace as well as in wartime. I wonder how many Christian mothers and fathers feel that their handling of the liquor situation during these hours of crisis recommends them as suitable leaders to whom they can entrust their sons and daughters. Many a parent who will have no obection to military training will hesitate to turn his young and impressionable son over to men who show disregard for their moral wellbeing. A Commander in the Navy wrote me the following several weeks ago: "My home and my church brought me up to despise liquor and to this day I refuse to indulge, but I find it very difficult to live up to my home teachings on board this ship." There are many Christian parents who will strenuously object to having their eighteen-year-old sons unnecessarily exposed to liquor and to moral laxity. Therefore, if the military wants our young men let it first show itself capable of preserving the best of the teachings of Christian homes and churches. To all in high military position let this word be sounded: Beware, the American parent may during wartime seem very docile, but I predict that once peace returns he will be loathe to turn the education of his son over to those who apparently are unconcerned about moral as well as physical health.—*Donald H. Tippett, D. D., Minister First Methodist Church, Los Angeles.*

IT'S NOBODY'S BUSINESS!

It's nobody's business what a man thinks,
Nobody's business how much a man drinks,
It's nobody's business what I may do.
That sounds very well, but say, is it true?

Go ask the mother who's watching at home,
At midnight hour for her boy to come;
Night after night she will watch and pray,
Till her eyes grow dim and her hair turns gray.

Is it nothing to her that her innocent boy
Shall ruin his soul and his manhood destroy?
Go ask the wife in her faded gown,
Who anxiously looks for her husband from town.

She knows that the money needed for bread
Has gone to the barkeeper's till instead.
She knows that their garments are tattered and old,
She knows her home has been mortgaged and sold.

She knows the saloonkeeper's mansion so grand,
And its table of luxuries best in the land,
Are furnished by fathers whose own girls and boys
Have few of life's comforts and none of its joys.

Is it nothing to her that her children must die,
While her drink-crazed husband is deaf to their cry?
Go ask the children in school and in street,
Who are slighted and scoffed at by others they meet.
Is it nothing to them in the years to come,
That their father was killed by the drinking of rum?

—Author Unknown.

RENEW TODAY!

WILL YOU NOT HELP US BY SENDING IN YOUR RENEWAL TODAY?

ALCOHOLICS ANONYMOUS.

By C. B. Riddle.

One of the least known national organizations is Alcoholics Anonymous. It is composed of a brotherhood and sisterhood of alcoholics who are banded together to help one another combat their common enemy—alcoholism.

The organization's name is indicative that it does not seek publicity, and probably for that reason the country has heard but little of this unusual group. The movement is less than ten years old, but it has chapters in New York, Jersey City, Cleveland, Akron, Chicago, Houston, Baltimore, Washington, and other important centers.

Magazines, medical journals, newspapers and private individuals have investigated and analyzed the work of Alcoholics Anonymous and have called the organization and its results "marvelous." The inebriates are finding in their own ranks the road to recovery, a road that in thousands of cases physicians, sanitariums and hospitals have been unable to show them. Thus the movement is rendering a unique and humanitarian service to society.

As veterans of the drinking evil, they know all the danger signals, the alibis used by an alcoholic to mitigate his drinking and the thoughts in his mind as he emerges from the fog. So the assumption, and in most instances it is more than an assumption, is that the man who has traveled the road is better able to help the fellow who seeks aid to free himself from drink's ultimate consequences.

Alcoholics Anonymous follows a clear and well-defined course. Its leaders adhere so religiously to a definite course that they insist upon debunking any misconceptions. They insist that theirs is not an organization advocating cures and that there is no such thing as a cure for alcoholism, nor a cured alcoholic. They also insist that the remedy they offer is a conditional reprieve in which they are so busy helping others that they solve their own problem. It is like the rich woman who repeatedly sought happiness and found it, not by sending sums of money by other people to purchase food for the poor, but by taking the food to them personally.

One primary thesis of the movement, and one on which the best minds on the subject now agree, is that alcoholism very definitely is an illness, not merely a bad habit. To this end, the thought is that the recognition of alcoholism as a malady and the treatment of it accordingly will save the individual from possible ruin and society from unwarranted damage.

Members of the movement are not reformers, missionaries or social workers. They do not expect to save the world overnight. There are numerous methods of help, but no preachments, for the organization takes the position that where one man can be shamed out of a habit, ten thousand gradually can be relieved of it by an understanding attitude.

The organization is distinct from most national movements. It has no salaried officers. no dues, no official publication, and nothing to sell except unselfish service. Furthermore, it does not solicit funds. Each local chapter is voluntarily financed by its members and each member is a one-man or one-woman membership committee, bringing to meetings friends or new acquaintances who need help in their fight against alcohol.

This unusual movement was conceived by a 43-year-old native of Vermont when he had reached the end of the road in his career as a hard drinker. The keystone is religion, the recognition of a Greater Power that can help the alcoholic victim when all other things have failed. But with this conception, the organization does not go in for religious doctrines. Its meetings are not of the prayer meeting type.

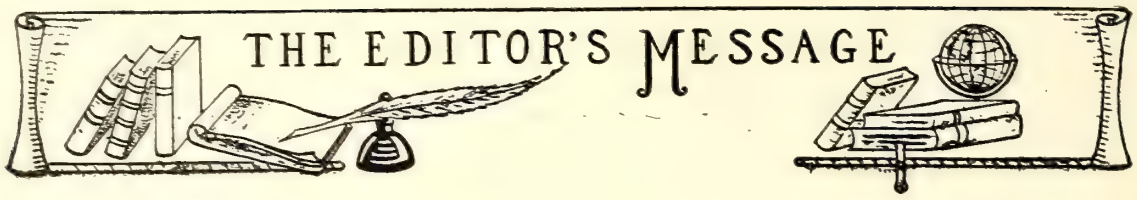
The originator of the movement is now its leader. From the first World War, in which he had been an officer, he entered Wall Street and became a successful broker. His greater enemy was alcohol, for it affected his business and menaced his family life. Having tried all the remedies prescribed he was unable to stop drinking and believed that he was a confirmed alcoholic. It was at this point that he

(Continued on page 11.)

THE TWELVE STEPS OF ALCOHOLICS ANONYMOUS.

Alcoholics Anonymous has been remarkably successful in the rescue of alcoholics. This is their own stated program of recovery from alcoholic obsession.

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongdoing.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.



WORLD TEMPERANCE SUNDAY.

Sunday, October 28, is World Temperance Day. Temperance sermons will stimulate and guide the thinking of many people. Bible classes across the land will study the subject: "Temperance Begins At Home." Obviously we must begin there. Sunday should be a great day of united, impressive temperance education.

THE VOICE OF THE CHURCH.

This is the season for annual conferences. Reports on temperance and moral reform may be insipid gestures or challenging presentations of incontrovertible facts. Reports with a constructive approach to the problem may reach Mr. John Q. Public through the secular press. Every avenue of temperance education must be explored.

The Virginia Methodist Conference met in Richmond last week. Declaring that "Church people today are unmindful of the dangers of alcoholic beverages" by being indifferent to the problem or by frequently indulging in their use, the board of temperance urged every member of the denomination to abstain from using intoxicants in any form and to sever "every commercial tie with the traffic."

TEMPERANCE STRATEGY.

Dr. Norman Vincent Peale advocates using the best advertising brain in America to promote the charm and beauty of the spiritual life. He maintains that Christianity must outwit and outcharm a pagan society. The Church, he insists, should muster the finest young people. Our problem, he explains, is to get people absolutely dedicated to Christ and yet retain their charm. Religion may be contagious. More frequent and attractive social functions should be planned by the Church. Society must be made to realize that it is possible to have social occasions which are completely satisfying and yet devoid of all smoking and drinking.

Dr. Peale is also agitating for a new type of memorial for the war dead. He suggests a beautiful and commodious meeting place for youth, presided over by people of rare charm and impeccable character. Why, says he, must we relegate them to dimly-lighted dense presided over by Bartender Joe?

Temperance forces must find a new and more effective strategy. Fear of being a fanatic has prompted many people to abandon the temperance cause. Fear of being socially ostracized has led some to relax their total abstinence pledge. The pendulum has swung far enough. The tide must turn. Christian forces must mould new patterns of social life. Those who would be wise as serpents and harmless as doves must find a new strategy of temperance education.

GOD BLESS AMERICA?

The National Stewardship Foundation recently published statistics that provide an interesting commentary on contemporary life in the United States.

In the year 1944, the American people paid $86,700 million for war, $10,000 million for jewelry, furs, gambling and other luxuries, $7,100 million for alcoholic beverages, $5,000 million for movies and other recreation, $2,700 million for tobacco, $2,200 million for cosmetics, and $910 million FOR CHURCHES AND CHURCH CHARITIES!

Church gifts for 1944 were 27 per cent less than those of 1928, while the national income for 1944 was double that of 1928. The average church member, in 1928, gave $22.70 while the per capita giving in 1944 was $16.57—a decrease of $6.13 in a period during which income more than doubled.

National expenditures for theatres, tobacco, jewelry, alcoholic beverages have increased from 100 to 300 per cent.

God pity America!

R. L. H.

NATIONAL TEMPERANCE MOVEMENT.

An appeal for young men, returned servicemen preferred, to devote their lives and talents in the fight against "John Barleycorn," was made to day by the Rev. Herbert H. Parish, administrative director of the National Temperance Movement, in announcing the need for twenty-three young men to fill as many full-time positions in the fight against the beverage alcohol traffic.

"With the need for a sober, temperate America to help create a world of peace, consecrated young men can assist in building a Christian nation through a constructive, scientific, up-to-date program of temperance cultivation," the Rev. Mr. Parish declares.

"The National Temperance Movement," he states, "was formed in Chicago on November 27, 1944, and is an entirely new national temperance agency. It seeks to unite forces interested in an acceptable solution of the beverage alcohol problem and discover areas of cooperation where all may work together. It was organized to assist existing national and state temperance organizations in their work, as well as temperance-minded persons not now connected with any temperance agency, and to coordinate their efforts in a national crusade for the elimination of the liquor threat to national life."

Headquarters of the National Temperance Movement are at 1321 Chicago Temple Building, 77 West Washington Street, Chicago 2, Illinois.

Some men allow the memories of past failures to paralyze them and to keep them from trying any more. The only disaster that is without remedy is to quit trying.

John Barleycorn - What Shall We Do With Him?

By Albert Edward, D. D., Litt. D.

John Barleycorn is on our hands. He is in the corner store, at the hotel, in the cocktail bar, on our streets, at the wheel of automobiles careening across our paths. He wants to set up shop within 200 feet of this sanctuary. He is in offices where clear heads are needed. He is at parties where our children go, and at banquets which we must attend. He is in almost every movie where the distorted genius of Hollywood can put him. He has a voice in some of the most important radio programs. He inserts himself into many business deals where he really has no business at all. He is at Sacramento and Washington, interfering with the process of law-making and law enforcement. He was at Pearl Harbor. He is in every soldier's ration overseas. He will be at every port when our boys come home. He will dog their steps homeward and offer their war-shattered nerves the promise of release.

We have to do something with him. We are doing something even when we do nothing. If we do nothing we give him our tacit benediction and license to do as he pleases. Shall we do nothing? And by doing nothing do something which we do not intend to do? Or shall we do something intelligently? And what shall that something be?

Who Is John Barleycorn?

What about John Barleycorn? Let us know our man before we make our decisions. Lots of people do not know him. They think of him as a gay entertainer, as a friend of genius, as a dietitian who knows just what the body needs for health and energy, as a physician who specializes in colds, indigestion, snakebite, and fatigue. The fact is he is none of these, in spite of MGM or any other advance agents. Let's be clam now and as scientific and as factual as we can. Let me repeat a few simple facts:

What Alcohol Is Not.

Alcohol is not a food. Alcoholic drinks may contain some substances which have food value but those same substances can be had elsewhere in better form and without the risk which alcohol entails.

Alcohol does provide some fuel incident to its oxidation in the body. But that same fuel can be had in simpler and cheaper and safer forms elsewhere.

Alcohol is not even a stimulant. Ever since boyhood we have heard the phrase alcoholic stimulants. We have seen men disappear into saloons to get a "little stimulant" or to go to the sideboard for a "bracer." But alcohol is not a stimulant. It is a depressant. It does not quicken! It retards. It does not give wings; it adds weight. The sense of well-being which results from drinking is deceptive. The drinker often feels that he "can lick anybody in the world." But he can't, and he had better not try it. No new strength has been marshalled. He has simply had his critical faculties dulled so that he can no longer properly estimate anybody's strength, his own or his antagonist's. He feels that "everything is all right" but nothing has changed. He often seems to himself to have been suddenly transformed into a first class comedian by what he has imbibed; as if alcohol had roused some latent faculty of wit which had been strangely dormant. But if he could hear, while sober, the remarks at which he laughs uproariously while "under the influence," he would know that alcohol has not awakened his wit but has rather stupefied it. He isn't funny! He is only ridiculous. He has not kindled a fire in his brain. He has only dulled his consciousness so that the smoldering embers on the hearth seems to his stupor a brilliant display of fireworks.

Coming from Chicago on the train the other day I sat across the aisle from two University professors, both of whom were drinking a little. Neither of them was drunk; they could navigate the length of the careening train as steadily as any of us. But such talk. They thought they were scintillating! Actually they were silly. It made one's heart sick to listen to the infantile dribble which poured from their lips with all the relish that would have been theirs in their senses if they had been uttering words of profound wisdom.

Alcohol a Poison.

Alcohol is a poison. It is indigestible. It goes directly into the blood without change. It is quickly carried by the blood to all parts of the body. It attacks every cell with which it establishes contact. It penetrates the fatlike sheath about the cell. It produces a narcosis of the cell itself. Its special affinity is the nerve-cell; its easiest victims the most sensitive cells, those in the brain. We may well heed the conclusions of Krapelin: "All doses of alcohol depress the intellectual processes of apprehension, memory, judgment. Small doses facilitate motor discharge at first and subsequently depress it. Large doses depress both intellect and motor processes from the first." Along side his conclusions we may set those of Rosanoff's, reached after long experimentation and observation. "First, alcohol impairs every human faculty. Second, the higher and more complex the human faculty the more pronounced is the effect of alcohol upon it. Third, the effects of alcohol are cumulative. . . . Its continuous use, even in moderate quantities, impairs the faculties at a rapidly increasing rate." Of course it will! Whatever attacks and narcotizes the nerve cells is bound to do damage to all that makes us men. For the nerve cells are manhood's citadel, its workshop, its power house, its center of intelligence, vitality, aesthetic, moral and spiritual life.

There is more to be said about John Barleycorn. He attacks the red corpuscles in the blood which are the oxygen carriers; the white corpuscles which are the gallant fighters against disease. He retards digestion. He increases the heart's load. He plays fast and loose with the reproductive functions. In a study of six million policy holders over a period of twenty-three years for forty-two life insurance companies, Dr. Eugene Lyman Fiske found that deaths among the moderate drinkers (that is those who take two beers or one whiskey a day) to be one-fifth more than the average. Among those who drank more but could not be called intemperate, the deaths were double the average.

This, my friends, is John Barleycorn, not as a preacher or a reformer sees him, but as the cold eye of science appraises him. He is not a dietitian but a poisoner; not a gay entertainer but a buffoon who makes fools of them who admit him to their company; not a friend but an enemy of genius; not a physician but a quack who toys with his victim's health; not a guide to beauty and truth and goodness and God but a panderer to passion, a high priest of error, a gambler who risks virtue at every throw, an imposer who promises you heaven and gives you hell.

What Shall We Do With Him?

What shall be do with him?

Well, if we are tired of living and want to get out of the world John

(Continued on page 13.)

News of Elon College

By President L. E. Smith.

ORGANIZATION FOR THE MILLION DOLLAR CAMPAIGN TAKING SHAPE.

We have been trying to form an organization for the Million Dollar Campaign for the College for more than eighteen months. Better progress has been mad at raising money than we have been able to make at forming an organization. Some have been more willing to give money than time.

At a special meeting of the Board of Trustees of the College, Tuesday, October 16, it was voted to accept the preliminary drawings of the architect and to follow his suggestions in the main as to location, landscaping, etc. The cost of the new buildings and proposed improvements was discussed at length. It was agreed that the cost of buildings now and for the immediate future was a most uncertain quantity but that the cost of our program could be taken care of on a "pay-as-you-go" plan. All were agreed that it would be unwise to incur another big debt as in the rebuilding program. We were of the opinion that our people and friends of the College had rather pay now than pay interest over a period of years and then finally pay the principal. At any rate, we agreed to erect one building at a time and to begin with the power house since the plans call for the moving of the power house and all new buildings will be heated from the central heating plant.

In view of the fact that the program of advancement is to be carried out according to cash on hand and since we need immediately $60,000 for endowment that the College may qualify for full membership in the Southern Association of Colleges and Secondary Schools, it was voted to urge the church, alumni and friends of Christian higher education to be as generous as possible that these two most important items may be provided for.

This admonition cannot be carried out satisfactorily without an efficient and effective organization.

An Executive Committee for the proposed campaign has been selected. The committee consists of L. E. Smith, S. C. Harrell, W. E. Wisseman, H. S. Hardcastle and W. T. Scott. The committee will meet during this week and its findings and recommendations will be reported in the next issue of The Christian Sun.

The Executive Board of the Convention has requested that this campaign in the churches be completed by January 1. This, of course, means a brief and intensive campaign. It is hoped that all who are requested to help form an organization to reach the total constituency will accept and give hearty cooperation. I know that our churches will be glad to do their share when they are informed and are acquainted with the plan. We must put our college in front ranks of higher education, and we will.

BETHLEHEM LEADS THE WAY!

The Southern Convention in session at Reidsville, May, 1944, recognized that there would be some churches in the Convention that would not raise their entire apportionments for the College and that the College sorely needed the total amount apportioned. In an effort to supplement the funds that the College would ordinarily receive, the Convention authorized a voluntary apportionment for the College equal to the regular apportionment and directed that the College should appeal to the churches for a voluntary offering. A number of our churches responded; some more generously than others, but all with helpful contributions. The total amount received last year under the voluntary apportionment plan was $1,190.07. This helped the regular apportionment greatly, but the combined apportionments fell short of the total goal. Indications are that we will need voluntary offerings from the churches this year if we are to receive the total amount apportioned to the churches for the college.

Bethlehem Church in Nansemond County has followed the plan of last year and forwarded the college a voluntary offering of $58. This is both thoughtful and generous of our friends of the Bethlehem Church. It has set the example. What a fine thing it would be for other churches of the Convention to follow its lead. Thanks to the Bethlehem Church!

FIFTH SUNDAY OFFERINGS.

The church owns the College. The College looks to the church for support. There is no one else to whom it may go. It has won a large number of friends who are willing to assist and its friends are increasing constantly. But its major support must come from the church.

The church has provided for the support of the College through the apportionment plan. Twelve thousand and five hundred dollars has been apportioned to the churches through the several conferences constituting the Convention. Each church has the amount that it is expected to contribute. We are approaching the close of the conference year. Our offerings on conference apportionments have been better than usual. With the contributions for last week, the total amount received to date goes beyond the $6,000 mark, as you will observe. We still have more than half way to go. Because of the present relations that the college sustains with the Southern Association of Colleges and Secondary Schools and the necessity of clearning all questions with the Association, it is essential that we receive the total amount apportioned to the churches. I cannot urge our Sunday Schools, churches and friends too strongly to do their utmost to see that the churches of their conference raise their apportionments for the College in full.

We are grateful for every contribution received and are expectantly hopeful for the full apportionment.

Previously reported		$5,920.81
Churches.		
Eastern Va. Conference:		
Bethlehem (Nanse.)	$ 86.86	
Portsmouth, First	50.00	
N. C. and Va. Conference:		
Tryon, Erskine Mem.	5.85	
Va. Valley Conference:		
Dry Run	6.81	
Sunday Schools.		
Eastern N. C. Conference:		
Mt. Gilead	$ 1.50	
Pope's Chapel	5.00	
Eastern Va. Conference:		
Mt. Zion	10.00	
Oakland	5.82	
Suffolk	81.11	
N. C. and Va. Conference:		
Apple's Chapel	14.84	
Burlington	134.10	
Lebanon	3.25	
Va. Valley Conference:		
Mt. Dlivet (G)	5.62	
		$ 410,76
Grand total		$6,331.57

NOTICE.

The Committee on Ministry of the Western North Carolina Conference of Congregational Christian Churches will meet at Liberty Christian Church on October 27, at 10:00 A. M.

E. Carl Brady,
Chairman.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

I am sorry that I did not get a letter written to you last week. I have not yet seen the last issue of THE CHRISTIAN SUN, so I do not know, yet, what was done with the space that I was supposed to have filled for you.

Since I last wrote to you we have moved from Sanford and our church there to Asheville and our First Congregational Church here. Our last few days in Sanford were very busy ones, as you can guess. It is not easy to leave folks whom you have lived and worked with for six years! It isn't much fun to try to pack everything in the safest place, when folks keep calling you up to say goodbye, and your eyes get full of tears! That is what we had to try to do. When we were on the way I said, "Lazette" was the last one of our members whom I saw as we left Sanford. Mr. Todd said , "David Lee was the last one whom I saw!" Mother Todd who was with us, said, moving is sort of like a death isn't it? You'll get over it in a few days!" Mr. Todd replied, "Or like a birth!" Don't you think that both of them were right? An ending and a new beginning.

This might have a touch of the mission theme in it for this year's home subject. We are rather like Migrants. We have moved into the home of a widowed lady across the street from the house which our church here has bought for a parsonage. At present a captain and his family are living in the parsonage and they will not move until the first of January.

I thought of all of you children who read this page as I was coming along through the State of North Carolina. I saw several scenes which would make some good stories for our page when I get more rested from the trip and feel like making them come to life.

Oliver Clayton is all excited about living in the hills. His bright, watchful eyes found many things to interest a small boy when we were coming along. When we came through King's Mountain he asked his Daddy why it was called King's Mountain. Before Mr. Todd could answer that one he went on to say Do you suppose that the King is marching up there to his throne on that high hill now? When we began to climb up into the hills and our old Chivvy, Jezebel, started to groan and grumble over the going, Oliver said "This road is just like the steps going up to a tower, isn't it? You just keep climbing 'round and 'round until you get to the top!"

Rebecca Susan, nestling in her bassinet in the back seat of the car, behaved like a little trouper; much to the relief of her anxious family! We came on her 7th week birthday. The day was perfect and Rebecca got a good sunbath when we stopped to let her eat her 2 o'clock meal. We had a delicious lunch which had been prepared by our thoughtful church members in Sanford. I fed Rebecca while the others ate their lunch and then finished mine as we came along. We stopped in Charlottee for Jezebel a refuel, Rebecca a drink of water, the women in the party had orange crush while the men tanked up on Pepsi Colas. Rebecca got her six o'clock feed while we were coming along. We got here in time to eat some more of the picnic lunch which we had at noon with some good hot coffee that had been prepared for our supper here. The church folk here had brought a box of groceries and brought them to our home for us so that we could have a good breakfast.

When we went to bed for a much needed rest it was easy to think of and talk with God. So many people through their kindness had helped to bring Him near. Too one feels nearer to God somehow up here on the mountain. Perhaps that was why Jesus used to climb up to the top of the hill at His Nazareth home to be alone and talk with His Heavenly Father. May that same God guard you through this and all nights.

Sincerely,

DOROTHY TODD.

JUST PUNISHMENT.

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

All the children of the neighborhood had been told not to go near the pond that day. It was a shallow, peaceful little pond nestling among the hills of Farmer Packer's cow pasture. Into it flowed a babbling brook which was a continual source of childish enjoyment. None of the children had intended to disobey, but a few of them had taken a short cut across the pasture on their way home from a ball game, and the sight of the sparkling water on that hot day had lured them into the stream.

In the midst of their pleasure, they looked up and saw two mothers approaching.

"Jimmy! Felix!" called indignant Mrs. Perkins to her boys. "Didn't I tell you to keep away from the pond today?" She held a little switch in her hand, and as soon as her boys reached her she, then and there, administered punishment.

"Billy! Johnny! Roy" Mrs. French had to raise her voice above the outcries of the Perkins boys in order to call her children from the stream. But she did not punish them; instead, she quietly told them to go home at once, and obediently they trotted along at a good pace. Their mother turned her attention to the rest of the children splashing about in the water. In a quiet tone, she told them they were in grave danger; that they must all get out of the water, pick up their clothes and go home with her right away.

Hardly had the last child scrambled up onto the high bank, when a sound like thunder was heard. A great wall of water—foaming and raging—appeared, and rolled down through the lower section of the cow pasture, bringing sticks, stones, pieces of fence, and uprooted vegetation on its yellow waves. In a few moments, the place where the children had been playing was filled with this seething mass. Small animals taken by surprise, struggled in vain against the onrush. No rain had fallen, the sun was shining, but the flood from higher up was pouring into the lower valley.

A morning telephone alarm to the little town had warned the people of the possible danger, and so the children, who were usually obedient, had been forbidden to go to the pond. Much subdued were the groups that now hurried to the nearest shelter—the house where the French family lived. As quietly, they soon scattered—each going to his own home.

After the others had gone, Billy French said "Mother—Johhny, Roy and I were very, very naughty to disobey you and we deserve to be punished. But, Mother we want to tell you how glad we are that you didn't punish us before anybody. We felt very sorry for Jimmy and Felix because their mother switched them

(Continued on page 14.)

MISSIONARY LETTER.

Dr. Lester told us a story the other day about a farmer who tired of feeding his mule expensive corn and hay, so he substituted sawdust. One day a friend asked how the animal was faring. "It worked pretty well for a while," the farmer replied. "The only trouble was that about the time he got used to it, he died." The experience of traveling around among the churches and speaking one to four times a day is as interesting and enjoyable as it is taxing, but we're beginning to get used to it.

The only trouble is Dorothy has acquired a persistent and severe cold. The doctor gave her some medicine, and she's been taking it a little easier and is now feeling much better, I'm glad to say.

It has been a very rewarding experience for us, too, as we've journeyed among the Convention churches. We have found the majority of our people definitely interested in the missionary cause. Voluntary contributions and gifts have come from all sides from generous folks eager to have a share in the great missionary enterprise. Many times have people come up after the service to assure us that, in the days to come, as we minister in China, they will be behind us here. Then the other day Dr. W. T. Scott told us that the Eastern Virginia ministers are giving us an entire set of the recent New Testament Commentaries edited by the noted Dr. James Moffatt, of Union Seminary. The set will be of inestimable value to us and to our mission in Shaowu. We are grateful to them. We wish to thank the Union (Southampton) Church for the handsome set of towels and to individuals and churches for gifts of money. We shall consider these gifts as a trust to be used in such ways as will be helpful to our work in China.

One problem which has come to our attention in our work of the Southern Convention is the need for rural ministers. Most city and town churches have ministers, but many of the small open country churches with little means go on from month to month and often for years with no regular pastor. It seems almost a miracle that they go on at all. We have many consecrated rural pastors but the Southern Convention needs more men who do not consider success in terms of a city parish and a high salary, but who feel the call to serve at the grass roots of civilization, in rural churches. I am particularly happy that our work in China will be largely in rural churches.

A very encouraging sign to us in our journey is the interest men are taking in missions. For a number of years, consecrated and loyal women have carried on the mission work almost entirely alone. I believe I can detect a revival of interest on the part of the men members of our churches. It is well to remember that the first missionaries were men, and it has been men like Dr. Atkinson, Col. J. E. West and Mr. Cabel West who have been leaders in our own Convention. When more *men* begin to take an interest in missions, they will go forward. Last night we stayed in the home of a layman, Mr. Nelson Jackson, of Tryon, North Carolina. He is not only a successful business man (owner and operator of several cotton mills), but he is the superintendent of the Sunday School, a teacher, and active in a full church program, and he takes his church work seriously. The church needs more Christian laymen of influence and ability to do the great task which is ours to do.

I wish there was space to write about our experiences in each church, but that will not be possible. Let us say that our visit among you has been an inspiration to us and we shall look back upon it many times in the future to find courage and help.

RICHARD AND DOROTHY JACKSON.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 18, 1945.

Sunday Schools.

Oakland, Suffolk, Va.	$ 15.00
Apple's Chapel, Gibsonville, N. C.	37.80
Antioch, Harrisonburg, Va.	11.56
Mt. Gilead, Louisburg, N. C.	3.00
Suffolk, Va.	75.00
Lebanon, Semora, N. C.	5.79
Mt. Olivet (G), Dyke, Va.	9.88
Mt. Zion, Eclipse, Va.	10.00
Total	$ 168.03

Individuals and Churches.

Dry Run, Seven Fountain, Va.	$$ 9.52
Mt. Cameron, Vass, N. C.	1.08
Erskine Memorial, Thyon, N. C.	20.00
First, Portsmouth, Va.	130.00
Total	160.60

Specials.

First, Burlington, S. S., Burlington, N. C.	32.40
Total for the week	$ 361.03
Previously acknowledged	1,088.20
Total since Sept. 1, 1945	$1,449.23

Gratefully,
MATTIE COX PARKER,
Secretary.

ANNUAL FINANCIAL REPORT OF THE WOMAN'S MISSION BOARD.

NORTH CAROLINA CONGREGATIONAL CHRISTIAN CONFERENCE.

September 15, 1944-September 15, 1945.

Receipts.

Women's Societies.

Albemarle	$ 40.00
Asheboro	63.80
Asheville	110.00
Auburn	11.70
Berea	42.00
Bethel	47.84
Bethlehem	10.00
Burlington	1,511.83
Carolina	45.00
Chapel Hill	87.50
Church of Wide Fellowship	92.25
Concord	36.00
Durham	361.26
Elon College	451.62
Erskine Memorial	120.00
Flint Hill (M)	8.50
Flint Hill (R)	12.00
Fuller's Chapel	30.00
Greensboro—First	545.00
Greensboro—Palm St.	56.90
Hank's Chapel	59.30
Happy Home	85.37
Haw River	48.75
Henderson	117.04
Hines' Chapel	89.95
Hopedale	29.20
Hope Mills	35.00
Ingram, Va.	150.35
Liberty, Vance	163.50
Liberty, Va.	20.00
Lynchburg, Va.	57.88
Mebane	11.20
Monticello	40.50
Mount Auburn	124.85
Mount Zion	25.00
New Lebanon	30.00
Parks' Cross Roads	43.89
Pleasant Grove, Va.	68.93
Pleasant Hill	42.20
Pleasant Ridge (G)	87.00
Pleasant Ridge (R)	45.40
Providence Memorial	38.00
Raleigh	186.00
Ramseur	43.50
Randleman	12.00
Reidsville	352.68
Salem Chapel	32.75

(Continued on page 10.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

SHAOWU MEDICAL NEEDS—IV.

By DR. GEORGE SHEPHERD,
Former Missionary to Shaowu.

Just a word or two about the people who will dispense the medical supplies provided by the Thank-Offering gift of the women of the Southern Convention during the autumn of 1945.

In the heydey of the Shaowu Mission, 1915-1940, the missionaries bent much of their energy toward creating a trained staff of Chinese workers in churches, schools and hospitals. Ministers, women workers, teachers, nurses, hospital assistants, druggists, many of them are still right on the field. During peaceful years a few found positions in larger institutions at the coast, and when the Japanese invaded the coastal region these folk returned to their ancestral homes around Shaowu to ride out the storm. The Japanese have not entered Shaowu and these workers have been able to carry on unmolested and they have been a great asset to the whole district. It is upon such as these that the Chinese Church depends for its work of mercy just as soon as supplies can be sent in.

Christian druggists, trained by Dr. Ed. L. Bliss, reside in all the five Shaowu counties. For years their selves have been empty, their cupboards and counters bare. Relief supplies, shipped to them, or arranged for a year or so in advance of the regular civilian supplies through wholesale drug houses, will bring health and blessing to countless families. In a land, where no pure food and drug act has as yet been heard of, the training and honesty of these Christian druggists is invaluable.

One of the advantages of sending supplies to these men will be that the cost can be returned to the Mission Hospital, later to be used as a revolving drug fund to assist those who have no money to pay.

Some of these druggists have married Christian nurses and together they are a great help to the districts in which they reside.

CHURCH OVERSEAS BOXES.

Mrs. W. E. Wisseman has recently heard from Rev. James Flint, Congregational Service Committee, 287 Fourth Avenue, New York 10, New York, in regard to the shipping date for Christmas boxes for overseas relief. The deadline has been moved up from October 15 to November 15. There is still time to send your dollar to Mr. Flint for packing a box and directions for filling it. This method of bringing Christmas cheer to some unfortunate family of Europe will be a real messenger of Christian neighborliness.

CONFERENCES WELL ATTENDED.

The year's work is over for the North Carolina and Eastern Virginia Women's Conference, and a fine start is being made on the new year.

Approximately 250 people attended each of the conferences, the North Carolina session being held at Elon College and the Eastern Virginia at South Norfolk. The presence of Rev. and Mrs. Richard L. Jackson greatly enriched both conferences and greatly stimulated interest in our mission at Shaowu, China, to which they will go as our representatives.

The treasurer's reports from both conferences were excellent. Eastern Virginia raised $8,119.79 during the fiscal year and North Carolina raised $7,183.24. The Thank-Offering for Elon College was a large item, amounting to a grand total of $1,-471.11 in Eastern Virginia and $1,-332.50 in North Carolina.

One of the special features of the North Carolina program was a skit prepared by Mrs. W. E. Wisseman, showing the work of the Cradle Roll, Children's, and Young People's Departments. Incidentally, this could be effectively given in a local society —perhaps at a public meeting when you want to "educate" the whole church on what you are doing. A copy may be secured by writing to Mrs. Wisseman at 315 North Edgeworth Street, Greensboro, North Carolina.

Instead of formal reports from the North Carolina District Superintendents, they discussed their problems and successes in a panel discussion led by the state president, Mrs. J. D. Strader.

Special memorial services were conducted at each of the conferences with Mrs. C. O. Byrd leading the Virginia and Mrs. O. H. Paris the North Carolina one. The latter included in her candle-lighting service a candle for all the boys who had died in service, as well as for members of each society passing away during the year.

MANY PACKETS SOLD.

Two experiments were tried in the preparation of the packets of program material for this year.

In the first place, they were available before the fall conferences so that societies desiring to do so might secure their material early. Seventy-five packets were sold before the first of October. A total of 125 have been sold.

The programs were planned for month by month use by the societies. Of course, it was not expected that these would fit every local group but that the smaller churches, especially, would be aided. The response indicates that such has been the case.

A "Plan Book," suggesting program and activities for each month was included in the packet. There are a few extra copies of this booklet available free of charge. If you would like to have one, write to Mrs. F. C. Lester, Elon College, North Carolina.

NORTH CAROLINA OFFICERS.

The new officers of the North Carolina Woman's Conference are:

President—Mrs. J. D. Strader.
Vice-President and Life Membership and Memorials—Mrs. J. A. May.
Vice-President and Friendly Service —Mrs. R. W. Isley.
Secretary—Mrs. W. W. Tate.
Treasurer—Miss Susie Allen.

Superintendents.

Spiritual Life—Mrs. C. C. Fonville.
Literature—Mrs. H. Shelton Smith.
Young People—Mrs. W. M. Stevens.
Children—Mrs. A. P. Robinson.
Cradle Roll—Miss Julia Woodson.

District Superintendents.

Alamance—Mrs. K. D. Register.
Guilford, Rockingham, Forsyth—Mrs. W. J. Andes.
Vance, Warren—Miss Margaret Alston.
Randolph—Miss Ollie Mae Beane.
Halifax—Mrs. S. R. Gay.
Chatham, Lee, Moore—Miss Stella Stout.
Durham, Wake—

This new board met in Burlington on October 18 and made plans for the new year's work. All but three of the seventeen officers were present, and definite plans were formulated for each department.

What a grand world this would be if we could forget our troubles as easily as we forget our blessings.—*Earl Riney.*

WORLD COMMUNITY DAY.

Hundreds of communities throughout the United States will observe World Community Day on November 2, under the auspices of the United Council of Church Women. Our Congregational Christian women and women of other denominations will soon know this day as well as they know the World Day of Prayer. "The Price of An Enduring Peace" is the study theme, which will be considered in three phases:

"*The World Charter*—How Can We Make It Live?"

"*The World Community* — How Can We Achieve It?"

"*The World Church* — Woman's Part in It."

World Community Day came into being three years ago because the church women of America felt they must unite their forces if they were to build a better world. They realized that peace could come only as the nations of the world work together, and that Christian principles alone will make it endure. To help establish these Christian principles the first Friday in November was set aside by the United Council of Church Women for annual observance of World Community Day.

Through the cooperation of the Council's radio chairman, Miss Jane Tiffany Wagner of the National Broadcasting Company, arrangements are being made by women in local communities for a series of radio programs prior to and on World Community Day. A kit has been prepared for this, including a record made by Mrs. Harper Sibley, National President of the United Council of Church Women. The price of the kit is 25c without the record, or $2.00 with the record. It may be ordered through the United Council of Church Women, 156 Fifth Avenue, New York 10, New York. Some of our societies may plan to use this with their programs. Also available for use on this day is a printed program of five sheets (10c), which can also be ordered from the United Council of Church Women. If you use this, you may have from one to six leaders, group singing and responsive reading. This material is also good for future programs.

One of the suggestions for observing this World Community Day is to cooperate with other denominations if possible. If it is not possible to meet with other denominations, may I urge you to observe the day in the best way possible. If November 2 is not convenient, you may have it on another day, but do try to have a World Community Day if possible.

The fighting may be over, but we still have war, and God's word is still undone. Nowhere do we need to carry on His work more than in our communities. Our Church must lead in healing the wounds of war and building a permanent peace. The strength of our Church lies in the thinking and acting of communities of individuals.

MRS. W. J. ANDES,
Superintendent of Interdenominational Cooperation.

THE OVERCOMER.

What is it in man that causes him to overcome his handicaps and difficulties in life? Is it might or manpower, endowments or talents, or is it the indomitable spirit to succeed?

Certainly physical handicaps and human difficulties, as hindrances in the way of individual progress, have to be overcome, either by internal or external force. As a matter of fact, many physically strong men fail to overcome obstacles because they do not exercise will-power sufficiently to achieve desired goals, while there are others of equal physical strength who do achieve success in whatever they are pursuing. Some persons, physically handicapped because of some deformity, have been known to greatly overcome their handicaps by systematic and persistent use or exercise of the weak or ill-formed parts of the physique. Here the indomitable spirit of the individual persisted in effecting strength, or growth or renewed energy, or all of these, as the case might have been.

On the other hand, some individuals have physical strength and mental powers, or talents, and are endowed with normal faculties, by the divine Creator, to achieve wonderful things in life, but many of them have been known to fail in life to achieve any noticeable success. Others, however, with similar endowments have been known to accomplish great things in the world. The difference might have come about by outside interferences on the one hand, and outside favorable circumstances on the other, but what about the inside operations of the will-power of talented individuals? What part does man's mind play, after all, in success or failure? Does a man's indomitable spirit to win success play the greater part, or does the hand of fate operate for or against him?

God's holy Word challenges mankind to make decisions, choose the right, endure hardships, exercise the will, battle for lost souls, manifest courage and determination to achieve worthy goals in life. God is with those who seek to move forward and upward in the attainment of worthy goals. The history of men, certain men of renown, shows that in religion, in politics, in research and discovery, in education, in business, etc., did overcome certain handicaps and difficulties through the indomitable spirit to achieve success. They, in all probability, labored long and hard with brain and brawn. Why? They had specific goals in view to achieve. They were willing to pay the price in study, in sacrifice, in deprivation of worldly pleasures, and in rigorous application of heart and soul to win the desired ends in view.

The trouble with a very great many persons is this: they move along the road of life, day by day, with the spirit of indifference. They are following the "line of least resistance." They do not specially care to attain success in anything; they seem to have no worthy purpose in life at all; and, therefore, they drift along with the crowd, think with the crowd, and act with the crowd. What they need is the indomitable spirit in their hearts to be *somebody,* have a purpose in life, and then obey the challenge of God.

The effects of the lives of such people, who are not overcomers, are greatly harmful to society. They wield an influence by the way they walk, the way they act, and the way they are following the "line of least resistance." This influence is dampening, weakening, and detrimental in many ways to other individuals. Many of their habits, though undesirable and unwanted, are often imbibed gradually and unintentionally by others who become, through the passing of time, seriously affected by them. It stands to reason, therefore, that the overcoming spirit is an essential factor in the lives of individuals. The urge to move forward, and to become what one is not, in order to move humanity toward God, is greatly needed. That spark of life known as "will-power" needs to be exercised in this class of people. Christ knew the world needed it when He was on earth in the flesh, and He said, "Go ye." Meet the challenge, exercise will-power to go and preach the Word to the lost. Let your indomitable spirit never fail you. God and the Holy Spirit will be with you.—*An Editorial in the Free Will Baptist.*

When I have gone down to the grave I shall have ended my day's work; but another day will begin next morning. Life closes in the twilight but opens with the dawn.—*Victor Hugo.*

"STRICTLY PERSONAL"

by Sidney J. Harris, writing in the *Chicago Daily News,* May 10, 1945, says:

"In my naive way, I used to think that making whiskey was a pretty simple affair. You just threw some alcohol, corn mash, and a few other high-powered ingredients, shook them up in a barrel, let them stand a while, and there you are.

"But the inspired lads who write the whiskey ads have been wising me up, and now I know better. You see, each and every whiskey on the market is made by a separate, special and quite secret blend, guaranteed to afford the most exquisite delight to the Man of Distinction who sips this royal brew.

"Oh, I have learned a lot from reading the whiskey ads. For instance, nobody can really get stinking drunk from drinking the stuff—no, it merely Heightens your Enjoyment of Life, or sometimes Strengthens the Bond of Good Fellowship. Some distillers insinuate their whiskey is practically all the nourishment you need, and any day I am expecting their researchers to discover some new vitam in whiskey that will make it Essential for Infants.

"They do not encourage intemperance, of course, but it is funny how the man with the whiskey glass forever in his hand has the Stamp of Success upon him.

"In the glowing universe of the whiskey ads, nobody ever gets potted, or beats up bartenders, or falls down elevator shafts, or makes a pass at other men's wives, or runs over kids in the street, or even has a teeny-weeny hangover.

"On the contrary, there is no end to what a fine whiskey can do for you, such as making you popular with the boss, who recognizes your Instinctive Good Taste, or helping you beat some other guy's time, who insisted on buying his lady love some lousy whiskey that won't even Stimulate Glorious Companionship, while you slip her a bottle of Kentucky Moonshine, the Ambrosia of the Gods. Marriages have been made on less, they tell me.

"Prohibition was a bust, as it deserved to be, and I believe in man's inalienable right to make a jerk of himself by drinking as much as he likes. But if those whiskey ads don't get down to earth and stop urging a bourbon diet as a road to salvation, they will just be legislated off the map again, as sure as I am a Man of Distinction."

MRS. ROSE UPTON BASCOM.

QUARTERLY REPORT.

(Continued from page 8.)

Sanford	147.50	
Shallow Ford	83.20	
Shallow Well	25.00	
Smithwood	15.50	
Turner's Chapel	97.55	
Union, N. C.	164.00	
Union, Va.	101.72	
Youngsville	22.50	
		$6,380.41

Young People.

Albemarle	$ 14.00	
Burlington	45.00	
Carolina	4.85	
Durham	77.42	
Elon College	20.25	
Greensboro—First	61.65	
Hanks' Chapel	20.00	
Hines' Chapel	8.00	
Lynchburg, Va.	5.00	
Reidsville	130.00	
Turner's Chapel	2.55	
Union, N. C.	10.00	
		398.72

Willing Workers.

Burlington	$ 25.00	
Durham	74.52	
Durham, Juniors	42.83	
Elon College	20.45	
Greensboro—First	24.36	
Hanks' Chapel	16.20	
Turner's Chapel	5.00	
		$ 208.36

Cradle Roll.

Asheboro	$ 12.05	
Burlington	26.18	
Durham	31.45	
Elon College	15.30	
Greensboro—First	7.52	
Henderson	7.28	
Lynchburg, Va.	6.60	
Raleigh	10.00	
Ramseur	5.00	
Reidsville	10.00	
Turner's Chapel	5.00	
Union, N. C.	7.00	
		143.38

Miscellaneous.

Conference Offering	$ 52.37	
		52.37
Total Receipts		$7,183.24

Disbursements.

Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of the Southern Convention—For		
Thank Offering	$1,332.50	
Life Memberships	240.00	
Memorials	360.00	
World Day of Prayer	92.29	
War Victims & Services	20.00	
Fort Berthold Mission	75.25	
Carroll Co. Mission.	5.00	
Shaowu Mission	7.00	
World Community Day	10.00	
Southern Union College	5.00	
Scholarships (China) (Two)	100.00	
Elon Orphanage	31.00	
Greek Relief	45.00	
Missions (General Fund)	4,723.19	
		$7,046.23
Bank charges	$ 2.65	
Conference Speaker	10.00	
Gift to the Auditor	10.00	
Moorefield, the Florist	5.15	
Expense of President	17.67	
Expense of Treasurer	13.53	
Travel expense to Cleveland Meeting	50.00	
Expense of Board Meeting, Transportation & Luncheon	28.01	
		137.01
Total Disbursements		$7,183.24

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

ALCOHOLICS ANONYMOUS.

(Continued from page 3.)

decided the best source to obtain help was from alcoholics themselves. There he found the answer, that of doing something to help the other fellow to give up drinking. Following the plan, it had marvelous effects. Out of this experience Alcoholics Anonymous came into being.

Many efforts have been made by physicians, sociologists, psychiatrists and others to find a permanent remedy to relieve the individual of his acquired desire for alcohol. Benefits to some degree usually result from such efforts, but permanency has been found to be largely in the patient's will to desist from partaking. Strengthening of the individual's will power appears to be the strong point in the work of Alcoholics Anonymous. The organization's record of more than 1,000 recoveries a year is noteworthy and makes it deserving of respect and consideration by those who need its guiding influence.

WOMAN'S MISSIONARY SOCIETY, FIRST CHURCH, ROANOKE, ALA.

Under the splendid leadership of Mrs. Luke Huey we have had one of the best years we have ever had in our society. We have 18 members on roll with an average attendance of 10. We hold 2 meetings each month with well planned programs. We have met the Standard of Excellence, paid our goal of $18.00, observed the World's Day of Prayer, reviewed 2 study books "West of the Date Line" and "The American Indian."

We took special offerings for Easter box for orphans' home, Congregational Christian War and Hospital Service, Woman gift and a bond for Southern Union College. We made a special effort to improve the basement of our church, for which we are very proud.

We are all looking forward to a good year next year with our new president, Mrs. J. W. Dunn.

MR. LUKE HUEY, *President.*
MRS. TOM L. HEAD, *Secretary.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FELLOWSHIP IN THE CHURCH.

Lesson V—November 4, 1945.

Memory Verse: "*Be tenderly affectioned one to another; in honor preferring one another.*" Romans 12:10.

Lesson: Matthew 18:15-20; Acts 2: 44-47; 4L:31-37; Romans 12; Philippians 1:27-2-4; I John 3:14-24.

Devotional Reading: I Corinthians 1:4-10.

A Fact, A Faith, and A Fellowship.

Before we consider Christianity and the Church as a fellowship, it is well to call attention to the truth that it is also a fact and a faith. Christianity and the Church are rooted in a fact, a historic fact. The Word became incarnate and dwelt among men in a certain place and at a certain date in history. Underneath the Christian Church there is a solid basis of fact. Jesus Christ the Founder and the Head of the Church was a historic Person. The story of his life and of the Church which He loved and for which He gave imself is not a pretty fairy tale or a fable—it is solid and stubborn history which cannot be explained away or laughed out of court.

Christianity is also a faith. To be sure it is more than simply believing something with one's head. It does not accept a creed in place of conduct. But it is a faith. it has certain basic and central truths, a sort of common denominator of faith which has been believed by all men in all times. And central in its faith is faith in Jesus Christ as Saviour and Lord. Christianity is more than doctrine, but it is doctrine.

But Christianity is also a fellowship. It is essentially a fellowship. In a sense there is no such thing as an isolated or individual Christian. To be sure a man must have a personal experience of Christ. And religion must be personal and individual if it is to be vital. But as someone has said, "If religion ends with the individual, it ends." From the very beginning of its history, Christianity has emphasized fellowship. Not in in a natural and vital way. It was an artificial and arbitrary way, but natural and inevitable that Christians should seek each other's company, that they should worship together, that they should organize, that they should have fellowship with other Christians, and serve together in that fellowship. The Church of Christ is a fellowship. Therefore a lesson on "Fellowship in the Church" has point for those of us who are members of the church.

A Living Sacrifice.

"I beseech you therefore, brethren, by the mercies of God that ye present your bodies, a living sacrifice . . . acceptable to God, which is your spiritual or reasonable service." Christ gave himself for us. We are to give ourselves to him. A living sacrifice, our minds, our wills, our hearts, our heads our hands our feet, all that we have and are to him. This is the central point around which fellowship in the church is centered.

Unity in Diversity, Vitality in Varieties.

"For as we have many members in one body, and all the members have not the same office, so we being many, are one body in Christ." There are various gifts among church members, all sorts of people, all sorts of talents, an amazing variety, more than the famous "fifty-seven varieties." That is all to the good. God did not make even two leaves or two snow-flakes (so the scientists tells us) alike. He did not make two folks alike. What a funny church it would be if everybody could sing but could not do anything else! Or if everybody could teach a Sunday School class but could not teach! Or could receive the offering, but could not serve on the official board of the church. It takes us all, and there is a place for us all. The varieties of gifts make for vitality of godly service.

Thinking Humbly, But Soberly.

"Not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to every man a measure of faith." Do not think of yourself too highly. You are not too important. The fact is the church and the world might endure if you dropped out of the picture altogether. We can be too self-important. God sometimes buries the worker, but the work goes on. There is no reason for a person to be too proud, too high-minded, too stuck up, even if he is a ten talent man.

On the other hand let him think soberly. Let him remember that although he is not all important, he is important. Let him remember that if he does not do his part somebody else will have to do it, or the church will suffer. Let him remember that if he does not do his part somebody else will have to do it, or the church will suffer. Let him remember that to whomsoever much is given of him will much be required. If he has many talents let him humbly thank God that it is so, and then heartily try to be a good steward of the trust God has given to him. If he has only one talent, let him remember that God can use and needs that talent.

Enthusiasm In Religion.

The early verses in this immortal twelfth chapter of Romans is a kind of "pep talk." Paul is pleading for some enthusiasm in religion. If a man is a prophet, let him prophesy; if he is a teacher let him be a good one; if he gives, let him do it liberally and not half-heartedly; if he administers practical affairs of government, let him do it with diligence. A man is to be diligent, not slothful, fervent in spirit, not cold or lukewarm. And so on down the line.

We have enthusiasm everywhere else, why not have a little of it in religion. Enthusiasm really means "God in us," or something to that effect. The church needs to be more warm-hearted, more aggressive, more enthusiastic about its message and its mission.

Right Attitudes for Church Members.

Be genuine, let love be without hypocrisy; be kind—tenderly affectioned one to another; be cheerful—rejoicing in hope; patient—patient in tribulation; generous and hospitable—communicating to the necessities of the saints, given to hospitality; humility—condescend to things that are lowly or to men of low estate; magnanimous—render to no man evil; peaceable—if it be possible, as much as in you lieth, be at peace with all men; forgiving—recompense to no man evil for evil. It does not take much of a man to be a Christian but it does take all there is of him. Any man who tries to live by Romans 12 can do it only by the grace of God.

THE BIBLE.

We search the world for truth. We cull
The good, the true, the beautiful.
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—*John Greenleaf Whittier.*

JOHN BARLEYCORN—WHAT SHALL WE DO WITH HIM?

(Continued from page 5.)

Barleycorn will assist our exit. If we want to increase our troubles while we are here, he is a matchless trouble-maker. If we want to blunt our powers of perception so that we shall be less aware both of the things we do not want to know and the things we ought to know, let us associate with him; he is a wonderful blinder. If we have such a surplus of keen memory that we can always remember all the facts we need in our business, all the engagements we should keep, all the names of all the right people, all the truths we should like to have forever on call, all the books we have read, and can afford therefor to impair our memory, then let us add John Barleycorn to our list of friends, for he surely knows how to cripple memory. If we do not care what happens to our judgment, if it does not matter whether we "miss the boat," whether we are sitting on top of the world when we really occupy a precarious position in a fox hole, whether we assume that we have struck a bonanza when we really are victims of a blue-sky promoter, whether we can tell the difference between opportunity and a misadventure, by all means link up with John Barleycorn; he is an expert befuddler. If we want to corrode our moral will so that we will always say "yes" when everybody else says "yes," and "no" when everybody else says "no," if we want to crumple our moral backbone, and put an easy victory in the hands of moral enemies, John Barleycorn is our man.

But if we want to live as long as we can and live well; if we want body and mind to be at their best; if we want steady nerves, a clear brain, capacity to distinguish between wisdom and folly, between truth and error, between good and evil; if we want to safeguard the soul and its immortal destiny, we can very well afford to give John Barleycorn a cold shoulder. That college student was right who said "I haven't any more brains that I need and I want to keep all I have." Have any us any more than we need of anything—brains, heart, physical stamina, intellectual acumen, moral fiber, spiritual insight? Why handicap ourselves? Why reduce our margins of safety? John Barleycorn will not help us do or be anything we ought to. He will make it harder to do or to be that.

A Navy Hero.

I heard something the other day that thrilled me. One of the boys of this congregation was on ship. He was called before his superior officer who said: "You'll never be a man if you don't drink." "Yes, sir," replied the boy saluting as naval etiquette required. But he said no more. He stood at attention respectfully but in absolute silence. Then the officer scowled. "Why don't you say something?" Splendidly he did. But not what the officer wanted him to say. This is what he said: "Well, if I have to drink to be a man, I guess I'll never be a man then." The officer ordered him from the room. *But it was a man who went,* a man who could risk the disfavor of his commander and demotion in the ranks, a man who knew that alcohol does not make but unmakes man, and who by saying "no" proved himself more of a man than the officer who tried to brow-beat him into saying "yes." There is an interesting sequel to that story. The lad was not demoted. Other men took courage and followed him out of the officerd's presence. But the significance is not in the happy ending. It is in the wisdom and courage which could say "no" to John Barleycorn and his official friends and advocates, a wisdom and courage which in the Navy or out are much needed in these days when men have not yet learned what a "fourflusher" John Barleycorn is. Everybody would be happier, healthier, wiser without his company. He lives in a house beside the road but he is not a friend to man.

If personally we were wise to let John Barleycorn alone, socially we cannot let him alone.

John Barleycorn the Real Meddler.

For he will not let us alone. He is more persistent than a Fuller brush salesman, more subtle than a communist, more conscienceless than a fanatic Nazi. He is after us and our children constantly. When any of us get exercised about his presence and his wiles, and begin to agitate against him we are called blue-nosed Puritans, meddlesome busybodies, kill-joys, when worse epithets are not employed. It is to laugh! Is the defender of his home a blue-nosed Puritan? Is the protector of youth a meddlesome busybody? Does concern for long life and efficiency and lasting happiness make one a kill-joy? At any rate some of us would rather be blue-nosed Puritans than red-nosed corrupters of youth.

After Our Youth.

After the election of 1932 the Brewery News said: "Not one-tenth of one per cent of the youth of America know the taste of beer. We must educate them." That comment was made just at the end of the prohibition era, and yet the writer for the Brewery News admits that at the end of an era, which was supposed to have thoroughly corrupted the youth of America, but one-tenth of one per cent of the youth knew the taste of beer. It is also interesting because it shows the deliberate purpose of the brewing interests to educate youth in the taste of beer. And they have. Radio and newspapers and magazines have given them space. The radio has sold them time. The movies can scarcely produce a picture without a drinking scene. Everything that advertising, social pressure, availability can do to induce your children and mine to drink has been done.

Even the Army has been enlisted in the campaign. It was supposedly marshalled to fight the Nazis and the Japanese. Actually it has been making war on the moral standards of millions of our American homes. The Brewers Digest for 1941 said: "One of the finest things that could happen to the brewing industry was the insistence by high ranking officers to make beer available at the Army camps. Here is a chance for brewers to cultivate a taste for beer in millions of young men." One of the boys from this church told me of his experience in one Army camp in this country. The Company's funds were used to "throw" a beer party. Invitations were sent out to all the men. If any man chose to stay away the sergeant was dispatched to round him up and bring him in.

The Army soldier overseas is given a beer ration. I recently saw a letter from one of our soldiers in the Pacific. Here are a few sentences: "I think . . . if they are going to ship beer for overseas they ought to ship Coca-Cola or other soft drinks as well. It puts the men on the spot for they either drink their beer or have to stick with this putrid chlorine water. Of course that is what the beer interests want. . . . I firmly believe that if every man could be questioned, we would find that nine out of ten, even including the men who like their beer, would say they would rather have shipping space used for better food."

That's the damnable fellow John Barleycorn is. He won't let our youth alone. He pursues them night

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The year is far spent. It is in it's last quarter and twenty days of that are already gone.

We are far from our goal, but it is the faith we have in the *Lord* and *you* that keeps us trying to meet our problems and go forward. We have faith to believe that the kind Master will put it in your heart to see to it that we reach the goal set and then when we close our books on December 31st we will all rejoice together that the task is finished for 1945.

Lest you forget our slogan for this year is "Twenty Nine Years of Service as Superintendent and Twenty-nine Thousand Dollars." A good friend wrote me some time ago and said that if I served as superintendent for fifty years that he would feel obligated to raise fifty thousand dollars for my fiftieth anniversary. The writer is still a young man and in pretty good health now, and that would only be twenty years more.

But we are pleading now for the Twenty-nine Thousand Dollars. Help your church raise its Conference Apportionment, then send a special offering to help us in our work. We have many members in our denomination who could send us $100. We have many who could send $50, and we have lots who could send from $5 to $25 and be the richer by it.

You may never have the opportunity of stopping along the highway and aid some poor fellowman who has been hurt. But you do have the opportunity to mail the Christian Orphanage a check to help some little child here and give it a chance in life.

You remember the Master said "Suffer little children to come unto me and forbid them not." It is the little children that grow into men and women. Did you ever stop and think and ask yourself this question, "What is the most precious thing in the whole world?"

It is not gold, it is not silver, diamonds or precious stones. *It is a human being.* What is more precious in the sight of God than a human soul? It is so precious that He sent His Son into the world to seek and to save that which was lost.

When we have an application to take a little child and it needs a home and we cannot take it, it makes us feel that we had an opportunity to help and we passed by on the other side. When you have an opportunity to help these little children and you fail to give and you don't give, don't you feel that you saw the need but that you passed by on the other side?

"Service above self. He profits most who serves best."

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 25, 1945.

Amount brought forward.....		$8,179.48
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Gilead	$ 2.00	
Oak Level	1.00	
		3.00
Eastern Va. Conference:		
Cypress Chapel	$ 10.00	
Johnson's Grove	10.28	
Mt. Zion	16.00	
Christian Temple—		
(Templemen's Class) ..	30.00	
Oakland	15.00	
Portsmouth, First	100.00	
Suffolk	75.00	
		256.28
N. C. and Va. Conference:		
Apple's Chapel	$ 57.57	
Burlington	37.96	
Ingram	8.96	
Lebanon	1.28	
Tryon Erskine Mem.....	30.00	
Union (Virginia)—		
(Miss Sallie Wilson)..	10.00	
		145.77
Western N. C. Conference:		
Ether	$ 3.00	
Pleasant Grove	7.33	
Pleasant Ridge	17.74	
		28.07
Va. Valley Conference:		
Antioch	$ 11.00	
Dry Run	5.93	
Mt. Olivet (G).....	9.61	
		26.54
Total for the week.....		$ 459.66
Total for the year.....		$8,639.14

CLOTHING DONATIONS RECEIVED SINCE LAST REPORT.

Women of Franklin Church, Franklin, Virginia—1 box clothing.
Ingram Christian Church, Ingram, Va.—1 box clothing.
Mrs. G. C. Talbert, Halifax, Va.—1 box clothing.
Hines Chapel, Rt. 1, McLeansville, N. C.—1 box new dresses.
Wake Chapel Church, Fuquay Springs, N. C.—1 box clothing.
Ladies' Aid Society, Waverly, Va.—1 box clothing.
Mrs. Leo. Chapman (Class), Portsmouth, Va.—Box for special child.
Mrs. W. R. Simmons (Class), Burlington, N. C.—2 boxes for special child.
Leakesville Missionary Society, Luray, Va.—1 box clothing.
Ladies' Aid Society, Waverly, Va.—1 box clothing.
Beginners' Class, Liberty Vance Church, Louisburg, N. C.—1 box clothing.
Mrs. E. E. May, Shenandoah, Va.—1 boy's suit.
Mrs. Ernest Subley, Southern Pines, N. C.—Recreation equipment.
Mrs. D. L. Boone, Durham, N. C.—1 box clothing.
Mrs. Ernest Sibley, Southern Pines—Large box clothing.
Mrs. J. H. Tapscott, Burlington, N. C.—1 box clothing.
Mrs. A. L. Frank, Harrisonburg, Va.—1 box clothing.
A Sincere Friend (no name received)—1 wool jumper for girl.
Mrs. J. H. McEwen, Burlington, N. C.—1 box clothing.
Miss Nellie Maye Holt, Burlington, N. C.—2 boxes clothing.
Women of United Church, Chapel Hill, N. C.—1 box clothing.
Mrs. Ernest Sibley, Southern Pines, N. C.—1 box clothing.
Circle No. 2, Bayview Christian Church, Norfolk, Va.—1 box new clothing.
Mr. and Mrs. Stafford Lasley, Langdale, Alabama—4 boys' new white suits.
Mrs. George W. Wade, Franklin, Va.—1 box clothing.
Mrs. J. E. Phillips, Baltimore, Maryland—1 box clothing.
Carolina Church—1 box for special child.
Mrs. Donald Tate, Burlington, N. C.—1 box clothing.
Monticello Pilgrim Fellowship, Brown Summit, N. C.—1 box clothing.
A Friend from Burlington—1 dress.
Mrs. S. A. Hosaflook, Linville, Va.—1 box clothing.
Miss Frances Goswick, Williamsburg, Va.—Box of Clothing.
Mrs. Thelma Wright, Ramseur, N. C., Rt. 1—1 coat and 1 dress.
Miss Flossie Bailey, Norfolk, Va.—Four dresses.
Mrs. T. S. Scott, Pfafftown, N. C.—1 box of clothing.
Box left at Girt Holt's Store, Burlington, N. C., had no name—3 very nice boxes of clothing.
Miss Nellie Mae Holt, Burlington, N. C.—1 blouse and 1 sweater.
Mrs. J. H. McEwen, Burlington, N. C.—Clothing.

JUST PUNISHMENT.

(Continued from page 7.)

right in front of everyone. You never do that."

"You may choose your own punishment," said their mother quietly.

"No, no, Mother! You do it!" was the cry. "We might make it too easy, and we want something hard to keep us from forgetting another time."

Mrs. French's aged grandmother, who was visiting in the home, said to her grandchild later, "Amy, I see the lessons you learned from your own wise mother in childhood are bearing fruit. You are a good disciplinarian, and your children will 'rise up to call you blessed'."

"Thank you, Grandmother," said Mrs. French. "That is the very nicest thing you could say to me."

The Kingdom of God demands in its hearers not moral earnestness alone, but earnestness which will translate truth heard and truth pondered into truth lived.—*Earl Riney.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BEALE.

Miss Effie Beale, daughter of the late Rev. Edwin W. Beale, of Suffolk, Va., died Sunday morning, October 7, 1945, as her neighbors and friends were entering her beloved church to worship. How fitting that a life so beautifully and unselfishly lived, and one who loved the church so truly, should have been called to her eternal home just at that hour!

Miss Beale had made her home with her brother-in-law and sister, Col. Junius E. West, and Mrs. West for many years. She was born in Alamance County, North Carolina, and is survived by her sister, Mrs. J. E. West, a brother, Edwin C. Beale, of Suffolk; three neices, Mrs. Henry B. Frazier, Jr., of Virginia Beach; Mrs. Jerome Costen, of Roanoke; and Mrs. Maurice Herndon, of Washington, D. C.; two nephews, Rosser B. West, Newport News; Alton T. West, of Martinsville, and seven great nieces and nephews.

Funeral servicees were conducted by the writer in her church. The Church Choir sang: "Asleep in Jesus," and "Abide with Me"; and a brief message was spoken by her pastor on I John 4:11, "Beloved, if God so loved us, we ought also to love one another."

JOHN G. TRUITT, Pastor.

MOM.

She liked pretty things; the music of songs,
And the drip of the rain on the leaves.
She liked fragile flowers, loved quiet hours.
And wept with those bereaved.

She loved her church and her morning's worship,
Her home and her family, too.
And all through her days and along all of her ways
Her deeds were good and true.

Now she's gone to Glory with peace in her heart,
And love in her kindly eyes;
And the stars light her way and the moon lights her way,
And her faith and her prayers are realized.

E. ROY MIDYETT, Son.

(In memory of Mrs. E. D. Midyett, a member of The Christian Temple, a faithful subscriber to **The Christian Sun**, who died June 29, 1945.)

JOHN BARLEYCORN.

(Continued from page 13.)

and day. He follows them to the Training Camps and overseas. He brings military pressure to bear upon them. He puts them on the spot. He crowds them into corners where they have no choice save beer or chlorinated water. He takes shipping space that might be used for better food for these brave, hard-beset laws. And always he has bribed newspapers, corrupted legislators, boycotted the opposition; he deals in misrepresentation; he traffics in lies, in order that no restrictions may be placed upon his adventures. He will stop at nothing that will help him in begetting an appetite in your boy and mine, your daughter and my daughter. If he would only stay in his den, shabby or glamorous, and make cronies of those who are foolish enough to seek his company it would not be so bad. But he will not. He roams the streets. He picks the locks on our doors. He enters our homes. His wiles are spread like a net across every path where the children walk. His slimy hands are reaching out after every youth. Nor is he content to make them the companions of the convivial hour. He wants to make them victims, who every hour will be athirst and every hour calling for his company.

He Is An Economic Fraud.

What he does to our economic life is bad enough. He promises to lighten our tax burdens. He actually increases them. President Cutten, of Colgate University, declares that John Barleycorn consumes fifteen times as much wealth as he returns in taxes. He promises to help solve the unemployment problem; but records show that where he does give employment, it is less than one-half that provided by other industries for every dollar invested. And he pays wages only eleven-sixteenths as much as the average industry per dollar's worth of goods produced. He is an economic fraud of the first degree.

Our Enemy.

We could forgive him that even, but he cannot be forgiven his persistent, pernicious, unscrupulous attack upon youth. I do not know how you feel about it, but anybody who has such a despicable record is my enemy and I am his. Nor is that enmity to be abated by any witticism about "loving your enemy." Persons who are enemies are to be dealth with in love. But John Barleycorn, as you have discovered by this time, is not a person. He is a traffic, a system. He cannot be moved to pity, nor transformed into a decent member of society. The only absolute safety for our children is in his destruction. Here at least is one place where the phrase "unconditional surrender" is apt.

What shall be the strategy of our war against him, we shall have to inquire another time. But war it must be if it is to be deliverance! War it will be if we care as we ought to care for those of whom Jesus said: "Woe to him who causes one of these little ones to offend. It were better that a millstone were hanged about his neck, and he were cast into the midst of the sea."

THE CHRISTIAN PUBLISHING ASSOCIATION,

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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God Send Us A Woman

"And who knoweth whether thou art come to the kingdom for such a time as this?"—Esther 4:14.

As this editorial is written I am sitting in my car in front of a liquor store in a town deep in the heart of Eastern North Carolina.

Sitting here on the sidelines, parked within easy view of the things taking place on the outside and on the inside, there is no hearsay involved in the facts here recorded—I am observing the picture before me with my own eyes and I am deeply troubled in body and soul.

I see people from all walks of life going in and coming out. I see men and women—white men and black men—white women and negro women—I actually see a mother leading her little son through the door—I see soldiers and sailors—all in one continuous procession, some going in and some coming out.

It is a disturbing scene. I cannot understand the picture that stands out there in front of me—I am amazed and confused!

I can catch up my thinking when I see men drinking—I have witnessed scenes like this before—and I have seen them go in and out of liquor stores many times—and, throwing around them the mantle of chastity and generosity, I can more easily excuse their frailty and weakness, for men have always been weak. But when I see a woman in a place like a bar room—well, I am just dazed—something in me goes wrong—something causes me to grow faint—I become sick—for I see something out there in front of me that is pitiable, sorrowful and tragic!

Somehow, I cannot accept this picture as a part of a woman's standard—not even the modern woman's standard—there is something wrong with the scene. My very soul rebels against it. The picture is all wrong—I know it's wrong—God Almighty who gave to woman her beauty and charm, her glory and strength, never intended that she should descend to the demoralizing and debauching atmosphere of a bar room.

No woman who has found herself—no woman who has paused long enough to find true appreciation for her own worth—no woman who takes the time to measure the power of her influence in her own field of activity—no woman who has caught a realization of her individual responsibility in presiding over her own home, and lending her influence and her example to her own children, and her own husband—no woman who sees and feels the weight of these responsibilities can find time to play with the cocktail glass.

This world has always placed woman on a pedestal high above man, and somehow we are still old fashion enough to want to hold her there.

And isn't there somebody, somewhere, in North Carolina, who can place her back on her former pedestal? Isn't there some one who can persuade the womanhood of North Carolina, or that part of womanhood that has stepped down from her high estate, to step back and wear the crown formerly worn by her?

Is there not some outstanding woman in North Carolina who will take the lead and call on the women of the state to do this for the sake of our boys and girls, for the glory of the state, and for the glory of God Himself? May the God of Beauty and Charm and Righteousness send us just such a woman!—Editorial by L. A. Martin, in **To-Morrow.**

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, NOVEMBER 1, 1945. NUMBER 43.

I Am Your Church Paper

Mrs W C Wicker 1-1-46

I AM YOUR HERALD of the glad tidings of the Gospel of Christ. I bring you the Living Word of the life of God in the soul of man—the glory of God in the life of man.

●

I AM YOUR CHURCH NEWS MAGAZINE. I bring you an interesting account of the many programs and activities of your church. The things your church is doing for all ages and classes, to make the religion of Jesus Christ a living reality and a redemptive force in your life, your family, your community, your world.

●

I AM YOUR PASTOR'S ASSISTANT. He will call at your home. But I come more often than he can get there. And I come to all the church homes at once, bringing vital messages from him. I am the assistant pastor of your church.

●

I AM YOUR FRIEND. The kind of friend who brings you cheer, joy, light, encouragement, and peace. Read me; read every word of me. You haven't time? Then read me instead of something else which is less important. Then pass me on to your friends or neighbors who need me. And be sure to come to church next Sunday morning to hear about a plan which will make it possible for me to visit your home each month.

●

I AM YOUR OWN CHURCH PAPER!

NEWS AND VIEWS

Rev. Herbert Scholz is preaching at Bethlehem and Antioch in Eastern North Carolina.

The total offerings of the Suffolk Church during the past Conference year amounted to $28,635.36. They received 54 new members.

Attend the Communion service in your church Sunday. Read the sermon by Dr. Truitt as a part of your spiritual preparation.

CONFERENCE DELEGATES: Take the subscriptions and renewals from your church to F. C. Lester, circulation manager. Subscribe for yourself and your friends.

Word is received of the death in Roanoke, Va., of Mrs. Garland Farrar Costen, daughter of the late Mr. and Mrs. W. G. Farrar, and niece of Mrs. J. E. West, of Suffolk. Mrs. Farrar was a member of the original faculty of Elon College.

The morning congregations of the Suffolk Church are pushing 400, and the evening congregations, greatly increased, are above 200. The Sunday School average attendance is more than 100 more than same time last year.

Minneapolis, Minn. — Whether or not America is founded on Christian principles will be debated Sunday night, November 18, at Minneapolis Labor Temple under auspices of Twin City Rationalists. The debate question:

Resolved: This nation (United States) was founded on Christian principles, and unless it holds fast to those principles, it cannot hope to remain free.

Affirmative in the debate will be upheld by Verne P. Kaub, Madison, Wis., and the rationalists have chosen their secretary, Merrill R. Holste, St. Paul, to support the negative. The debate will be held at the time and place of a regular meeting of the rationalist society, but will be open to the public.

One of the most essential preparations for worship is praising God. It is as great a requirement as devotion to prayer.

—*Thomas Chalmers* (1780-1847).

SUBSCRIBE TO "THE CHRISTIAN SUN."

Our church in Suffolk has appointed a committee of five: Mrs. Roy Richardson, Mrs. S. P. Kirkpatrick, Mrs. George H. Howell, Miss Jamie Felton, and Mrs. J. C. Philhower, to make a canvass of the homes in as far as they can to see how many new subscribers we can add to our list. The pastor has given each of them a list of the persons whom they are to contact, and we feel sure that these five women are going out for results.

I am telling them to tell the people that it is a great church paper, for I believe in it myself. I know the good work it is doing. It is not perfect, far from it, but it is worth far more than it costs the reader. Its notes and personals, its editorials, its reports each week from the institutions and boards of the church, its children's page, its page for young people's work, the Sunday School lesson, the Suffolk letter from Dr. Johnson, its many reports of the women's work, and the many other articles concerning our Church, conferences, and conventions, make it a church paper of great value to our people. We need it. Let's read it. Every pastor is urged to get definitely behind this campaign, and adopt some plan in your church that will get results now. Let us hear what the churches are doing. Write about it in your church bulletins, and write to it with your news articles and new subscriptions. Say a kind word for your editor, your publisher, and your Board of Publications (if you can), and let us have a greater, better, and more widely read CHRISTIAN SUN.

JOHN G. TRUITT,
Chairman Board of Publications.

FROM WINSTON-SALEM.

This is my first letter to you. It perhaps has been a long time since we have greeted THE SUN readers. News may be forthcoming more often from this area.

On Monday night, October 15th, we had the pleasure of having Rev. and Mrs. R. L. Jackson with us. This young couple, having consecrated themselves to Christ and to the much needed work in Shaowu, China, readily found a place in our hearts. It was good to have present friends from Salem Chapel, Belews Creek and the Fries Memorial Moravian Church, and all appreciated the spirit and messages of the Jacksons. Our prayers, interest and gifts shall follow them as they prepare for and go to their work in China.

We are very happy to have Rev. and Mrs. W. J. Andes and their son, David, living in our parsonage. They are helping us in our work here and we look forward to a great year together. Mr. Andes is bringing us helpful messages and is an inspiration to all who hear him.

We are delighted to have Mr. S. L. Mauldin back with us. He is our former Sunday School superintendent and has just received his discharge from the United States Army.

We are having an unique experience and a delightful fellowship with the Fries Memorial Moravian Church. This church is building a new church structure and has been using our building for a year. Both of our congregations worship together, study together and fellowship together. The two ministers alternate in their preaching each Sunday. This is a great Christian experience for us.

MRS. C. T. MOSER,
Reporter.

NEW MINISTER AT GRAHAM.

The Rev. Bernard V. Munger has begun his ministry at Providence Christian Church, Graham, N. C. Mr. Munger was born, raised, and educated in Kansas. He studied for the ministry in Princeton Seminary, Chicago Seminary, and the Duke School of Religion. He has recently served the Ingram Memorial Congregational Church in Washington, D. C. While serving at Graham he will complete his studies in the Duke University Graduate School of Religion. Mr. and Mrs. Munger and twin daughters live at 602 North Main Street.

The following series of sermons have been announced by Mr. Munger:

November 4th—"*Faith and Behavior.*" This sermon will be a simple plea that in our daily life we give expression to the faith that is in us. The text is Colossians 2:6-7, and Philippians 3:16.

November 11th—"*Chaos and the Great Tradition.*" This sermon will be a World-Order Sunday sermon designed to point up the cause of the chaos which still reigns in our world and forms the background against which each of us must live his life. The conclusion of the sermon is a Christian affirmation concerning that which can bring us order out of chaos. The text is I Tim. 2:15.

November 18th—"*Your Bible, Your Mind, Your Heart: K e e p Them*

(Continued on page 15.)

PROGRAM 120TH ANNUAL SESSION EASTERN N. C. CONFERENCE.

LIBERTY-VANCE CHRISTIAN CHURCH, HENDERSON, N. C., NOVEMBER 20, 21, 1945.

TUESDAY, NOVEMBER 20, 1945.

Morning Session.

10:00 Call to Order.
Devotional Service — Rev. R. T. Grissom.
Roll Call.
Presentation of Program.
Recognition of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
President's Message.
11:00 Report on Evangelism—Rev. R. T. Grissom.
11:30 Communion Service—Rev. A. Greig Ritchie.
12:00 Adjournment for Lunch.

●

Afternoon Session.

1:30 Call to Order.
Report on Education and Standing of the Ministry—Rev. J. Frank Apple.
Report on Christian Education —Rev. J. Frank Apple.
2:30—Address—Dr. L. E. Smith, President of Elon College.
3:00 Report on War Victims and Reconstruction—Rev. Allyn P. Robinson, Jr.
Address—Miss Laura Ward, Missionary.
3:40 Report of Nominating Committee.
Report of Treasurer—W. J. Ballentine.
Miscellaneous Business.
4:00 Adjournment.

●

Evening Session.

7:30 Worship Service.
Sermon — Rev. A. Creig Ritchie.

WEDNESDAY, NOVEMBER 21, 1945.

Morning Session.

9:30 Call to Order.
Devotional Service — Rev. J. Lee Johnson.
Minutes of Yesterday's Session Approved.
Report on Stewardship—Rev. J. A. Denton.
10:15 Report on Home Missions—Prof. L. L. Vaughan.
Report on Foreign Missions—Miss Margaret Alston.
Women's Work.
11:00 Address—Miss Laura Ward, Missionary.
11:25 Address—"Outlook of Our Church," by Dr. F. C. Lester.
11:50 Report of Apportionment Committee—Rev. A. C. Todd.
12:00 Adjournment for Lunch.

●

Afternoon Session.

1:30 Call to Order.
General Discussion—"What We Did In Our Church Last Year."
North Carolina Council of Churches — Rev. Allyn P. Robinson.
Our Orphanage—Supt. Chas. D. Johnston.
2:30 Report on Superannuation—Rev. J. Lee Johnson.
2:50 Report on Religious Literature —Mrs. A. C. Todd.
3:15 Report on Social Service—Rev. Allyn P. Robinson, Jr.
Appointment of Standing Committees.
Report of Special Committees.
Miscellaneous Business.
Adjournment.

E. M. CARTER.
J. F. APPLE.

ALCOHOL AND ITS EFFECTS.

To the Editor:

Your October 25th issue of THE CHRISTIAN SUN carried a very timely article by Dr. Albert Edward Day on alcohol and its effect upon people who use it. More should be written on this topic, and more often. Physiology should be a compulsory study in all public schools and the text books used should have an exhaustive chapter on alcohol and its devastating effects upon the human anatomy.

A year or so ago, through "The State," a North Carolina publication, I emphasized the importance of an educational program as the only means whereby it is possible to eradicate the habitual use of strong drink from society. At that time a new church league was being formed in Carolina to fight the use of strong drink, and a legislative program was in the making along with the formation of the league.

My contention is that morals cannot be legislated into people. We have always had alcohol with us, and will continue to have it so long as people are not trained in their childhood to avoid the use of strong drink and the poisonous effects it produces. From time immemorial alcohol has been a debatable subject. In Biblical time there was frequently a difference of opinion, and on occasions the same writer would discourage the use of strong drink, although he would suggest it for other occasions and for certain conditions. For instance, Proverbs 31:4-7: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

While it seemed a matter of wisdom in those days to recommend wine or strong drink under certain circumstances and to discourage it under others, we have learned today, as Dr. Frederick Peterson wrote back in 1907, that "Alcohol is a poison. It is claimed by some that alcohol is a food. If so it is a poisoned food. Alcohol is one of the most common causes of insanity, epilepsy, paralysis, diseases of the liver and stomach, dropsy, and tuberculosis." With this one shot the doctor gave us plenty to think about. So in recent years it has not been difficult to find that even the most hardened alcoholic addict is in agreement with us when we tell him that he is heading into some dreadful disease and a premature death.

Had we in 1932, instead of opening wide the flood gates, radically revised the 18th Amendment to the Federal Constitution without repealing it, we would have, in my opinion, shown great wisdom. No doubt but that the 18th Amendment, in the manner in which it was enforced, was a fraud perpetrated upon society. Now that it is repealed, and we are coming more and more to realize the dangerous and deadly effects of alcohol, may we resort to the surest means of driving it from among us—a well founded program of education, properly administered for the greatest results. What is taught and impressed upon people in childhood, they don't usually forget.

FRED F. MYRICK.

Norfolk, Va.

CORRECTION.

In the obituary of James David Whitt in THE SUN of October 11, there are two unfortunate mistakes for which I take the responsibility:

Mrs. G. G. Crutchfield should be Mrs. H. E. Crutchfield.

The sentence "He was possessed with practical judgment and a high sense of humor" should read "He was possessed with practical judgment and a high sense of honor."

C. D. NEWMAN.

WHAT DO YOU MEAN—SERVICE?

What do we mean when we indulge in overworked platitudes about Christian service? Just what is the content or caliber of that service: how thorough, how difficult, how successful, how expensive, how cooperative, how comprehensive, how sacrificial? We speak of holding church services. What is the real content of these services? Are they real services or mere meetings? Perhaps it will help us to analyze the word by noting its coverage in another sphere of activity.

One thinks of infantrymen storming the Normandy Beach. But they were not alone. They had with them an assortment of other troops. Service troops, they were called, and the word was no misnomer. These soldiers had merely to supply the operation, ship to shore, build the dumps of everything needed, protect them from rain and sand and enemy fire. In the first two days, so runs the account, they put ashore enough trucks, trailers, and tractors to make a convoy at 100-yard intervals reaching from Toledo to New York City. They took along complete steel bridges, knocked down and ready to be bolted in place, ready cut and ready measured to span each of the rivers and streams our generals knew they would have to cross. Theirs was the simple expedient of maneuvering 6,200 sandbags, 54 cranes, 2 complete electric light plants, one hundred thousand feet of rope and miles of barbed wire to make cages for prisoners of war. They carried electric ice boxes, telephone switchboards, washing machines, lanterns, road signs, and grave markers. Service troops, they were called.

Do we know the meaning of service? Have we perchance robbed the word of its rich significance, pauperized it beyond recognition? Have we thoughtlessly and lethargically surrendered this phase of Christianity to the so-called Service Clubs? Perhaps we had better take a long look at the battle field and the mission field before we talk glibly again about service. Then, too, we may refresh our memories of our Lord who came not to be ministered unto, but to minister—to serve. In Him we find the eternal meaning of service.

R. L. H.

AMERICAN BOARD REPORTS.

The American Board of Foreign Missions announces through its treasurer, Harold B. Belcher, the closing of its fiscal year with a surplus of $22,247.15. The total receipts were $1,130,096.43, an increase of 10 per cent over last year.

From the 5,800 Congregational Christian Churches which the American Board represents in their overseas service there was received $578,092.07, which is $87,-932.54 more than last year, or an increase of 17.8 per cent. Over 2,500 individual donors gave $100,859.84, most of which came in response to the annual Summer Appeal of the Board. This is a 9.6 per cent increase over last year. Receipts from Legacies and Matured Conditional Gifts were $211,706.11, also an increase. Income from Funds and Miscellaneous was $239,438.41.

"Increased costs of the support of both missionaries and national workers raised the total expenditures to $1,112,969.58, which includes $25,000 deferred charge for travel expenses of new missionaries. In addition to meeting the budgeted appropriations it was possible for the American Board to provide for emergency needs amounting to $44,648.65," says Treasurer Belcher.

During the past year 18 young men and women were sent out as new missionaries, and 12 veteran missionaries have returned to their posts in India, Greece, the Near East and Africa. It is expected that transportation conditions will make possible the departure of a larger number during the current fiscal year.

Eleven missionaries interned in the Philippine Islands returned to this country during the past year, and word has been received that seven interned in North China are released and will soon be returning. The end of the war with Japan, says Mr. Belcher, will make possible the resumption of work in North China which has been under Japanese occupation, and the return to South China of missionaries who have been detainned.

DR. HORTON GOES TO JAPAN.

With the official approval of President Truman and General MacArthur, a deputation of four high ranking Protestant Church leaders left New York on October 19 by plane for Japan, to confer with representatives of the Japanese Christian Community on the common tasks of the churches of the two nations during the period of reconstruction and to study the relief and rehabilitation needs of the churches in Japan.

The deputation, which has been assured by Japanese Christian leaders of their welcome in that country, includes Dr. Douglas Horton, of New York, Chairman of the American Committee for the World Council of Churches; Bishop James Chamberlain Baker, of Los Angeles, Chairman of the International Missionary Council; Dr. Walter W. Van Kirk, of New York, Executive Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches; and Dr. Luman J. Shafer, of New York, Chairman of the Japan Committee of the Foreign Missions Conference.

President Truman, in a letter to Dr. Horton, chairman of the deputation, expressed his personal gratification that the visitation of the American churchmen to Japan was under way. The President said:

> "I am happy to know that the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America will send a deputation to Japan for the purpose of conferring with Japanese Christians.

"In my opinion, if Japan is to evolve, with an international as against a nationalistic outlook, she must understand and appreciate the religious forces of the world. As General MacArthur so well stated following the surrender of Japan on September 2, 1945: 'The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh.'

"Your deputation should be in a large measure aid in solving this fundamental problem facing Japan."

According to Dr. Horton the primary purpose of the visit, which has been officially approved by the Federal Council and the Foreign Missions Conference, is to renew spiritual fellowship with Japanese Christians "as a step toward reestablishing unity among Christians of the East and West and toward healing the divisions caused by the war."

The American churchmen will remain in Japan for about three weeks, Dr. Horton said. During that time it is expected that a number of conferences with Japanese Christian leaders will be held in Tokyo, and if possible, in other Japanese centers.

The deputation to Japan is an outgrowth of the memorable conference of Japanese and American Christians held at Riverside, California, in April, 1941. It was there agreed that representatives of American churches should return the visit of the Japanese Christians. The war intervened and these plans were abandoned.

After cessation of hostilities in East Asia a short-wave radio message initiating in Tokyo and beamed to the United States said that Japanese church leaders would welcome a Christian deputation from the United States. The message said in part:

"Prior to the war, the Japanese Christians sent eight reprsentatives to the United States to enhance the friendly and peaceful American-Japanese relationships and to receive a thorough understanding. The American religious circles received these representatives with joy and asked the various churches of the United States to recognize the United Christian Church. . . . The American Christian organization had prepared to send famous missionaries and representatives of Christian devotees as envoys to return courtesies to the Japanese Church just prior to the war. But this plan did not materialize. Undoubtedly, the American Christian is sensing the responsibility of sending envoys to return the courtesy. If there should be any proposal from America to send representatives with the intention of returning courtesy in the near future, the Japanese Protestant Church will gladly accept it and discuss matters in a friendly and intimate manner. In such a case, the Japanese Christian Church, in displaying internationalism so characteristic of Christianity, should strive to bring about a better world."

Members of the deputation are not authorized to make administrative decisions bearing upon the missionary enterprise or upon ecclesiastical relations between the churches of the two countries. It is expected that these and related matters will be discussed and the content of these discussions will be transmitted to the churches and missionary organizations of the United States and Canada in the form of a report over the signatures of the members of the deputation.

According to Dr. Horton there were 1,931 Protestant churches in Japan in 1940, with an aggregation membership of 233,463, also 412 Christian schools from kindergarten through universities with a total enrollment of 51,412 students. "The influence of these churches and institutions," said Dr. Horton, "is disproportionately larger than their numbers indicate." R. L. H.

EXPLOSIONS IN THINKING.

One of the newer men in the world scene has more than once uttered the Biblical admonition that we must know the truth if we would be free. The truth about what? Free to do what?

We shall have to learn more of that Truth which is eternal so as to be free to govern our own thinking without earthly bondage. So far, our chief pre-occupation seems to have been with finite, material truths that are applicable very likely only to this minute planet, this pinhead, this dot.

August, 1945, will long be recalled by many as the month when they as individuals did some rather serious thinking, some re-evaluating. Sometimes a shock is salutary. An atomic explosition in the so-called mind of man should awaken him. Awaken him to what? "And ye shall know the truth, and the truth shall make you free." (St. John 8:32.)

Free of the shackles of this world would we be. Free to know that demolition of this world cannot mean the end of our existence. Our true lives are resting on a spiritual foundation quite independent of and far superior to this planet composed of sticks and stones that can be blasted into vapor. Moreover, our true existence is superior to the pleasures and wonders of this planet. New mundane developments to please the pride of mortal man are in the offing. All very well, and all quite natural as one great thinker has said in effect. Yet these developments are not man's goal. Real man has a goal even more wonderful than the enjoyment of fabulous inventions we can now envision.

Of course, heretofore, we tended to think, maybe only on Sundays, about what we consider comfortable platitudes. Events of August, 1945, have caused all to pause, stunned in their tracks, to re-analyze thought, belief, creed, hope, maybe even to analyze fear—certainly to abolish some petty fears and worries.

We shall have to keep our thinking ahead of our material accomplishments. We shall have to know not only the scientific formulae for awesome physical inventions but the scientific formulae for orienting ourselves for always—on this planet while we are here and then, wherever we go next, and so on and so forth. The mere fact of going somewhere else will not eliminate our problems. As the atom is not an ultimate particle, so this life we think we are now living is not an ultimate life. It will be changed again and again—exploded, if you will, again and again—until we as individuals come into the consciousness of our true being and true place.—E. K., in *Scottish Rite News Bulletin.*

Call us old-fashioned if you will, but we are not ashamed to belong to that dwindling generation which believes that salvation comes through sweat and toil, not from leisure; through struggle, not through ease. The only worthwhile things that we have were brought to us by work, hard work.—*H. J. Crepeau, Editor, "Trestle Board," St. Paul, Minn.*

No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep.—*John S. Bonuell.*

News of Elon College

By PRESIDENT L. E. SMITH.

ONE HUNDRED THOUSAND DOLLARS.

No, we do not have that amount for endowment yet, but we are laying plans for a campaign to secure that amount through the churches for Elon College with which to establish the Staley - Atkinson, Newman Foundation for Christian Education in the College.

The campaign executive committee consisting of H. S. Hardcastle, W. E. Wisseman, W. T. Scott, S. C. Harrell, and L. E. Smith, together with representatives of conference campaign committees, met in South Hill, Virginia, Thursday, October 25, for the purpose of completing arrangements to launch the campaign in all our local churches within the Convention.

It was agreed that we would conduct the campaign to secure money with which to establish the above Foundation ourselves without outside assistance. The plan of organization previously adopted and approved by the Committee consists of an Executive Committee of five and a committee of three representing the several conferences constituting the Convention; the Executive Committee to have the responsibility of cooperating with conference committees and to assist in directing conference campaigns. The Eastern Virginia Conference Committee met in Portsmouth, Virginia, Monday, October 22, at 3:00 P. M. for the purpose of considering the detailed plans for the campaign within its conference. It was agreed that the pastors would assist each other in making the campaign. Certain pastors were assigned groups of churches for which they would be responsible. At the South Hill meeting on Thursday the plan adopted by the Eastern Virginia Conference was approved and is recommended to the other conferences of the Convention. The North Carolina and Virginia Conference Committee is scheduled to meet Monday, October 29, to consider organization and plans by which the campaign is to be conducted within that conference. President Smith was instructed to contact the Virginia Valley, Western North Carolina and Eastern North Carolina Conferences for the purpose of forming an organization that would be responsible for the campaign in these conferences.

In view of the suggestion voted by the Executive Board of the Southern Convention at its recent meeting, and the immediate needs of the College, that it might be in a position to meet the requirements of the Southern Association of Colleges and Secondary Schools, it was agreed that the campaign sould be launched and completed at the earliest possible moment. The conference committees were instructed to launch the campaign not later than Thursday, November 1, with the hope of completing the same by December 18. We all realize that that is a pretty big order to be done in so short a time, but if our pastors, conference and church officials will realize the seriousness and importance of this undertaking, it can and will be done.

The Burlington Church has completed its campaign. Its quota was $4,000. It has secured a total of approximately $13,000. Wake Chapel has about completed its campaign. Franklin, Holland, Rosemont and Newport News churches have assured the Executive Committee that their quotas will be raised. Dr. I. W. Johnson assured the chairman of the Executive Committee of his cooperation in approach to his churches and expressed the feeling that we shall have no difficulty in securing the amounts allotted to his churches. The Virginia Valley Conference Committee has pledged full cooperation and feels that with the proper effort the churches of its conference will raise their quotas in full.

The establishment of this Foundation at Elon College will add $100,000 to the college's endowment funds and will enable the College to be of more definite and helpful service to the local churches of our Convention.

The Executive Committee stands ready to be of service to conference committees in every way possible. Together we can accomplish this worthwhile undertaking for our college.

FIFTH SUNDAY OFFERINGS.

Many of our Sunday Schools have cooperated through the year in observing fifth Sundays as Elon College Day in the Sunday School and giving their people an opportunity to express their interest in the College. A number of our Sunday Schools have not cooperated. Notwithstanding this fact we have made an unusually good record this year. The record would have been much more impressive if all schools had participated in the plan. Not only have the Sunday Schools made contributions but the churches themselves have given substantial support. Total offerings to date amount to $7,442.11. All contributions received by the College from the Sunday School or church of course are credited on conference apportionments. We are more than $5,000 from the amount apportioned by the Convention to the conference for the College. In checking over carefully the list of churches that have not paid their conference apportionments in full and judging from past records, the College will receive approximately $10,800 of its apportionment of $12,500. It is not only necessary but essential that the entire apportionment be realized from some source or other. All voluntary contributions from individuals within the Convention, unless otherwise designated, are credited to the campaign funds. We are dependent solely and entirely upon offerings from the churches and Sunday Schools to realize the amount apportioned for the College for current expenses. It is necessary that every church do its utmost to raise its entire apportionment.

We are grateful for the cooperation of all.

Previously reported		$6,331.57
Churches.		
Eastern N. C. Conference:		
Mt. Auburn and Sunday School	$ 15.00	
Eastern Va. Conference:		
Cypress Chapel	44.90	
Damascus	60.00	
Christian Temple	499.75	
Norfolk, First	130.30	
Waverly	137.35	
N. C. and Va. Conference:		
Apple's Chapel	91.23	
Western N. C. Conference:		
Asheboro	30.00	
Sunday Schools.		
Eastern Va. Conference:		
Berea (Nans.)	14.00	
Norfolk, First	16.00	
Spring Hill	4.09	
N. C. and Va. Conference:		
Concord	2.50	
Greensboro, First	37.26	
Happy Home	28.16	
		$1,110.54
Grand Total		$7,442.11

VOLUNTARY OFFERINGS.

At the Reidsville Convention, in lieu of increasing the apportionment for the College the Convention called on the churches to receive a volun-

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CONTRIBUTIONS

CHILDREN'S HOME OF OUR CHURCH.

I have always preferred to think and speak of our subject Institution as the Children's Home of our Church, rather than Orphanage. It should be and is a *Home for Children* in all that the word implies. It is a Home in which we try to live with the children in the normal way of a normal family.

Of course food, clothing, heat, education and many other things I could name are basic and these necessities are our immediate concern in considering our gifts at Thanksgiving for this Home.

Your Institution has been in operation around 40 years and the record of most of the children who have been reared there is such that we can tell you they have been successful. These boys and girls have established themselves in the professional, business and technical world where they are a great credit to their benefactors. And the glorious thing is that those who have supported the Children's Home with their money and prayers have had a part in this creditable achievement. Your five dollars could not have done much by itself, but welded the offerings of others—what a substantial help it has been. It's not so much what each of us give as it is that we all give and yet give liberally.

What an opportunity this gives us of expressing our thanks, and Oh, what an occasion to be thankful as we have this year 1945. Our coffers are bulging and nothing will really help our spirits more than to GIVE some of this thing we constantly call "our money" to other people and causes than our own. In this case, it not only will help an Institution needing help, but you. I think just giving money helps to dissolve *selfishness* and certainly *selfishness* is Public Enemy No. ONE.

I appeal for an aroused public conscience in support of the Thanksgiving Offering for the Christian Orphanage. We are not meeting our fullest opportunities because of lack of funds and an increased support will result in a larger work. As one of the Trustees for many years, I can assure you that your contributions will be judiciously expended and that we shall continue to do our best in training the children for life and that means a Christian training. Remember, it's not merely an obligation that our Church has assumed, but a *privilege* to support a work of this kind which has such a leader and superintendent as Charles D. Johnston.

CALEB WEST.

Newport News, Va.

CHANGING PASTORATES.

Changing pastoral fields isn't always easy. It was very difficult for us to leave the fellowship and the kind people of the Happy Home Church. We knew we would find lovely people in Winston-Salem, yet it is hard to leave fine friends. The call to Winston-Salem seemed hard to turn down, thus we came.

The work in Winston-Salem seems encouraging. The members and friends of the church are working to get their church going again. All of us here are greatly indebted to Dr. F. C. Lester, our Convention Superintendent, for his efforts and hard work in keeping the church open and going during the two years of no resident pastor. He has really done a magnificent work here. At Pfafftown church, there is a great interest in the work of the church. Sunday School has been organized there for many years. Only recently has the Pfafftown Church been organized and been accepted into the North Carolina and Virginia Conference. We shall thoroughly enjoy the work here with these two churches.

Our hearts have been made glad by the going of Rev. Shannon Morgan, a senior at Duke Divinity School, to the Happy Home Church. He will do a good work there and the people will find him to be a very fine young man as he leads them in the service of Jesus Christ, the Head of our Church.

Many thanks to the Happy Home Church for their lovely words and gifts to the Andes' family. Just before we left, the Pilgrim Fellowship presented us with a beautiful table lamp. The next night the adult class arrived at the house and presented a very comfortable platform rocking chair. Shortly thereafter the Young Married People's Class sent us additions to our crystal. We can never express our appreciation to these fine people for their gifts as well as for their love and friendship. Through the years of our ministry to this grand rural church, these people have created a warm and delightful friendship with their minister and his family. They "took us in" and we shall ever be grateful to them for some of the happiest years of our ministry. It is no wonder that it was so difficult to leave such a wonderful church and people.

W. J. ANDES.

A CHRISTIAN LEADER.

THE CHRISTIAN SUN of September 13th carried a brief announcement of the death of R. Roy Hoosaflook of near Harrisonburg, Va. More should be said in tribute to the memory of this Christian leader, who exhausted his life's strength for the promulgation of Christian ideals. THE SUN mentioned that he was a deacon of the Linville Church and treasurer of the Virginia Valley Central Conference. In addition to these, he served as Sunday School Superintendent of the Linville Church for thirty-six consecutive years, President of the Sunday School Convention of the Conference, worked unceasingly with and for the young people of the Conference as adviseor and friend, and was absolutely dependable in the performance of every Christian duty he was asked to assume.

No task was too small for his attention, and he occupied positions of leadership and importance with wisdom and common sense. Painting a church, laying a floor, or papering a wall in the parsonage are examples of the manifold contributions he made, not once but many times, for his church. In fact, the fine church plant at Linville is a monument to his efforts through the years for church improvement.

He was a leader in the Valley Conference and assisted in the determining and execution of its policies. He was respected and loved by all those with whom he dealt, and his jovial manner, his kindness and faithfulness will be sadly missed in future sessions of the Conference. He seemed to have a personal interest in the various enterprises of the Church, and the College and the Orphanage at Elon College have lost a most valuable friend. Men like him are rare indeed, and oft'times their places are very difficult to fill.

Active in community and civic affairs—he was deputy collector of revenue for Rockingham County, past president of the Ruritan Club at Linville, and an interested participant in school affairs—he will be missed in this sphere also.

He was not a Christian in theory only, but he believed in the applica-

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Missions
The World for Christ

THE END OF THE WORLD.

[Message by Rev. Theodore K. Vogler, minister of Union Church, Hinsdale, Illinois; given at the Mid-West Regional Meeting and 136th Annual Meeting of the American Board, held at La Grange, Illinois, October 24.]

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Peter 3:10, 11.

Since mid-August such fearsome words as these have taken on a meaning they never held for liberal religionists. Judiciously avoided as irrelevant to a progressive world view, they now appear more relevant to our time than they were to the Petrine era.

In that far-off day the prophets of doom could never be quite positive about their time predictions. They said in effect: "Maybe tomorrow or next year, or even a thousand years. What matter? A thousand years with the Lord is as a day."

Now we have a time limit. Three years, says Churchill. Ten years says Kaltenborn and Swing; while certain more optimistic scientists give us twenty years before atomic death falls swift and sure.

There is still another difference. World catastrophe in the Petrine era was but the prelude to the reign of God, the millenium. Christians were baited with that happy prospect. Everything will go, writes Peter, but there will be a new heavens and a new earth.

We have no such bright prospect. The catastrophe before us promises no new heavens and new earth; no millenium. Only with horror can we contemplate the day of the Lord, a planet, burned and seared and greenish blue. If some unhappy troglodyte emerges to find in the rubble a shattered pedestal of Ozymandias,

"Round the decay
Of that collossal wreck, boundless and base
The lone and level sands stretch far away."

Here then is the question our generation faces and cannot escape. "Seeing that all things shall be dissolved, what manner of persons ought we to be?"

First of all one might suppose that the promised doom would frighten many into godliness. A French philosopher once referred to the Gospel as the good news of damnation, presumably on the theory that none would be Christian if he were not afraid of hell-fire. It may be, some think, including Chancellor Hutchins, that the atomic bomb is the good news of damnation.

God grant that it stab and shatter our complacency; that it shock us into those positive social actions and political steps necessary to the creation of world society.

I borrowed this subject from an essay titled "The End of the World," written by Dr. Lloyd Douglas, back in 1923. A comet was speeding toward the earth and, as usual, there was much talk of the end of all things. Dr. Douglas, with his fine imaginative flair, pictures how people would be acting just before the smash up. He saw no panic; no hysteria. Of course, no one was writing a will. He saw most persons busy trying to settle old misunderstandings and hurts that had marred their peace for years.

On the last night the telegraph offices were crowded. People were chewing their pencils, trying to think of a nice way of saying they were ashamed of themselves. Dr. Douglas says he was there himself. Accidentally he saw one telegram. It read: "Sorry never apologized injustice done business deal 1904. Forgive me. Hope old friendship restored before midnight."

Here is another he saw, sent by a business man, addressed to A. B. C., Seattle: "We lied about lumber you shipped. Wiring difference." He waits for an answer. Here it is: "So did we. Never mind the money."

Everywhere there is peace-making.

Will it be like that? Or will it be more like "Idiots' Delight"? Like Hiroshima, Nagasaki—a great blinding flash of light and a piano trying bravely to play "Onward Christian Soldiers."

Seeing then that all things may be dissolved, what manner of persons ought we to be? Surely in our personal lives, kindlier, more forgiving, more prayerful and godly. And in the world, peace makers, "Blessed are the peace makers."

In the second place, there ought to be in us a fresh missionary urgency. It was under the urgency of imminent world disaster that once the Christian missionary went forth with his flaming evangel. It was in the days when Christianity grew superficially optimistic that the fires of urgency cooled, the zeal flagged. Perhaps we, too, will recover the old ardor under the frightful threat of sudden atomic death.

There are those who say missions are finished. So said Dr. Bernard I. Bell. "It is doubtful," writes Dr. Bell, "if Christian missions in the Orient can matter ever again under American auspices." Because of Hiroshima and Nagasaki, "We are irrevocably discredited in all Asia and elsewhere. The millions of American Christians must, therefore, turn to a closer task, the conversion of America."

It is well to be thus reminded. But the time is short. America cannot save itself, alone. If any nation is

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MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 25, 1945.

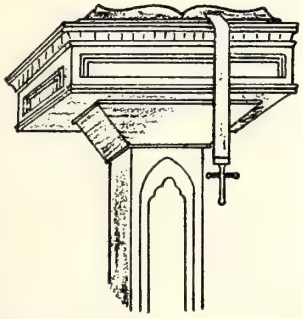
Sunday Schools.

First, Greensboro, N. C.	$ 13.62
Hines Chapel, McLeansville, N. C.	3.00
Concord, Elon College, N. C.	2.50
Haw River, N. C.	19.08
Spring Hill, Waverly, Va.	6.49
First, Norfolk, Va.	12.70
Newport, Shenandoah, Va.	8.54
Happy Home, Ruffin, N. C.	7.39
Total	$ 73.32

Individuals and Churches.

Asheboro, N. C.	$ 36.00
Damascus, Sunbury, N. C.	40.00
Christian Temple, Norfolk, Va.	645.00
Berea, Elon College, N. C.	8.00
Rosemont, Norfolk, Va.	66.36
Apple's Chapel, Gibsonville, N. C.	1.68
Cypress Chapel, Suffolk, Va.	65.74
Mt. Bethel, Summerfield, N. C.	22.00
Total	$ 884.78
Total for the week	$ 958.10
Previously acknowledged	1,449.23
Total since Sept. 1, 1945	$2,407.33

Gratefully,
MATTIE COX PARKER,
Secretary.



WHY CELEBRATE THE LORD'S SUPPER?

"This do in remembrance of Me."—1 Cor. 11:25, 26.

It is a fact that "in all ages men have sought to preserve the memory of their own transitory lives and deeds by the erection of cairns, mounds, pillars, tombs, and other structures capable of defying the destroying power of time." What a chapter could be written of the memorials our own young men in uniform have seen in these past months all about the wide world! They have written back to us of the Pyramids of Egypt, the Taj Mahal in India, triumphant arches in many cities of the Old World, tombs, and monuments, and memorials unending. So there they are, whether it be the simple pillar of a single stone in the unhappy desert anointed by Jacob commemorating the vision of the helping heavens, or the white alabaster of the $9,000,000.00 mausoleum erected for the last resting place of a beloved queen in India, they are trying to make lasting memories of some loved ones.

We all have our sacred mementoes. Only a few can afford a majestic painting, or an exquisite marble statue, but all of us have sweet little photographs, or a block, or a toy, or some simple keep-sake that mean much to us. The children's poet, Eugene Fields, expressed it in a beautiful poem a stanza of which reads:

"The little toy dog is covered with dust,
But sturdy and staunch he stands;
And the little toy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair;
And that was the time when our Little Boy Blue
Kissed them and put them there."

Yes, even so tiny a monument as a child's toy is "capable of defying the destroying power of time," so far as the loving heart is concerned.

When Jesus fathered His own dear followers about Him for the "final things" He conferred on them, and on their successors down across the centuries, a lasting blessing when he chose as a memorial for Himself, one that would bring Him near, and continuously. He did not choose some glittering white shaft of marble, nor some massive mausoleum, nor even the endowment of some charity, or some seat of learning; but rather he sat with them about the table as a family of bosom friends, and took a bit of bread, and the cup, and lifting He blessed them and gave thanks, asking them to eat and sup with Him, and ever after to do it in His memory! Just that, and as long as His followers should live, and whoever, and wherever they should chance to be, they would eat, and eating, they would be reminded of Him! What a memorial! No wonder the Christian ever since that time has bowed his head ere he ate.

We celebrate the Lord's Supper that we may in a most solemn, reverent, and joyous manner, remember Jesus. When the father or mother in Eugene Fields' poem looked on the little toy dog, or the little soldier "red with rust," they were with their Little Boy Blue again! They heard his sweet patter, and his happy counsel as he talked with his make-believe friends. They could never forget his sweet self. Ah! how much more so, those who have had the blessings of the Christ, who have known His words of comfort, or gracious words of forgiveness, or who have been lifted up by His mighty words of encouragement—they remember Him as they hear Him saying still, "this is My body which was broken for you." It is in the partaking of the bread and the cup that we "do show forth His death and suffering until He come." We love Him for what He has done for us. We become strong in the Christian, continuous fellowship, and we are in that blessed memory made "whole again."

And that is not all, for His words were addressed to a group of friends, a circle of followers—a group ever growing, a circle ever widening! So that as we join in this memorial we feel not only the blessed fellowship of one another, but this blessed memorial is "capable of defying the destroying power of time" and we realize here as no where else, what Paul meant when he wrote, "Even Christ . . . of whom the whole family in heaven and earth is named." We become a part of the family of His loved ones enveloping both heaven and earth! We speak of "world-wide communion," and how wide we little realize! We celebrate the Lord's Supper because we are brought into Christian fellowship with the Christ, and with the saints across the ages, and with our own sainted loved ones—"the whole family in heaven and earth." William Wordsworth beautifully expressed. I give you a line or two from his exquisite poem, "We Are Seven":

"If **they two** are in heaven?"
"How many are you, then," said I,
Quick was the little maid's reply,
"Oh Master, we are seven!"

"But they are dead: those two are dead!
Their spirits are in heaven!"
'Twas throwing words away, for still
The little maid would have her will,
And said, "Nay, we are seven!"

There you are, the beloved disciple, John; old Simon Peter, bless him; and Saint Paul, and our loved ones who loved the Lord, yes, *"we are seven."* They still live, and whosoever liveth and believeth on Him shall never die! God shall bring us all as one family in Christ Jesus, for "all these having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they with us should not be made perfect."

So here, at the table of the Lord, we find strength in the blessed fellowship of Jesus, our Friend and Redeemer; here we find strength in the continuous fellowship of the saints of God, and sweet is the memory of our loved ones who have gone on before us. We do not talk much about it, but we know something deep and mighty happens to us at the Table of the Lord. And here we quietly resolve in this holy hour to be more worthy of the blessed memorial which Jesus has placed in our hands and in our hearts.

JOHN G. TRUITT.

WHEN THE BOYS COME HOME.

We should do well to remember that when the "boys" come home they will judge the church not by the pronouncements of the World Council of Church, episcopal utterances, or resolutions passed by (their highest courts). Those of them who are ready to give the church a chance will visit the church attended by their families or their girls, and will judge the church by what they find there. Is the minister a man? Is the worship vital and relevant to life? Does the sermon spring from the preacher's own experience, and is there a sense of urgency and passion about it? Is the church a friendly church? Do its officers give the impression of willingness to adopt new methods to serve a new age? On the answer to such questions as these the future attitude of many a serving man and woman—and the future of many a church—will depend.—*Albert Peel, in The Congregational Quarterly.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Mother was going to write to you last night but Rebecca was too fussy. She has a bit of a cold. Mother got up early this morning to write. I heard her stirring about and I got up also. She said that I might write and tell you some of the things which I have been doing since I came to Asheville.

Sunday afternoon mother, Rebecca and I went for a walk. We went up to the top street on our hill. There we saw wild blue asters, a squirrel and every color of leaf that you could think of almost! We could look across to the opposite hill where white houses bumped their roofs up among the red, yellow, gold and green leaved trees. When we started back down to our house mother walked on the grass at the side of the walk because she had her high-heeled shoes on and she was afraid that she would fall and spill Rebecca. On our way I got the biggest maple leaf that I could find on the ground. It was red, yellow and green. When we got Rebecca back in her bassinet at home mother and I drew around the leaf on a sheet of paper and I colored the paper leaf like the real one.

Last Wednesday afternoon a member of our church came to take us out sight-seeing and visiting. Her daughter and two little grand-daughters, "Susie" and Louise, were with her in the front seat. Daddy, mother, Rebecca and I were in the back seat of the car. We went down a street that was bordered all along with all colors of chrysanthemums. Then we drove around Beaver Lake so that we could look across at the trees and mountains on all sides. There were many rowboats anchored to the trees at the edge of the lake. People were out fishing in two of the boats. I saw a mother duck and four little ducks way out in the water. At the far side of the lake there was a place for children to go swimming in the summer time. There was a red and orange wheel in the water for children to play on. There was a slide and jumping boards at the edge of the pool. Next summer I am going swimming there. I want you boys and girls that used to play with me in Sanford to come up here and go swimming with me if your mothers will let you.

We went to a big building where many people live in apartment homes to see Rev. Mr. Jackson, who is Pastor Emeritus of our church. Mr. Jackson was sitting on the lawn in the sunshine. There were several little children out on the lawn with their mothers. A lady who had a black cockrel spaniel was sitting in one of the lawn chairs talking with Mr. Jackson. Her dog was afraid of children. Daddy told her that her dog was unusual that the usual dog caused children to be afraid! A boy who was just a bit taller than I am came across the lawn, walking very carefully, with a pan in his hands. Mother said that he must have water in the pan. Daddy said perhaps he is going to set it out for the birds to get a drink. But when he came to the stone bench near where we were and set it down we saw that there was a tiny turtle in it. All of us children gathered around the bench to watch the turtle. There was a white circle painted on the turtle's back and on this in orange letters was written, "From Orlando Florida." The little boy had put some tiny pieces of lean meat in the pan for the turtle. Daddy asked the little boy if the turtle would eat flies. The boy said that he did not know for he had not tried giving him flies yet. I got up to give Susie my seat nearer the pan. A very little boy reached up to feel Susie's hair and nearly made her cry. Susie has bright red hair and I guess that little boy had not seen that kind of hair before.

On the way home we stopped at Joseph Burnham's house where we had hot tea and doughnuts. Joseph's mother let us bring his baby buggy home for Rebecca. Joseph put a little pink and blue rattler in it for her. We had fun walking home from there scuffing the leaves on the streets. Write to me sometime. Bye, now,

OLIVER TODD.

BILLIE AND THE "COP."

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

Billie had not lived long in Pleasantville, but he knew the way to the kindergarten, the grocery, and several other places, so he could do many errands for his mother. This morning he was on his way to the store, and with him were two little cousins who had come to visit him. They had Billie's little wagon in which to put the heavy parcels.

"Oh, look there!" cried Bettie. An accident had happened, and the street and sidewalk ahead were littered with broken boxes and barrels. A traffic officer stood at the crossing warning automobile drivers and pedestrians to make detours.

"Where are you going?" a man asked Billie. "To Porter's grocery? Well, go down this alley and then across. Follow these people and you can't miss it."

It was easy to follow the crowd and to find Porter's, but when the grocer had packed Billie's load into the little red wagon and they had started for home, Billie became confused. Now there was no crowd to follow, and he stood puzzled.

"Look!" he suddenly cried, "There comes a policeman—he will tell us the right way."

But Bettie and Bruce cried out in alarm. "No, no!" "Policemen put boys and girls in jail," said Bruce. "Don't ask him! He might think we stole the things in the wagon."

"Oh no! He wouldn't do that," said Billie. "My father told me the town hired policemen to look after anyone in trouble."

"Yes, that's just what they do," said Bruce, and Bettie began to cry. "Folks in trouble they put in jail. Ever so many folks in our town have told me that."

But in spite of Bettie's tears and Bruce's protests, Billie hailed the big man in uniform.

"Lost your way, have you? Well, well! Don't cry, little girl, we'll soon find your home. That upset on Grant Street confused many people."

The big man knew the right turns to make and soon familiar buildings came into view. Bruce no longer seemed afraid, but Bettie still held tightly to her brother's hand.

"Do you really put boys and girls in jail, Mr. Policeman?" she at length gained courage to ask.

"No, I do not," said the big man. "Has somebody been frightening you? Policemen, next to fathers and mothers, can help boys and girls more than anyone else. Isn't that so, Billie?"

"Yet it is," said Billie. "Once I fell into a ditch and I shouted aloud and a big policeman came and got me out. Jimmie Morris was afraid to shout when he fell into the big hole on our street, and he had to stay there a long, long time."

Meanwhile, Bettie's mother was quite worried because the children had not yet returned, but her sister

(Continued on page 15.)

A Vision of Franklinton

By Robert Lee House.

"And it shall come to pass," saith the Lord, "that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy your old men shall dream dreams, and your young men shall see visions." (Joel 2:28.)

Halford E. Luccock once remarked, "Unless old men dream dreams the young men who are their children will rarely see visions." Franklinton Christian College existed first as a dream. In the beginning was the dream. Franklinton, the product and embodiment of a dream, must continue as the seed bed for new dreams.

Bethlehem is the place where the best in us comes to birth. Calvary is the hill where the highest in us feels holy kinship. Franklinton is one spot of holy ground which gives to vision a local habitation and a name. Here the minds of an imaginative people may be fed and fired. Here a new impetus may be given to preaching, missions, religious education and religious journalism.

Prophecy.

"Your sons and daughters shall prophesy." Thank God, the prophet under inspiration included both sons and daughters in the category of prophecy! Was it not so even in the beginning? Deborah preceded Moses. Shall prophecy stand today on the one foot of male ordination, or walk on the two feet of coeducational opportunity? If women can fill the role of prophecy on the mission field, certainly it is presumptuous for us to silence that same voice on the home field. Our denominational heritage may be immeasurably enriched by giving full opportunity for prophetic expression.

To be sure, we desire prophets and not soothsayers, blind leading the blind. No mere crystal gazers nor ecstatic ignoramuses can adequately witness for God in a complicated civilization, but only those who see with crystalline clearness the fidelities of God on which the future rests. Prophets of the new day are needed and Franklinton should produce its quota. Youth will continue to join the ranks of the great dreamers, messianic dreamers whose line is gone out through all the earth. Regardless of the cost, we must perpetuate this type of indispensable, divine activity in a sinful world.

The Negro race must produce its quota of prophets. In the fulness of time God choose a Jew to become the Savior of the world. Since that time the number of candidates for saviorhood have been rather frequent, too frequent. But God, who is no respecter of persons, picks his prophets from unexpected places. "Can anything good come out of Nazareth?" No limit must be put on divine activity. Given an institution of intellectual leadership and spiritual insight at Franklinton, a people imbued with profound religious convictions will continue to sing new songs, see new visions and utter new prophecies. Franklinton, the embodiment of a vision, must continue as the seed bed of greater visions.

Dry Bones.

"And God said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

Franklinton, erstwhile valley of dry bones, is becoming alive again. The spirit is given an opportunity to breathe upon the dry bones of construction and, lo, they are transformed into buildings of real beauty and utility. As the spirit is given an opportunity to breathe upon the program of the churches, lo, there is a great multitude of consecrated and officient workers in the service of the King.

Christian Clinic or Hospital.

Why not have a hospital or clinic at Franklinton? Someone has pointed out the fact that twenty of the thirty-five miracles of Jesus were miracles of healing. A Christian hospital has the double purpose of healing body and soul. In sending out the Twelve, Jesus directed them to "Preach the Kingdom of God, and to heal the sick." (Luke 9:2.) When He sent out The Seventy He told them to "Heal the sick . . . and say . . . the Kingdom of God is come night unto you." (Luke 10:9.) The church should be reluctant to transfer completely to secular hands this divine commission.

It is reported that of the converts made by the Roman Catholic Church thirty per cent first became interested through care received in one of their many hospitals. This proves that when a person is in difficulty and receives help he is impressed by those who help him. Love begets love; interest begets interest. Illness and suffering should not be exploited for purposes of evangelism. At the same time we know that suffering opens doors for a unique Christian ministry, and out of such a ministry may arise the desire for fellowship and usefulness in the Church.

Dean Davison, of Duke University Medical School, has said, "The South needs twice as many doctors and three times as many hospital beds, to raise medical facilities to the average for those of the country as a whole."

One denominational hospital raised $94,000 in one year through Mother's Day contributions. The hospital employs a student secretary and a director of religious education. The secretary helps with the editing of the Hospital News and other publications as well as carrying on her regular work of assisting in the directing of religious activities of the 400 students of the Hospital and affiliated school of medicine.

Such a Christian hospital offers another definitely Christian vocation for those who aspire to be nurses and physicians. The proposed program would offer students religious as well as medical training. Vast reservoirs of talent would be enlisted and utilized. Untold good would be accomplished. Christianity would return to the pattern of its founder.

Christian Orphanage.

Another opportunity for investment in life is a Christian home for homeless children. Each generation has its quota of homeless ones. What disposition should be made of them? Surrender them to secular supervision and they may be lost for Kingdom service. Bring them up in the right educational and religious atmosphere and they become the recruits for Kingdom service.

Bridges.

Franklinton constitutes a vital connection link between the white and Negro representatives of our Church. But for Franklinton these representatives of the same church might remain as totally strangers as if they lived on separate continents. This vision includes more than a commencement address by a white person (for the actual commencement is still hypothetical) or a mild gesture on Race Relations Sunday. It postulates a wide bridge between the two races, a spacious (and not specious) bridge between the two races where the best in the two branches of our Church may be shared; where we obviate the scandal of separation by Christian sharing; where the injunction of sacred Scripture, "Bear ye one another's burdens" is organized and implemented. Here, then, is a strategic and formidable bridge be-

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

WORSHIPING IN THE CHURCH.

Lesson VI—November 11, 1945.

Memory Verse: "*Praise ye Jehovah. I will give thanks unto the Lord with my whole heart, in the council of the upright, and in the congregation.*"—Psalm 111:1.

Lesson: Nehemiah 8:1-12; Psalm 111; Isaiah 6:1-8; Acts 2:46, 47; Ephesians 5:15-20.

Devotional Reading: Psalm 100.

I never ask folks to come to hear me preach. But I am constantly and persistently inviting men to come to worship. Personally I am not particularly concerned about worship services. To be sure God has chosen the "foolishness of preaching to save them that believe" and "faith cometh by hearing and hearing by the Word of God." I do not, therefore, minimize preaching and I am trying all the time to become a better preacher. But I have always tried to help my people to understand that the service on Sunday morning or Sunday evening is a service of worship. They are to come not to hear me preach but to worship God. True preaching is a means of worshiping. We need to emphasize the importance and the necessity of worship, and the rewards of true worship. Men cannot live at his best without worship. And the church member who habitually or carelessly absents himself from Sunday worship services, if he is free to attend them, just is not being fair, to put it mildly. Men ought to worship if for no other reason than from a sense of duty But it should pass from duty to privilege. We have all too many church members who are playing fast and loose with what is a sacred duty.

When a Man Worships.

There are too many things to be said about worship to attempt to put them into these *Notes*. But the lesson for today very strikingly sets forth some of the fundamental steps in the act of worship.

a. *A Vision of God.*

"I saw the Lord." This young prince and prophet Isaiah, got a fresh and vital vision of God while he was in the Temple. He saw the Lord high and lifted up. And he needed just this vision—it was in the year that King Uzziah died, it looked as if things were going to the dogs, times looked bad, he felt bad, things were bad. His very need drove him to the temple and there he got a vision of God. This is one of the ends or goals of worship—to help men and women to see, to find, to have fellowship with God. In a sense a service of worship fails that does not give men and women a fresh sense of God, that does not help them to see the Lord high and liften up.

b. *A Vision of Self.*

Isaiah saw himself in a new light when he first saw the Lord high and lifted up. To tell the truth, Isaiah was a pretty good sort of fellow. He was a young man, presumably of the princely class, well-educated and perhaps well-to-do. Any church today would be very happy to have him join it. But when he saw God in His holiness, when he saw the grandeur and the glory of the Lord, he saw himself as a man of unclean lips. He felt like the old Scottish woman felt who thought her clothes were white as they hung on the line, until she saw them against the newly- fallen snow. Here is one of the inevitable and invaluable results of worship. Men become smug and satisfied and self-sufficient and self-righteous when they test themselves by their fellowmen—they usually measure themselves by the worst instead of the best of men. We all need to stand in the white light of the holiness of God as seen in Jesus Christ, we need to test our lives by His. One of the fairest and finest fruits of wor ship is the revelation it brings of our sordidness and our sins, the sense of dissatisfaction which it awakens. As a matter of fact many people stay away from services of worship simply because of this fact. They do not want to be troubled by God. They do not want to be disturbed.

c. *A Vision of Others.*

Isaiah saw the sinfulness of others. He saw that not only was he a man of unclean lips, but he dwelt among an unclean people. He saw that he was a sinner and so were his fellowmen. He saw that he was a sinner and so were his fellowmen. He saw he was all bound up in the bundle of life, that he was tainted with social sin, that all had sinned and come short of the glory of God. It is significant, however, that he saw his own sins, and confessed them first. A man is not in a position to sit in judgment upon his fellowmen until he has first seen himself as a sinner. It is only one who is spiritual who can restore such as one in the spirit of meekness. We never really see the needs of others until we see them in the light of a revelation of God's holiness. Men need many things, but their deepest, most imperative needs are of the spirit.

d. *A Vision of Service.*

After he had his own lips cleansed, and when he saw the deep needs of his fellowmen, he saw a vision of service. It was out of great experience of God that he went forth to serve and to sacrifice. Because he saw God he wanted to do something for God's children. This is the Divine plan—from worship to service. Worship is not an end in itself, so to speak. Worship is designed to prepare us and to furnish us for better living and better serving. It is "a pause that refreshes" that should send us back to our tasks in a new spirit.

Music and Worship.

"Speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Music is one of the handmaids of worship, one of the fine arts which contributes so helpfully to worship. It helps to create the atmosphere, to prepare the mood, and to express the thoughts and the feelings of the worshipper. How much of our faith, for instance, is bound up with some of the great hymns of the Church. How often some great hymn expresses our hope or aspiration or prayer or dedication or experience. One fears lest there is not enough congregational singing of the good and great hymns of the church. And of course instrumental music is also an aid and an expression of worship. Good music, church music is one of God's greatest gifts to His children.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 **Ohio**

MISSIONS.

(Continued from page 8.)

to be saved, all must be saved. And what is to be done must be done quickly.

A scientist recently likened the human predicament to a man caught between an abysss ten miles before him, with a raging forest fire behind him. The man may be able to leap the abyss, but the longer he waits, the shorter the distance for his running jump.

Nor can we be spectators. All mankind is that hapless individual who must make that jump.

No, this is no time for an isolationist Christianity. Our one hope lies with the forces of good will available in the world now, in America and over all the earth, working and praying as we have never worked and prayed before. This is the shining hour for World Christianity. This is its time of supreme testing.

Moreover, there is the immediate and compelling task of feeding the hungry and caring for the helpless children and war victims. There are our missionaries and mission stations, 25,000 alone in China, agencies of mercy, lighthouses of g o o d will, "shepherds' fires on a dark and stormy coast."

It may be that we shall fail to build a world government in the next twenty years, if we be granted that much time. *If we succeed, it will be because Christian missions have laid sure the strong foundations.* But if we fail, we can at least commend ourselves to a merciful God, in good conscience. Poor and unworthy servants though we be, we cannot forget the hungry and the naked. Jesus said something about that, too, when the end should come.

And it was this same Dr. Bell who since has asserted: "Let a nation so set its heart on itself that it does not hear the cry of other people in distress and it will soon find itself in hell."

Finally, we ought to be men and women of unconquerable faith and undiscourageable hope.

This monstrous, pitiless, insane destruction need not be. We are not in the hands of some blind and ruthless fate that we should give ourselves to defeatism and death.

Man at his best knows why he is in this terrible predicament. *We have failed precisely at those places where we have not been Christian.*

There is a living God in this universe. His laws of life and death are written in letters of blood and fire across the face of the heavens and the earth. As the stars fought against Sisera, so he will fight with us for justice and mercy and fellowship.

There can be a new heavens and a new earth if we will but have it so. There can be no final word of doom for man as there can be none for God.

But there can surely be a word of doom for this our generation, unless we here and now dedicate our lives and fortunes and sacred honor to the Captain of our Salvation, even Jesus Christ, our Lord.

"Behold, I set before thee life and death, therefore choose."

MISSIONARIES RETURN.

Two Congregational missionaries, Rev. Robbins Strong, of Oberlin, O., and Rev. Alfred Dixon Heininger, of Rochester, Wisconsin, sailed October 17, from New Orleans, bound for China, where they will do relief and rehabilitation work in North China under the American Board of Foreign Missions.

Mr. Heininger has been pastor of the First Congregational Church in Rochester, Wisconsin, and also was for ten years (1917 to 1927) a missionary of the American Board in North China. Mrs. Heininger, who remains in America temporarily, is serving as Secretary of the Congregational Christian Women's Fellowship of Illinois, with headquarters at 19 S. LaSalle Street, Chicago, Ill.

Mr. Strong leaves in America his wife, Mrs. Kitty Stiven Strong, of 108 E. College Street, Oberlin, Ohio. The Strongs were serving in China under the American Board at the time of Pearl Harbor and were interned at Weishien prison camp where their son, Tracy Burr Strong, was born. The Strongs came home on the repatriation ship, Gripsholm. Mr. Strong is the son of Tracy Strong of the International Y. M. C. A.

FRANKLINTON.

(Continued from page 11.)

tween the Negro and the white man, the city and the country, the North and the South. This bridge has a vital and indispensable role to play in the days of grace which lie ahead, a role with far-reaching religious and cultural implications.

Training Center.

Franklinton is just that! It is not a college, really. It is a center for all kinds of training, a center of Christian activity and influence, a center of church planning and extension. Here we may stimulate and guide the work of organized home missions, provide maintenance programs, do experimental work, correlate and study information, train leaders and teachers, preachers, evangelists, d e a c o n s and deaconesses, nurses, chaplains, medical workers and social service specialists. Here is an institution, avowedly denominational in origin and emphasis, although not narrowly nor exclusively so, which proposes to (mark every word) preach, teach, publish, build, promote religious education in every local church, operate a hospital and an orphanage, provide homes for retired ministers and missionaries, develop a social service institution and program, and undergird the total work of the churches with an intelligent and fervent faith. This center of the Afro-Convention, with its proposed offices and officers, may constantly intensify and enlarge its circle of influence. Institutes of various kinds bring leaders and delegates from near and far, from home and abroad, and thus make it a center of national and international significance. And it shall come to pass that out of our own Zion shall go forth the word of the Lord.

Vision and Service.

Long, Young, Beck, Ullery, McReynolds, Poste, Hendershot, Howell and Henderson—these are the men who have combined vision and service. They have labored and we are entered into their labors. We may crown their labors with our own achievements or, by our apathy and neglect allow their influence to die, their labors, sacrifices and visions to perish. The physical and emotional foundations have been laid. Good seed have been planted in fortile soil. Now "let us not be weary in well doing, for in due season we hsall reap if we faint not."

The task lies ahead of us: that of giving and building, enlisting and educating, sowing and r e a p i n g, binding and loosing. "Whatsoever thou shalt bind on earth"—education and religion, Congregational and Christian efforts, white and Negro cooperation—"shall be bound in heaven." The tie becomes permanent. The temporal effort yields an eternal increment.

The vision is before us. St. Paul could say with profound satisfaction: "I was not disobedient to the heavenly vision." His achievements as pastor, teacher, preacher, missionary and theologian were realized because he would not allow the celestial vision to fade until he had kept the faith, fought a good fight and the time of his departure arrived. May it be even so with us. If so, Franklinton shall be as the light that "shineth more and more unto the perfect day."

The Orphanage

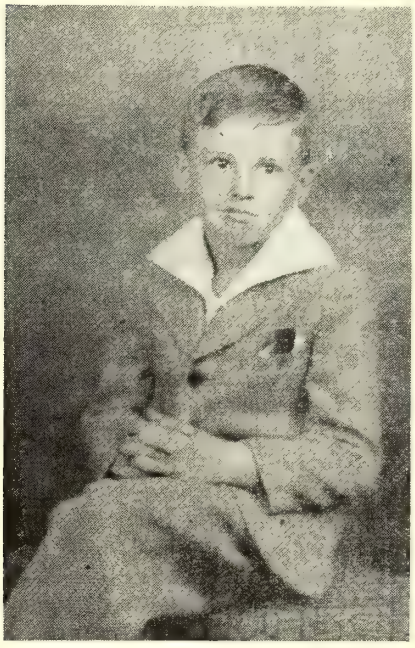
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer has had many surprises since he has been Superintendent of the Christian Orphanage, but he had the greatest of all on the afternoon of October 23rd.

It happens that the writer has a birthday on that day every year. On the previous Sunday the writer's children and grand children came home with the exception of those who live so far away they could not come, and celebrated his 75th birthday.

A 75th birthday is one to be remembered. It is three-quarters of a century. Not so many people reach it.



"A Little Child Shall Lead Them."

We all had a very enjoyable day. The writer received many beautiful birthday cards and a number of presents. On Monday morning we settled down to a busy week's work thinking the birthday celebration was over. On Tuesday the 23rd, we were very busy. About 4:30 a little boy came to the office and said: "Mr. Johnston, the matron said for you to come to the dining room for a minute." Without even an inkling of anything unusual we went. When we opened the door and stepped inside, to our utter surprise there stood every child in the Orphanage family. The tables were filled with a plate filled with cake and candy for the children. Too there was ice cream. Then there was an extra table at one side covered with a beautiful hand crocheted table cloth. On the table there was a beautiful two-tiered birthday cake, from the workers and a bowl of yellow roses, the writer's favorite color, from the children. The matrons from all the buildings were present.

There the writer stood dumfounded and amazed. Miss Hattie Brakefield, the oldest matron in point of service, broke the ice by making the presentation speech. She spoke of the twenty-nine years of service we had rendered the Christian Orphanage as Superintendent, and the joy the children had gotten out of buying the flowers and also the workers gifts, the cake, all to make my seventy-fifth birthday a happy occasion. Every child wore a broad smile and you should have heard them when they sang "Happy Birthday."

Mr. Charles Apel served the ice cream and Mrs. Apel assisted the writer in cutting the cake.

The writer will never say again that a woman cannot keep a secret. The six matrons, the secretary, and the wives of the farmer and dairy man had planned this for me for more than a week. The children were onto the secret, but not one mentioned it. They had all the children come in from the back door or side doors coming into the dining room.

It made such an impression on the writer that he will always remember his 75th birthday and the real joy it brought him.

The writer has another anniversary on the first of December. He wants every member of the Southern Convention to send a special contribution to the Christian Orphanage on or as near that date to celebrate the writer's 29th year as Superintendent of the Christian Orphanage. His family and the entire Orphanage family did their utmost to make his 75th birthday happy. Now will our people do their very best to make his 29th anniversary at the Christian Orphanage happy by mailing a special check and celebrate this 29th anniversary as Superintendent of the Christian Orphanage? We would be happy if you would.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 1, 1945.

Amount brought forward		$8,639.14
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Hope Mills	$ 8.00	
		8.00
Eastern Va. Conference:		
Damascus	5.00	
Norfolk, First	10.00	
Spring Hill	5.56	
Union (Surry)	6.00	
		26.56
N. C. and Va. Conference:		
Concord	$ 3.00	
Greensboro, First	24.77	
Happy Home	6.33	
Haw River	18.47	
Hines Chapel	6.00	
		58.57
Western N. C. Conference:		
Asheboro	30.00	
Ramseur	15.07	
Shiloh	10.53	
Zion	10.75	
		66.35
Va. Valley Conference:		
Newport	13.00	13.00
Total for the week.....		$ 172.48
Total for the year.....		$8,811.62

OUR CHRISTIAN ORPHANAGE.

For the past several years since I was elected a Trustee of our Christian Orphanage, I have experienced a growing enthusiasm for that Institution. Our Superintendent has given the best years of his life to satisfy his love for children, and, although most of our church members do not know it, he has contributed heavily from his none-too-large salary. Perhaps he could not account for the hundreds of dollars he has added to the rather small contributions of our church membership. Above everything, I have been impressed with the good management. To look over the fine dairy barn (restored after two fires), and to walk over that farm, now in highly developed state of cultivation, shows where good management has prevailed. Furthermore, once a year, I, as Trustee, receive a report from the Duke Foundation which contributes to practically all orphanages in the Carolinas. That analyzed report always shows that our Christian Orphanage supports children with less money than any of the others in its class.

It was a surprise to me that more money was contributed during 1944 to our Orphanage by members of other denominations than by our own membership. The ratio is about 54 per cent from other denominations to 47 per cent from our members. This does not look right and indicates a lack of understanding, or a lack of interest in our Sunday Schools and churches.

I am going to suggest to all lovers of our orphans and Orphanage that aside from, and above any larger contributions, a penny a day—a little box on the dresser or by the bed into which one penny a day is dropped—would mean $3.65 per year. Suppose 1,000 people would do even that much! It would add up to $3,650 for a year. But more than that, it would bring a real joy each day to those 1,000 people. Would you like to try the method along with me?

W. B. TRUITT.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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RELIGIOUS EDUCATION BEGINS AT HOME.

By Dr. F. W. Patterson, *President, Acadia University, Wolfville, N. S., Canada.*

The observance of Religious Education Week under the aegis of the International Council of Religious Education and the Religious Education Council of Canada, grows out of the conviction that the "Good Society" for which we strive, in which men shall do justly and love mercy, shall have a religious basis and can come into being only as men walk humbly before God. Other means of promoting the good society are not ignored, but without a Christian motivation will prove wholly inadequate. Legislative bars may restrict the freedom of the leopard but cannot change its spots.

Religious education, to be effective, must begin, where all education begins, in the home. For the influence of the Christian home there can be no effective substitute. Churches and Bible Schools are handicapped unless the home supplies the foundations on which they can build. For the essence of a sound education is not the truth that is taught but the spirit that is caught. Religious Education Week will be permanently fruitful only as it inspires the home as well as other educational institutions to a ministry of example and instruction that will continue long after Religious Education Week has passed.

GOD FOUND IN FAITH.

Faith finds God. This is the declaration of the Gospel. Faith finds Him more directly, more completely, than does any other method or discipline. This faith-function is far more than a mere emotion, far more than an act of reason, far more than a deliberate act of the will; it is the movement of the entire personality God-ward, the dedication of the entire self to the command and guidance of the Supreme Being.—*Austin K. deBlois.*

NEW MINISTER AT GRAHAM.

(Continued from page 2.)

Open." This sermon will be a preparation for our participation in the Nation-wide Bible Reading Program which will be in effect between Thanksgiving and Christmas. The sermon is designed to make us see Bible reading as a "must." It is also designed to aid those who earnestly want knowledge about how to read their Bible.

November 25th—*"On Whom the Church Can Depend."* This sermon will be concerned with the demands upon a Church-member. The demand is simply that they prove faithful. The text is I Corinthians 4:2. This is a sermon of preparation for Loyalty Sunday, when, as individuals and as a congregation, we express our loyal support to the work of Christ's Church.

December 2nd—*"The Reason for Loyalty."* This will be a sermon setting forth the basic reason why we, as Christians, pledge our loyalty to the program and work of Christ's Church and this church in particular. . . . The text is Matthew 16: 16-18.

VOLUNTARY OFFERINGS.

(Continued from page 6.)

tary offering. Many of our Sunday Schools and churches took advantage of this provision last year and the total amount of the voluntary offering received was $1,190.07. It was not stated that the voluntary offering was authorized for one year only but some of our people understood it so. I am sure, however, that in view of the failure of the churches to raise the full amount of the Convention's apportionment for the College, there would be no objections to receiving a voluntary offering for the College this year. Won't you, brother pastor and superintendent, tell your people about the College, its needs and the urgent necessity of raising the full amount of the apportionment for the College this year and simply give them an opportunity to express their interest. If informed and given the opportunity, our people will support their college gladly and generously.

Your cooperation in this matter will mean everything to the college.

A CHURCH LEADER.

(Continued from page 7.)

tion of Christian principles to all of life. Underlying all of his activities and interests was a beautiful Christian philosophy which has touched and changed those who knew him.

He leaves a devoted wife who played her part faithfully and well in the establishment of their model home. All the Valley Conference and a host of friends everywhere mourn with her in the unexpected and sudden demise of her husband.

Raymond N. Andes.

FOR THE CHILDREN.

(Continued from page 10.)

assured her that Billie knew just what to do—that if they met with any trouble he would ask a policeman to help him.

"Oh dear!" said Bettie's mother. "My children are so afraid of a policeman. Somebody frightened them by telling them dreadful stories, and they run at the sight of anyone in uniform. It will take them a long time to get rid of the idea that policemen are cruel to children. Their father and I have taken pains to help them understand the truth. But they are still afraid."

"There they come," said Billie's mother. "See, a great big policeman is with them. Let's go out and thank him for his kindness."

"Well anyway, there is one nice policeman," said Bruce. "I won't be so much afraid of policemen now."

To
The Congregational Christian Churches
Of The United States
Greeting

The Officers and Executive Committee of your General Council, in pursuance of a deeply felt duty, hereby set forth for your consideration and action the responsibilities and opportunities which confront us as a fellowship of churches in the immediate years of peace.

In order that all of our people be made familiar with our common purpose we urge that this call to the churches be read from all of our pulpits, if possible on the 30th day of September, 1945, that it be posted in the meeting houses, discussed by groups within the church communities, and acted upon after full and free deliberation as the conscience of each congregation directs:

As we give thanks to God for the ending of a war which threatened our basic freedoms, we recognize the supreme importance of a determined and consecrated will among us to serve the peoples of the world by working towards the achievement of international order and a lasting peace.

We recognize also that the ending of the war leaves us facing great areas—countries, even continents—where human being are burdened in body, mind, and spirit almost beyond power to endure. As followers of Jesus Christ we have a first duty to our needy fellow men.

From us who call ourselves the Churches of Christ should come leadership in the efforts to attain world unity and peace and in healing the wounds of war. Among us are rooted and from us must continue to stem spiritual realities and healing love. These must prevail through the years to come if our aim, **His Way Upon Earth,** is to be assured.

We therefore call upon each church of our communion:

¶ To maintain and intensify the life of its own church community, that the people may be sustained during their difficult period of adjustment to peacetime conditions;

¶ To assist in the enlarging program of our denomination through prompt and generous support of the plan for a Substantial and Courageous Increase in giving. By this means our ongoing work may be maintained, our churches strengthened at home and abroad, and special needs and opportunities occasioned by the war may be met;

¶ To assist also in the immensely important program of aid to war victims, the rehabilitation of peoples uprooted by the war, and the reconstruction of church life and properties around the world by giving—and sacrificial giving—to our Committee for War Victims and Reconstruction;

¶ To act with the churches of our fellowship in furthering not only our own program but that of the World Church. The quickening power of the name of Christ may through the common effort of all who serve Him reach into the darkened places of this earth.

We firmly believe that through united action our churches will not only be able to meet the challenge of these times but also under God find a new sense of fulfillment as we labor in His name and for their sake. The officers and staff of your General Council and its cooperating bodies hold themselves ready to aid you in every possible way in carrying out these purposes.

RONALD BRIDGES, Moderator

ARTHUR H. BRADFORD, Chairman,
Executive Committee.

For the General Council of the
Congregational Christian Churches of the United States

By DOUGLAS HORTON, Secretary.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, NOVEMBER 8, 1945. NUMBER 44.

A Call to the Churches of Christ in America

¶ SUNDAY, NOVEMBER 11, 1945, will be observed by the churches of Christ in America as World Order Day. The occasion will be one of renewed dedication by Christians to God's purpose for the nations of the earth.

¶ WORLD ORDER MOVEMENTS of one kind or another have been sponsored by many communions. Seldom, if ever, have so many Christians lifted their voices and their hearts in prayer that God might lead the nations in the paths of righteousness. Despite the havoc wrought by war, discerning Christians see in the present world situation an opportunity to erect the framework of an international structure for the maintenance of peace. They see, also, the beginnings of a movement to achieve a more inclusive fellowship among those who recognize Jesus Christ as Divine Lord and Saviour.

¶ WORLD ORDER DAY is intended to bring into sharper focus the two-fold obligation of Christians to work for political and economic solidarity among the nations and for spiritual solidarity within the family of Christ.

¶ IN THIS SOLEMN HOUR let Christians exercise that leadership which is so desperately needed if nations are to be freed from the peril of a greater, perhaps final, holocaust. Let preachers proclaim from their pulpits the Gospel of God's redeeming and reconciling love and the demands of that Gospel upon the social conduct of mankind. Let laymen in their pews resolve that the Lordship of Christ shall be established in the life and work of the world.

—From the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America.

NEWS AND VIEWS

THE SUN needs your subscription now!

An offering for our Committee on War Victims and Reconstruction will be received in many of our churches on November 11, according to an announcement by Allyn P. Robinson, Jr.

Sunday, November 11, is World Order Day. It will also mark the fifteenth annual observance of Men and Missions Sunday. The Laymen's Missionary Movement has announced the theme of this year's observance: Christian Missions and World Order.

The following officers were elected at the Eastern Virginia Conference. President—O. D. Poythress; Vice-President—F. H. Lewis; Secretary—W. T. Scott; Treasurer—G. Chapman White; Historian—I. W. Johnson; Historian Emeritus—W. E. MacClenny.

Rev. Henry Lee Robison acknowledges the following amounts for the Virginia Council of Churches: Eastern Virginia Sunday School Convention, $25.00; North Carolina and Virginia Conference, $25.00; Holland Christian Church, $15.00; First Church, Norfolk, $10.00; Rosemont Church, $25.00; Newport News Church, $50.00.

Mr. Walter C. Rawls, of St. Louis, Missouri, wishes very much to obtain several copies of THE CHRISTIAN SUN of May 21, 1942. If any of our readers happen to have a copy of this date, for which they have no further need, it would be greatly appreciated by him if they would mail same to him at the Boatmen's Bank Building, St. Louis 2, Missouri.

Dr. Ralph W. Sockman has chosen the subject, "My Place in God's Family," for his talk on "The National Radio Pulpit," Sunday, November 11 (NBC, 10:00 A. M., EST).

The musical portion of the program will feature the hymns, "Recessional," "God of Our Fathers" and "America the Beautiful" by the Radio Choristers, under the direction of George Shackley.

"The National Radio Pulpit," presented weekly by NBC and the Federal Council of the Churches of Christ in America, was inaugurated in 1923 by Dr. S. Parks Cadman.

DR. DOLLAR BEGINS TENTH YEAR IN NEWPORT NEWS.

Rev. Jesse H. Dollar began his tenth year as the pastor of the Newport News Church, on Sunday, November 4, and the church bulletin for that day was "affectionately dedicated to Dr. and Mrs. Dollar." Asked if he would write something for the Bulletin which was being dedicated to him and his wife, he responded: "I have nothing to write, and only one thing to say; this is it: The members of this church could show no greater gratitude for these years of association than simply to be present at the services on Sunday, when I begin my tenth year as pastor of this people. That testimony of love and loyalty should be enough to overwhelm any pastor." THE CHRISTIAN SUN congratulates Dr. Dollar on this momentous occasion.

Following is a list of subjects being used in the Newport News Church Vesper Services on the general theme, "Songs of the Bible":

November 4—"The Song of Deliverance."

November 11—"The Shepherd's Song."

November 18—"The Temple Song."

November 25—"The Virgin's Song." (Advent Begins.)

December 2—"The Angel's Song."

December 9—"The Song of the Night."

December 16—"The Song of the Redeemed."

December 23—"Our Annual Christmas Service."

A PRAYER FOR PEACE.

Not for the peace of selfish ease we pray—
The peace that shirks our human need of pain,
The peace that only craves for peace today
That after times endure the heavier strain.
Such coward supplications, Lord forgive:
Grant us Thy peace!

Grant us the understanding heart to love
The weal of all men, far away or near;
The strength to lift the cause of right above
The moment's profit: faith above all fear;
Beyond all gain the right of men to live:
Grant us Thy peace!

So shall there spring, as fruit from flower, the peace
That passeth human knowledge, deep and broad:
Faith's goal, hope's prize, love's crown, and joy's increase.
To every heart and every land, O Lord,
Such peace, beyond our poor deservings give:
Grant us Thy peace!
—Herbert H. Gowen.

HARRY THOMAS LESTER.

The following interesting letter, dated October 29, has just reached the office of the managing editor, and is passed on for your perusal:

"Dear Everybody:

Our mother is in Sternberger Hospital in Greensboro. We are staying home with Grandmother.

Last Monday night Daddy came home all excited. He said that we have a baby brother.

His name is

HARRY THOMAS LESTER.

That is because his Grandfathers had those names. We are going to call him Johnnie, because we like that better.

He is a big baby. He weighed 9 pounds and 5 ounces. But he can't talk.

Mother is doing just fine. Daddy is busier than ever now. That is why this letter is so late. We wish he would stay home sometimes.

We sure will be glad when Mother comes home, for we want to see Johnnie. Maybe you will want to come to see him too. We hope so.

Love to everyone,
Elizabeth Maude Lester.
Dorothy Mears Lester.

P. S.—You know our Mother and Daddy, Emily and F. C. Lester."

We offer the Lesters our congratulations, and wish for their growing family lots of health, wealth and happiness.

THE WHITE MAN'S BURDEN.

Many Americans have expressed amusement at the Englishman's conception of the white man's burden. They have doubted the sincerity of the British in using the phrase and considered it merely a cover-up for profitable commercial materialism. Now that the United States has undertaken to direct the destiny of the Far East the white man's burden becomes a very stern reality. It is nothing to laugh about.

The world of the future may lie in Asia. Whether that world will be a friendly one to the white man depends upon our wisdom of leadership. Poor leadership, limited appreciation of the colored peoples, and political imperialism can build a future which will means wars and destruction.

For frantic boast and foolish word—
Thy mercy on Thy people Lord.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

OF CONGREGATIONAL CHRISTIAN CHURCHES.

TUESDAY AND WEDNESDAY, NOVEMBER 13, 14, 1945, AT MONTICELLO CHRISTIAN CHURCH.

TUESDAY, NOVEMBER 13, 1945.

Morning Session.

10:00 Call to Order—W. J. Andes, President.
Hymn—"All Hail the Power of Jesus Name."
Invocation—Mack Welch.
Roll Call and Enrollment.
Presentation of Program — J. A. French.
Executive Committee — S. C. Harrell.
Historian—C. E. Newman.
Committee on Memoirs—J. S. Carden.
Committee on Superannuation —C. D. Johnston.
Appointment of Special Committees.
Presentation of Visitors—J. A. French.

11:00 "Evangelism for Our Day."
Committee on Ministerial and Church Ethics—M. A. Pollard.
Committee on Ministry—S. C. Harrell.
Committee on Evangelism—Kenneth Register.
Panel Discussion on Evangelism conducted by E. J. Arnold.
"Need for Evangelism"—E. J. Arnold.
"Evangelism and Returned Service Men"—S. C. Harrell.
"Evangelism Through Education"—Merton French.
"Evangelism in the Home" —Earl Farrell.
"Recruiting New Ministers" —D. J. Bowden.
"Evangelism and Post-War Plans"—F. C. Lester.

12:15 Devotional — "Growing Christians," by W. E. Wisseman.

12:30 Lunch Hour.

●

Afternoon Session.

1:30 Committee on Stewardship—W. M. Stevens.
Committee on Apportionment —W. E. Wisseman.
Treasurer's Report—Waldo Boone.
Address—"N. C. Council of Churches," W. M. Stevens.

2:30 Home Mission Board—A. G. Ritchie.

3:00—"Christian Education for Today."
Committee on Christian Education—Merton French.
"Local Church and Christian Education" — Home and Sunday School (Beginners - Intermediates) Pilgrim Fellowship—Helen Cobb.
"Elon College and Christian Education."
Student Christian Association—Jack Sunburn.
Chapel, Church, Sunday School and Vespers. Present and Future Plans for Christian Education Among All Students.
"The College Campaign and Christian Education" — L. E. Smith.
"Christian Education and Teacher Training in the Conference."

4:30 Adjournment.

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Night Session.

7:30 Worship Service — "I Have Chosen You," by W. E. Wisseman.
Licensure and Ordination.
Holy Communion—Conducted by W. E. Wisseman.

WEDNESDAY, NOVEMBER 14, 1945.

Morning Session.

9:30 Hymn Singing—J. L. Neese.
Prayer—Ellis Clarke.
Conference Missionary Association—A. G. Ritchie.

10:30 "Our Orphanage," by C. D. Johnston.

11:00 "World-Wide Missions."
Committee on Foreign Missions—J. A. French.
"The Shaowu Mission"—F. C. Lester.
"War Victims and Reconstruction."
"One Dollar Per Member"—J. A. French.
Address—Miss Loura D. Ward, Missionary to North China.

12:15 Devotional, "Crusading Christians"—W. E. Wisseman.

12:30 Lunch Hour.

●

Afternoon Session.

1:30 Committee on Social Action—H. S. Smith.
Committee on Religious Literature—Frankye Marshall.
"THE CHRISTIAN SUN"—F. C. Lester.

2:30 Committee on Nominations.
Committee on Place.
Committee on Finance.
Committee on Collectors.
Committee on Resolutions.
Committee on Press.
Miscellaneous Business.

3:45 Adjournment.

CHINESE ACTRESS APPEARS AT ELON.

Describing China, her ancestral home, and presenting scenes from some of her performances on the stage and screen, Miss Anna May Wong, American-born Chinese actress, appeared in the Elon College auditorium last night before an audience of approximately 1,000.

Brought here under the auspices of the American Business Club, of Burlington, Miss Wong told of many of the quaint customs of her homeland and re-enacted a number of scenes from the plays and films in which she has appeared. Presenting a pantomime, "Leaves from a Chinese Fan," and performing a Chinese dance, she brought a touch of the ancient Chinese theatre to the audience.

Born and educated in Los Angeles, Miss Wong appeared as an extra in the production, "The Red Lantern," and later appeared in a number of Hollywood films. In 1928 she went to Europe to appear in films and plays there and then returned to America to appear in the Broadway play "On the Spot," and to sign a contract with Paramount Pictures.

She returned to Europe to go on a successful tour of Italy, Sicily, Spain, Switzerland, Denmark, Norway and Sweden, and on to China.

More recently she has appeared in U.S.O. shows in the United States and Canada.

NOTICE!

The Committee on Education and Standing of the Ministry of the Eastern North Carolina Conference will meet in the Henderson Church on Monday evening, November 19, at 7:30. Anyone wishing to meet with the committee may do so at that time.

J. FRANK APPLE,
Chairman.

It is usually not so much the greatness of our trouble, but the littleness of our spirit which makes us complain.—*Jeremy Taylor.*

The happiness of your life depends upon the quality of your thoughts.

STRATEGY AND STEWARDSHIP OF PEACE.

Real peace, like salvation, is cheap at any price. Henceforth there should be no illusions about the price of peace, for price there will be. The astounding price of war should have thoroughly dissipated all our complacency: "God's in His heaven and all's right with the world."

If we are ever tempted to complain about the high cost of peace or the raising of our missionary apportionment, reflect for a moment. The Army Service Forces purchased $23,000,000,000 worth of munitions and supplies in 1944. What does that mean? It means $23 a minute, every minute, day and night, since the birth of Christ! It means a lot of money and a lot of responsibility. Does it now become apparent that we can never redeem the world with a mite box missionary and peace program?

The price of peace involves more than money. It involves cooperation, understanding and concessions. Ponder this bit of military commentary: "Both Roosevelt and Churchill had long enough memories to carry them back to the other war and to the almost fatal errors made then by the Allies. They remembered that we were beaten until that late day when wisdom at last overshadowed national prides and we allowed ourselves to be brought together into a single command. The marriage of British and American cousins into a single military effort, under a single command, was one of the outstanding accomplishments of the war." The **United States News** stated early in the war: "It would have been simpler to have worked harder in time of peace to build up air and tank superiority. But few preferred to give up new cars and refrigerators a year ago. Instead, the country went on a gadget boom."

Cooperation and sacrifice were the twin essentials of war and they are equally indispensable for a healthy peace. Just as every brain and every hand was needed in the prosecution of war, just so every faculty must be enlisted in a world serving and world saving peace. A totalitarian war must be superceded by a totalitarian peace.

An unknown poet thus urges us to pay our debt:

Spirit of Man: Founder of Liberty:
Great light for which democracy exists!
America is the land that You have loved:
On us the burden falls to lead the nations
Out of this frightful wilderness of steel;
On us depends the course of that which is
To come hereafter—whether freedom was
A stolen dream from Heaven, or is the truth
On which to found the future of mankind.
Brother of all races and all creeds!
If there is anything that we can do,
Now let us do it! If there is any price
That will repurchase from the hungry past
The honor of our dead, let us pay it now!

R. L. H.

MASTERING ATOMIC ENERGY.

Peace will never be won on a purely military basis. It is already apparent that great generals are not always great statesmen. The military mind finds it hard to deal with the principles of democracy and with the spirit of religion. Yet, in this atomic era, unless we do create a brotherhood of the nations, a world federation of peace loving people, we are going to bring unimaginable misery, sorrow and destruction upon our children and our children's children.

The United Nations Organization is a great step forward in the right direction. But since the advent of the atomic bomb the whole matter of national and international security has to be thought through all over again. Ethical as well as economic and military policies must be worked out. And religion should, and must, play a large part in this development. In fact, religion has its big chance—and perhaps its last chance. It has the task of creating the **will** to peace, the **spirit** of brotherhood, the **desire** to cooperate without which the United Nations Organization will be an empty shell.

Can the religious forces of the world, and particularly the religious forces of America—Protestant, Catholic and Jew—create this will, this spirit, and this desire? The obvious answer is, Only if they themselves unite in a spirit of cooperation and mutual trust and good will. Neither Protestant, Catholic or Jew can do it alone. But working together they might well turn the tide toward a long, lasting, just peace. Working together they can multiply their power and influence many-fold. Working together, rather than separately, or even against each other, they can be living examples, actual demonstrations, dynamic creations of the very needs of the hour—a will to make democracy really work; a desire to make world brotherhood a reality.

It is for this reason that the National Religious Emphasis, being sponsored by the United Church Canvass during November 18 to December 2, 1945, is so significant. In communities all over this nation Protestants, Catholics and Jews will cooperate to focus the attention of the whole community upon the services which religion renders to the individual, the community and the world. This will be done largely by a joint community committee, composed in the main of laymen. Working together through the press, radio, movies, leaflets, posters, billboard signs, each local committee will challenge the entire community to support the churches and synagogues with their good will, their attendance and their means. In some communities no financial canvass will be made. Instead, the great postwar programs of the churches will be presented. Moral support, as well as financial backing, is a part of the whole picture.

There is nothing small, narrow or sectarian in this National Religious Emphasis sponsored by the United Church Canvass. It is as broad as America, and as realistic as the world's needs. Every community ought

to participate in this period of Religious Emphasis in one way or another. Information may be secured from United Church Canvass, 297 Fourth Avenue, New York City.

Religion served us well during the war, as our returning service men will testify. Religion will serve us well in the present and in the future if we will give it half a chance. We need religion. We need it personally for our daily living. We need it in our homes. Our town needs religion at its highest and best. Yes, America and the whole world, of which America is now such an interdependent part, need all that religion is, and all that it stands for. The smart thing to do is to support actively the church of our own choice, that it, in turn, may do its share in creating the kind of a world which will master, and not be mastered by, atomic energy.

THE FUTURE OF THE CHAPLAINCY.

Following military and naval demobilization there will be about 2,200 Protestant chaplains—five times as many as before the war—engaged in full-time work in the Army and Navy, Veterans Administration, general and mental hospitals, penal and correctional institutions and other agencies, according to a study made by the Commission on Religion and Health of the Federal Council of the Churches of Christ in America.

In announcing the results of the study, which was based on estimates made by the agencies involved and by specialists in the field, Rev. Seward Hiltner, Executive Secretary, of the Commission, predicted that the number of chaplains would grow in the coming years in proportion as the church, institutions and public better understood the value of their services.

"If the religious needs of persons in all types of special situations were to be properly served," Mr. Hiltner said, "nearly 4,000 full-time chaplains would be required."

In view of the importance of supplying specially trained men to fill chaplaincy positions, the Commission has recommended that theological schools provide certain special basic training for chaplaincy candidates; that agencies employing chaplains provide adequate courses of in-service training; and that church bodies provide literature and other resources necessary to carry on the essentially pastoral and missionary task of the chaplaincy.

The Commission also recommended that further study be made to discover and establish standards for such types of chaplaincy work as have recently become important, such as chaplaincy service in industry and in the merchant marine.

Of the estimated 2,200 Protestant chaplains who will actually be engaged in full-time work after the war, approximately 1,800 will serve in the Army, the Navy, and the Veterans Administration, according to the Commission study. In these services the proportion of Protestant chaplains to the total number of chaplains has been estimated at 65 per cent.

There will be a minimum of 42 full time chaplains in Protestant hospitals, 25 in state mental hospitals, 85 in penal and correctional institutions, and at least 125 operating in community institutions. Of the last groups, a few will be supported by the institutions in which they work, but most of them will be employed by denominations and local councils of churches.

For really adequate chaplaincy service, according to standards generally accepted by the various church agencies, the numbers of chaplains in the various fields of service would have to be as follows:

Protestant hospitals, 150; mental hospitals, 270; penal and correctional institutions of all kinds, 230; community hospitals of all kinds in addition to Protestant hospitals, 400; other types of hospitals and institutions, including training schools for mental deficiencies, homes for the aged, etc., 75; still others will be needed in connection with the Merchant Marine and other agencies. In addition, wartime experience has suggested that better chaplaincy service can be given if one chaplain of the services is responsible on the average for only 750 men rather than the present standard of one chaplain for each thousand men.

WORLD EVANGELISM.

The vital necessity of prosecuting the Christian task of world evangelism in order that "a world conscience shall be established as the standard of right and wrong for public procedure *before it is too late*" is emphasized in resolutions on the atomic bomb passed by the Prudential Committee of the American Board of Foreign Missions.

Dr. Russell Henry Stafford, of Boston, President-elect of Hartford Theological Seminary, President of the American Board and Chairman of the Sub-Committee, delegated to draw up resolutions on the atomic bomb for the Prudential Committee made the following statement in presenting them:

"Our committee felt that it did not fall within the competence of this body to make pronouncements upon technical means employed in the prosecution of war. It seemed to us that the atomic bomb falls within the logic of modern totalitarian warfare and is no more than a climactic expression of the same purpose and method which are expressed in pattern bombing. The extraordinary destructiveness of the atomic bomb does, however, point up the iniquity of the war system in our minds." The American Board Prudential Committee adopted unanimously the following resolutions:

"1. The Prudential Committee of the American Board of Foreign Missions finds itself shocked by the concluding incidents of the war with Japan into even a more acute awareness than it entertained before of the fact that war is an intolerable evil, by whatever means it may be prosecuted. We recognize sorrowfully that to many of us Christians it sometimes appears necessary as the only alternative to accepting states of living worse than war.

"2. It is evident that war cannot be permanently avoided and replaced by a more humane and efficacious method of settling international disputes save as there shall be an effectual organization of the united nations of the world. We applaud the initiative already taken in this matter by the powers and we hail with hope the emergence of the United States Organization which by ratifications received in recent weeks has become a reality.

"We find ourselves constrained to insist that no political device nor economic order in itself can bring peace unless it be undergirded by a world conscience committed to the Christian ideal of human brotherhood and fair play. Therefore we would call to the attention of our constituents with more urgency than ever before in this time of world crisis and ambiguous portents for the future, *the vital necessity of prosecuting the Christian task of world evangelism through all agencies of all churches in all lands,* to the end that such a world conscience shall be established as the standard of right and wrong for public procedure everywhere *before it is too late.*"

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how.—*Henry Ward Beecher.*

News of Elon College

By President L. E. Smith.

COLONEL EDWARD EVERETT HOLLAND.

MEMORIAL.

Out of devotion to her husband, the late Edward Everett Holland, his widow, Mrs. Eunice E. Holland, is establishing the Christian Workers' Foundation in Elon College as a memorial to him.

Colonel Holland was a member of the original Board of Trustees of the College and one of its incorporators. He served as trustee for more than fifty-two years. During this long term of service he was generous with his time, his counsel and his money. He was devoted to the college as the chief institution of the Church. He realized that through the college, and only through the college, would the Church have a trained leadership. He took his trusteeship of the college seriously. Whenever the trustees were called in session, unless providentially h i n d e r e d, he was among those who were present. Even after his health began to fail he was faithful in attendance.

It is gratifying to find that Mrs. Holland shares the same interest with her late husband and is now preparing to give evidence of the continuation of that interest.

It has been the aim of the college for some time to establish a Christian Workers' Conference at Elon College. Only recently steps were taken to effect such a program. Mrs. Holland's idea and interest are certainly timely and most helpful.

The plan for the conference is for the outstanding leaders of our Church to be the principal speakers on the program and have at least two associates. The Conference is to be held annually and continue one week, commencing Monday and ending Sunday. The date for the first conference is February 11-17, 1946. Dr. Charles R. Brown, dean emeritus of Yale Divinity School and one of the most widely known ministers, authors and religious leaders in this country today, is to be the principal speaker. The other two associates are under consideration but we are not ready at this time to make definite announcements. To the conference will be invited all ministers of the Southern Convention, the superintendents of the Sunday Schools and other local church officials; ministers, Sunday School and church officials of Alamance County and surrounding counties without reference to denomination. The general public will also be admitted. The college will provide entertainment for all who come. There will be a matriculation fee of $10.00, which will include room, board and admission to all programs.

It is encouraging and most helpful for Mrs. Holland to create a foundation for an educational plan of this type which we believe will mean much to the entire program of our Church. The amount of the foundation is $10,000.

It is hoped that the Convention through its office and superintendent and the Board of Christian Education through its chairman, will join in this splendid new effort. The writer has discussed the matter briefly with Superintendent Lester and Dr. W. T. Scott and detailed plans will be worked out later.

On behalf of the college and the Church I take the liberty of expressing to Mrs. Holland our grateful appreciation of this generous act.

L. E. Smith.

INSPIRATION.

Following the report of Christian Education, Eastern Virginia Conference, as a part of the annual program for the committee, our chairman, R. L. House, Drs. John G. Truitt, Jesse H. Dollar and Will B. O'Neal spoke on Elon College and the campaign to raise $100,000 with which to establish the Staley-Atkinson-Newman Memorial Foundation in Elon College. The writer spoke relating this campaign to the Million Dollar Campaign and the whole program of Christian Education to world conditions and for world betterment.

Immediately the Rev. Sidney Olson electrified that great audience by arising and saying: "This is an inspirational occasion for me. I have never been to Elon College, but I attended Defiance College for more than three years and I know what a Christian college is and what it means to be in a college with a Christian atmosphere and Christian teaching. I want to help. I want to do my part. Here is my check for $15.00. Who else will bring his check?"

Dr. Hardcastle, pastor of our Rosemont Church arose and said, "I, too, have been inspired. Here is Rosemont's check for $1,250.00 with another $1,250.00 to follow."

Mr. Olson has been in the armed services of our country for three years and knows the comfort of the Christian faith in the time of danger and the hour of trial. I want him to know that the college greatly appreciates this generous act and in all probability it will mean much more in dollars and cents than the actual amount of his check.

Truly this was an inspirational moment. Mr. Olsen is serving as supply pastor for the First Church, Norfolk.

CONFERENCE APPORTIONMENTS.

It is encouraging to note the increase in contributions from the churches and Sunday Schools of the various conferences during the past year. At this time last year we reported a total of $7,201.95; while this year our report carries a total of $7,860.44. The i n c r e a s e is only $658.49, but we are thereby nearer our goal of $12,500. The College needs to receive its full apportionment this year and every year that its current obligations may be met. Therefore, the support of every pastor and layman in every local church in our Convention is e a r n e s t l y solicited that our books may show a total contribution of $12,500 or more.

We are grateful for every contribution made by churches or individuals.

Previously reported		$7,442.11
Churches.		
N. C. and Va. Conference:		
Bethlehem	$116.00	
Long's Chapel	3.28	
Eastern N. C. Conference:		
Sanford	68.00	
Southern Pines	52.00	
Eastern Va. Conference:		
South Norfolk	155.00	
Western N. C. Conference:		
Big Oak	5.00	
Grace's Chapel	6.00	
Union Grove	6.00	
Sunday Schools.		
Virginia Valley Conference	7.05	
		418.33
Grand total		$7,860.44

The war has taught us again that destruction awaits those who would make themselves great at the expense of their neighbors. Our hope for the future is in the truth of Jesus' teaching, that one finds his soul in the service of his fellows. To make this message take root in the hearts of men and women everywhere is the aim of Christian Missions, and of all who love God and man.—*Harry S. Truman, President of the United States.*

CONTRIBUTIONS

MY VISIT TO THE ORPHANAGE AND WHAT IT MEANT TO ME.

On October 11th Miss Gene Fahnestock and I had the opportunity to visit our Orphanage. As my oldest son, James, who is a student at Elon College had been sick, I was going down to see him. Also to visit my home which is in that vicinity. I was very happy when I found this young lady would go with me, as I would have had to make the bus trip all alone.

This young lady is one of the leaders of our young people in our church here at Linville. As it was Gene's first trip to North Carolina, my first thought was a visit to the Orphanage. It was a lovely October day, just cool enough to be pleasant, and the bright sunshine was casting its welcoming rays around us we walked from the College over to the Orphanage.

We were very happy to find Mr. Johnston in his office at Johnston Hall. After resting there in the living room and talking with Mr. Johnston for a while, for we found a welcoming atmosphere there in that large and beautiful living room, as we sat and talked together. Then Mr. Johnston showed us through the childrens study hall, dining room, kitchen, and back porch. Then the matron took us upstairs. There we saw how well arranged and how well kept the bedrooms were. The thing here that impressed me most was the way those children are taught to be responsible for the keeping of their rooms. We found the evidence of their training. Instruction that they would receive in any home. The matron told us how they worked together, taking their turn with the cooking, dishwashing, and laundry. In the dining room we found the tables all nicely set, ready for the evening meal. She said the girls had fixed the tables, usually a smaller one and a larger one working together. Another thing in this building that impressed me was the larger girls bed rooms. We found that there was a taste for order and beauty. It's the only home they have and what young girl is it that wouldn't want her room nice and attractive? It's up to us to help them realize their dreams. In one of their rooms we found the girls in the process of remaking and recovering a dressing table. They were doing it all themselves after they came from school.

Then Mr. Johnston took us in his car and showed us over the other two buildings which we found similar to this one. They all showed the evidence of well trained boys and girls. Mr. Johnston also showed us part of the farm. We saw the cattle grazing over on the hillside. We also saw the hogs that will help with the childrens' meat supply this winter. He then brought us over to the big barn. Here we saw how the boys helped with the farm work and the milking. We saw how the milking was done, and how the milk was taken care of, and also the cooling and storing process. It was very interesting, too, as we climbed the barnloft ladder and saw there the evidence of labor and hard work and how the boys had entered into the farm work, doing their share in producing the feed for the cattle. It reminded me of one big family working together. And what child is it that when given a job and knows he is responsible for it, won't do his best?

The last place we visited was the baby home and there, to me, is the climax of the whole picture I've tried to bring before you. Mr. Johnston showed us over the first floor as he had the other two buildings. Then the matron took us upstairs. It was quiet hour for the babies. There in that large sleeping parlor we saw seven happy, sweet faces, all lovely little girls. These were the first children we had seen as it was during school hours. These were seven preschool age girls. It was a lovely picture. One I'll never forget. Each little girl was sitting up in her little bed. The matron said it was time for them to get up. We stood in the doorway talking to them. The matron was commenting about each child. She showed us the youngest one in the group. Then she said "Come over here, honey, and tell the ladies your name." She was prompt to obey. I can see her now as she slid down from her bed and came over and told us her name and how old she was. It was a happy little face and as I folded her curls over my finger, a lump came into my throat and I swallowed to keep back a tear. Here was some mother's baby, not there because it wished it to be so, but because its mother had been taken. Church folks, it is our duty, as well as a privilege, to help give these little ones a chance. What will we do about it? Let us hear anew this Thanksgiving season, the words of our Master, as he put a little child into their midst and said "of such is the Kingdom of Heaven." What more worthy cause could we support than little Orphanage children?

This morning, as our Sunday School Superintendent announced "Today the offering will go for the Orphanage," I saw in my mind those seven little girls, as I had so many times before. Church people, they are looking to us. May we not fail them. Those little children there need our sympathy, and they need our help. May we this year count our blessings and be thankful. And may we show our thankfulness by giving. If we have given, may we give again, and again. We give to the Orphanage our support and they give it back to us in the lives of fine men and women.

My visit to the Orphanage means more to me than I can express on paper. I lost my father when I was in my early teens so I have always had a soft spot in my heart for orphan children, but I came home from my visit and I told my husband: "Never before has the Orphanage meant so much to me as it does now." Perhaps the Lord has opened my heart a little wider, perhaps He has shown me a deeper vision of the needs of little children. May He open your heart. May He give you a new vision, and may act upon it this Thanksgiving season, is my prayer.

May I say a few words for the young lady that was with me. I know how impressed she was with her visit. On our way home we were speaking of the Orphanage. She said to me: "All my life I have heard of Elon Orphanage. I'm glad I've had the opportunity to visit it. Now when I hear or speak of the Orphanage it will mean more to me because I know more about it." Just recently her mother said to me: "Gene is still talking about the Orphanage." Folks, that is exactly what we ought to do. The more we talk about a thing the more interested we become and by catching a new vision we help pass it on to others.

May we ask the Heavenly Father to kindle anew the flame of love in our hearts, as we make our Thanksgiving Thank-Offering for our Orphanage. And may we have a deeper joy in having done His will.

MRS. S. E. MADREN.

MISSIONARY LETTER.

School has started! We have at last heard some real Chinese words, and know their meaning. And we have tried saying them ourselves. It was funny this morning to hear the class, each in turn, pronounce the word for gun. It is something like English "pow." Blow out plenty of breath for the 'p.' Pitch it high at first and explode the word like a gun going off. Now you have probably come somewhat near the Mandarin pronunciation. When the class finished, a real Chinese said the word and there was, unfortunately a difference. But we're learning—a little at a time, a little which seems like a huge hunk of knowledge when you try to remember it all.

The mail has brought us two very happy surprises. One was the subscription to *Reader's Digest* from the R. L. Jackson Missionary Circle of the Greensboro Church. Many, many thanks for this help in keeping abreast of current periodicals. The other was not actually a surprise, since I had seen it listed in the Woman's Program—a life membership in the Spring Hill Missionary Society. Just seeing it listed had given me a warm feeling, but now with the certificate at hand, I want to thank my dear friends at Spring Hill for this very appropriate token. In spirit I would always have felt that I belonged to them (as I do also to Waverly and Centerville). Now it is on the record.

You should see our living quarters —a huge bedroom with bath. We're mighty lucky to have a room already "settled into"; much less such a nice one. Next door is a big old house rented by a group of students to be the Co-op. House. If you don't know about the co-operative spirit or co-operatives, start learning now. In the first place, it makes work more fun and less costly. We're part of the Co-op., as are some others who rent rooms in this next door house. We like being a part of the family of fifteen. You should see Dick taking his turn washing dishes! The folks who've been here for other terms have worked out quite a system for dividing the work and living as cheaply as is possible in a big city. We take turns at leading the "family" worship and grace at meals too.

The nucleus of our family is the Tewkesbury family, returned Presbyterian missionaries from China. Dr. Gardner Tewkesbury is a teacher in the Chinese School. Their married daughter, Margaret, is here and young Carol, in the 8th Grade. Their son, George, just entered Yale undergraduate school, so he has moved to the dormitory, while another son, Jim, is in the armed forces. Recently presented for membership by Carol and voted unanimously, was Boots, a nice cat whom everyone likes to pet.

Next time we'll introduce you to more of our family. Just now I must get ready for a supper party at the Rindens, including people of our denomination, American Boarders all from China or getting ready to go there. Hmmm, wonder if we'll eat with chopsticks. Good-bye now. Dick joins me in love to all the friends we met in our North Carolina and Virginia tour.

DOROTHY JACKSON.

November 2, 1945.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 1, 1945.

Sunday Schools.

New Hope, Harrisonburg, Va...	8.75
Newport News, Va.	20.00
Durham, N. C.	17.60
Smithwood, Liberty, N. C.....	8.93
Pleasant Ridge, Ramseur, N. C.	18.36
Flint Hill (M), Biscoe, N. C...	1.60
Turner's Chapel, Sanford, N. C...	7.76
Winchester, Va.	10.97
Ingram, Va.	10.42
First, Portsmouth, Va.....	8.70
Bethlehem, Broadway, Va.	7.15
Total	$ 120.24

Individuals and Churches.

Berea (Norfolk), Hickory, Va...	$ 35.00
Grace's Chapel, Sanford, N. C...	11.50
Union Grove, Asheboro, N. C...	6.00
Timber Ridge, Gore, Va.....	13.00
Big Oak, Eagle Springs, N. C.	5.00
Damascus, Chapel Hill, N. C...	28.00
South Norfolk, Va.	55.00
Sanford, N. C.	50.00
Seagrove, N. C.	20.00
Long's Chapel, Mebane, N. C...	.19
Bethlehem, Elon College, N. C...	46.00
Church of Wide Fellowship, Southern Pines, N. C.....	50.00
Total	$ 319.69
Total for the week.....	$ 439.93
Previously acknowledged	2,407.33
Total since September 1, 1945.	$2,847.26

Gratefully,

MATTIE COX PARKER,
Secretary.

SPRING HILL LADIES AID SOCIETY HOLD MEETING.

Spring Hill Ladies' Aid and Missionary Society held its monthly meeting in the home of Mrs. G. C. White, Wednesday, October 24.

Mrs. E. B. Richardson, Sr., Missionary Chairman, conducted devotionals and led in a Bible study discussion, "For the Living of These Days." This topic will be studied throughout the year.

Mrs. Charlie Wheeler gave a report on the Women's Missionary Convention which met in South Norfolk Church in October.

New officers elected for the year 1945-1946 are: Mrs. G. C. White, President; Mrs. Annie White, Vice-President; Miss Adelle Matthews, Secretary and Treasurer; Mrs. E. B. Richardson, Sr., Program Chairman; Mrs. J. E. McCauley, Publicity Chairman.

MRS. J. E. MCCAULEY,
Publicity Chairman.

CENTERVILLE AID SOCIETY HOLD MONTHLY MEETING.

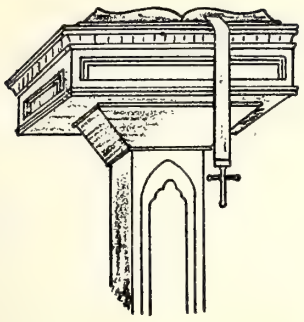
The Ladies' Aid Society of Centerville Church met for its regular monthly meeting October 11th in the home of Mrs. T. F. Bain.

The meeting was called to order by the vice-president who read from the Book of Revelations.

Plans for the new year were made and discussed.

New officers for the year 1945-1946 are: President—Mrs. Carlton Morriss; Vice-President—Mrs. J. E. Bishop, Jr.; Secretary—Mrs. G. H. Morriss; Treasurer — Mrs. G. W. Bain.

A wise preacher has said: "Though I have a scientific mind and a university degree in sociology and philosophy, and though I am an expert in social service and an authority on Browning, and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and *have not a message of salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the Gospel.*"—*Selected.*



A NEW DISPENSATION.

By J. Everette Neese.

Text: *"They shall beat their swords into plowshares, and ther spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."*—Isaiah 2:4.

If Isaiah were living in this age and writing in the terminology of our day he would say: "They shall remelt their cannons and rifles and pistols and flame throwers and tanks and bombers into useful implements for farm and industry and household use and split atoms for the peaceful and profitable use of mankind: and nation shall not bring destruction upon nation, neither shall they learn war any more."

The age toward which Isaiah looked in the early part of his prophecy was the golden age of "A New Dispensation." An age in which the emphasis of man would be upon peaceful and eternal things in preference to those which were destructive and temporary; a period when man would put his trust in the God of creation, instead of a world of created things; a time when the heart of man would not lean itself against the cold steel of a militaristic age but warm itself by the altar fires of a new devotion to God. Yes, Isaiah looked forward to a New Dispensation—an age when the voice of God would be answered by the service of men.

It is toward the horizon of such an age that we look today. The war commentators for our radio networks sent out on Tuesday, August 14, at 7:00 P. M. the good news that Japan was ready to sue for peace and would accept the terms of the Potsdam Declaration. Although the succeeding days were marked with scattered bits of warfare, nevertheless the organized procedure of war had ended. The day had come for which the mothers and fathers and sons and daughters of allied people had prayed, worked and fought. Later the official documen was signed and the war was over, thanks be to Almighty God.

Immediately, after August 14, we, individually and as a nation, began to think in terms of reconversion. Reverting and adusting ourselves to peace time living. The government cancelled billions of dollars in war contracts and turned on the green light to industry to provide peace time needs. The smoke of battle had hardly been lifted when we could drive into a service station and repeat the almost forgotten phrase, "fill-er-up." Yes, A New Dispensation has been ushered in.

In this new dispensation we are facing a new materialistic age. "Eye hath not seen, nor ear heard" the things this new age will bring.

Carl Dreher, with a master's knowledge of the theory of Electronics, says that marvelous things will come into reality after the war. For one thing, cooking will be done without benefit of a hot oven—electronics will be the answer. The "walkie talkie" transmitter which has been in use by our boys in the service will have its place in this post-war world. Two-way radio communication between you, in your automobile, and your secretary in your office, will save time and simplify communication. It is also predicted that a television set with radio and a picture screen eighteen by twenty-four inches, can soon be purchased for about $200. And that radios with "F-M," completely eliminating static, will be on the sales counter.

Among other things that our engineers predict is that the inestimable power of atomic energy, after further research, can be used to run industrial machinery and do the many laborious jobs that hitherto has required manpower. Further in this field of scientific research will possibly come the complete eradication of flies and pestiferous insects. New clothing made from glass, or wood, or plastics or feathers will be on sale. New automobiles, lighter in weight, stronger in construction and more economical in use will be driven upon the highways of this post-war world.

I say, in this New Dispensation, we face a new materialistic age, far beyond our wildest dreams and reckless imagination.

However, as we face this new age—this new dispensation—we need as never before a great stabilizing influence, something in which we can place our trust and confidence and faith, something more tangible than our eyes can see and our hands can feel. There needs to be a renewing of our allgiance to, and dependence upon, Christ.

During the war days, which are still fresh in our memory, there were many, thank God, who found in Him all their hearts desired. Civilian and service personnel alike turned to Him, many for the first time and found Him to be true to prophecy. That indeed He was "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace," and that man's subsistence consists not in bread alone, "but by every word that proceedeth out of the mouth of God." For those who sought God's help, their religious experiences have been a stabilizing influence during anxious hours and strenuous days.

II. This New Dispensation likewise ushers in a new Spiritual Age. An age for a new spiritual emphasis. This is indeed a day of triumph for the church. A new day for the manifestation of the glory of God and the abiding presence of His Son, Jesus Christ.

We know that in the lives of many people the church and the things of God have been relegated to a secondary place—perhaps not by choice, but by necessity. An outer compulsion that necessitated the setting aside of many regular religious duties in order to make available, even on the Lord's day, the necessary implements for victory. Among my own church constituency there are church and Sunday School officers and teachers whose faithful duties to the Kingdom had to be set aside for a time, because of long hours and seven days a week of labor.

Many of them and others, before the war, were opposed to the use of the Lord's Day for material gain. Their views on this former conviction have now changed. Thus the church in this new spiritual age must find a new way to bring home to their hearts—food for their soul's need. This does not mean discarding the old precepts and principles, but dressing them in a new attractiveness.

There will also be many men coming back from battle zones with a conception of the value of Christianity that they never gained back in their home church. This simply means that the church, if it feeds the souls of these men, must open up some "new ground"—providing a new approach to the essentials of Christianity. This does not mean, for instance, that "Revivalism" must be discarded. Rather, it must be implemented with "Personal Evangelism" and "Personal Counseling." The social, industrial and political issues of our day must be seen through the eyes and actions of Christ.

This new spiritual age brings a new

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A DAVID OF TODAY.

David was all excited because guests were coming to his home for dinner. His brown eyes sparkled as he helped his Dad get the leaves off of the front walk. As they were working David's father told him a little about the guests who were coming.

"David, Mr. and Mrs. Elam have a little boy who is already four years old."

"Does he go to Religious School at the Temple like I do, Daddy?"

"No, David, Mr. Elam is a minister and the building to which he and his little boy go is called a church."

"Is their church like the one that we saw down on Church Street that day you took me down town?"

"Yes, David, something like that, only not so big."

"Will you take me to see their church sometime, Daddy?"

"Yes, dear; I will. Perhaps Mr. Elam will invite us to come and visit them some day, and then we shall ask him to take us to see his church."

"Oh that will be fun!"

"Now, David, take your basket around to the back porch and go into the house. Your mother may want you to help her some in the house."

David picked up his basket and ran around the side of the house. His daddy watched him as his sturdy little limbs carried him beyond his daddy's line of vision. He loved David very dearly and wanted him to grow up to become a great and good man.

"Mother, is there something that I may do to help you?" asked David, as he came through the hall door into the kitchen.

"Yes, David, I wish that you would go into your room and put all of your toys in the chest and place your books in the right places on your book shelves."

"Mother, may I show Mr. and Mrs. Elam my 'Uncle Wiggly' books tonight when they come?"

"Yes, David, and you may show them your 'Martin and Judy' books also. I think that their little boy would like to have some of the 'Martin and Judy' books if he doesn't have them."

"All right, mother. I will put my book of 'Jewish Nursery Rhymes,' where I can find it easily, so that I can show it to them also. I think they will like the pictures in it."

David's mother smiled as David's mop of reddish-brown curls went through the kitchen door. She, too, loved her little son just like all good mothers do. She was anxious that he learn to be polite and courteous to guests.

David's grandmother was helping prepare the dinner. When David had gone from the kitchen she looked up from her potato peeling to say, "I'm so glad that Mr. and Mrs. Elam have a little son who is the right age to play with our boy! I feel that if Jews and Gentiles could learn to work and to play together when they are children then they would be able to understand and love each other when they grow up to be men and women."

The minutes went by and soon it was six o'clock and time for the Elams to arrive. David and his father put on their coats and went out on the porch to be ready to greet them.

When Mr. and Mrs. Elam came they felt very welcome because Mr. Josephs and his little son came down the walk to greet them. When they went into the house David's daddy took Mrs. Elam's hat and coat and asked her and Mr. Elam to have seats in the living room. The two Mrs. Josephs came into the room to meet their guests.

Then the two women excused themselves to go put the food on the table, while Mr. Josephs and David stayed to talk with the guests.

David asked Mrs. Elam about her little boy and she told David that her son was at home with his Grandmother Elam. "They had to stay at home to look after our little daughter who is only two months old."

"What is her name?" asked David.

"Her name is Rebecca Susan."

"Oh, I know a lot of little girls who have that name. A little girl who is about my age and comes to play with me is named Rebekah!"

Before anything more could be said Mrs. Josephs called them into the dining room for dinner. When they were all seated around the table, Rabbi Joseph prayed in Hebrew, "Blessed art Thou, O Lord God, who causeth bread to come forth from the earth! Amen." Then he interpreted into English and little David chimed in on the "Amen."

(Next week I shall tell you more about David.)

Bye, for now,

DOROTHY TODD.

HE TREATS ME LIKE A MAN.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

My young nephew telephoned the son of a friend of mine inviting him to the opera.

"I'm sorry I can't go, Bob. Mother and father are visiting my aunt, and I have to look out for the younger children," he explained.

"You see, Aunt Helen," Bob confided to me as he turned from the phone, "I knew it was of no use to insist. He told me all about it the other day. He said that every time his mother and father go away, his father takes him into his study and says, 'Mike, keep things on an even keel. You know you're the man of the house now. Take care of the younger children, Son'."

"So that's the secret of Mike's staying so close to his home when Mr. and Mrs. Borda are away," I answered.

"That's it, Aunt Helen." Then my young nephew continued, "Mike says it makes him feel important. 'Do you know, Bob,' he said to me, 'I wouldn't fail my dad for anything in the world. He treats me like a man. So I try to be a man'."

"He treats me like a man," I kept repeating to myself—thinking of what I head heard.

To be treated like a man—isn't that what every growing boy craves? That is "the secret" behind many outstanding personalities among our adolescents. One of the finest young men I know, a naval cadet, has from the time he was a very young lad willingly helped with the care of his two little sisters. Time and again I have seen him, a tall handsome boy, holding each sister by the hand and, to their evident delight, starting to do some errand or to walk or play with them, in order that his mother might have some opportunity for relaxation and rest.

Many boys would have been teased by others for "playing nursemaid." This lad, however, had a certain dignity and a natural gift for getting along with the boys of his own age that not only repelled any teasing but actually caused a certain amount of emulation. The people of that village, therefore, began to look to the older

(Continued on page 11.)

MEETINGS ON CHURCH ARCHITECTURE.

The Department of Evangelism and Worship of the Virginia Council of Churches is arranging six (6' one-day conferences on church architecture for the last week in November, it has been announced by the Rev. Benj. M. Persinger, D. D., chairman of the Department. The conferences will begin on Sunday, November 25 at Wytheville at 10:00 A. M., and continue with conferences in Roanoke, Pulaski, Harrisonburg, Norfolk and Richmond. There will be morning, afternoon and evening sessions beginning at 10:00, 2:30 and 7:30.

The conferences will be under the direction of the Rev. Henry Lee Robison, Jr., Executive Secretary of the Virginia Council of Churches, who will be assisted by the Rev. Alex R. Batchelor, Director of Sunday School Administration of the Southern Presbyterian Church.

"During the next decade, Protestant churches will likely do more building or remodeling of churches or Sunday Schoool plants than in any like period of American history," Mr. Robison stated. "The purpose of these conferences," Mr. Robison said, "is to encourage good planning so that the churches may build beautiful as well as practical buildings which will be conducive to worship, good teaching and planned recreation for both children and adults."

Dr. Elbert M. Conover, of New York, Director of the Interdenominational Bureau of Architecture, will deliver a number of illustrated lectures on various phases of church building and will lead in group discussions. Dr. Conover is recognized as an authority on church architecture and an expert in the field of organizing churches for building projects.

While the general public will be invited to attend the conferences, they are designed especially for ministers who will be invited to bring their architects, building and planing committees. Plans now under way in various communities will constitute the material around which the discussions will revolve. "In other words," Mr. Robison stated, "Dr. Conover will examine and criticise plans and projects in the conference so that all may benefit by the discussions." Local ministers will share their experiences, and topics for discussions will include:

1. How to organize the congregation for a building or improvement program.

2. The preaching and evangelistic values in a building program. The building program as a means to develop congregational unity and spiritual growth.

3. Church building finance.

4. Trends in building for worship, Christian education, fellowship and Recreation.

5. Remodeling existing buildings.

6. Selecting and employing architectural service. The Church and the Architect.

7. Production and publicity of a church building project.

8. What about comity considerations when planning for a new building?

9. Selecting the builder and subcontractors.

Further information concerning the conferences may be had by writing to the Virginia Council of Churches, 1444 East Main Street, Richmond, Va.

WHY NOT ADOPT MORE GENERALLY?

"For a memorial . . . a book."—Ex. 17:14.

Having watched thousands of dollars' worth of funeral flowers blister in summer and freeze in winter, Mr. and Mrs. R. B. Louden, of Fairfield, Iowa, decided that there must be a better way to honor the dead, and when their next friend died, they did not send flowers. Instead Mrs. Louden bought a book that the friend would have liked, wrote in it a memorial inscription, and gave it to the library. They told the friend's family what they had done.

The memorial book idea has gained momentum, and both city and college libraries in Fairfield have been enriched. Ordinary people who could never afford to give buildings or scholarships or endowments as memorials have discovered that anyone can give a book. It far outlasts "the frail duration of a flower" and brings pleasure to the whole community.—S. F. Welty, in *The Reader's Digest.*

FOR THE CHILDREN.

(Continued from page 10.)

boys and girls to be helpful and dependable, and they were seldom disappointed.

Chillren are like adults—they usually do what is expected of them. If we expect them to be children who can accept responsibility, who are "useful as well as ornamental," they will undoubtedly endeavor to live up to our expectations.

"He treats me like a man." Need I say more? That short sentence tells the story.

GOD MADE ONE WORLD.

By Dr. George W. Sadler,
Secretary, Foreign Mission Board Southern Baptist Convention.

The central idea of the late Wendell Willkie's best seller is excellent, but it is not new. Indeed Mr. Willkie only brought an old truth into new focus. Almost two thousand years before *One World* was written, a Roman philosopher declared, "I wasn't born for a corner; the whole world is my native land."

At about the same time another Roman citizen whose ancestry was Jewish said that God had "made of one blood all nations of men for to dwell on all the face of the earth." Our world is a unity because God has made it so.

Another element which has driven men into oneness is their common needs. Men, regardless of their color, are asking for the freedoms for which our forefathers fought and which we have long since taken as a matter of course. Peoples once hidden away in the recesses of remote areas have not only been discovered but they have discovered themselves. They are saying to us, "Come and help us. Come and redeem us. Come and show us the light."

Running through the Scripture like a golden thread are four powerful, penetrating truths: (1) This is God's one world; (2) God loves the world; (3) God has sent His Son to be the world's Saviour; (4) God is depending upon men to tell the story of His love to all the peoples of the world.

STUDENTS OF THREE STATES MEET IN ANNUAL SESSION.

The sixth annual state-wide Student Conference, held in Durham last week, attracted a record attendance of students from the colleges of North and South Carolina and Virginia. Meeting on the campuses of Duke University and the North Carolina College, the students faced many of the problems before young people throughout the world today. Under the leadership of such leaders as Dr. William G. Carleton, of the University of Florida; Dr. David Jones, President of Bennett College, Greensboro; Mr. Samuel R. Levering, former professor at Cornell University; and Dr. H. Shelton Smith, of Duke University, Durham, the students were challenged to apply Christianity in all realms of living. This annual Conference, which was launched six years ago with the North Carolina Council of Churches, was sponsored this year by this agency and The American Friends Service Committee.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE OUTREACH OF THE CHURCH.

Lesson VII—November 18, 1945.

Memory Verse: "*And he said unto them, Go ye into all the world and preach the Gospel to the whole creation.*"—Mark 16:15.

Lesson: Acts 11:19-30; 12-24; 13:4; Ephesians 4:11-16.

Devotional Reading: I Thessalonians 5:12-23.

The Strange Ways of God.

The church was being persecuted, bitterly persecuted. Why didn't God do something about it? Well, He moves in mysterious ways, His wonders to perform. What the enemies of the church thought was a persecution, turned out to be a great missionary enterprise. There was a fire in the hearts of those men and women, and everywhere they went, they set fire to someone else. They went everywhere, preaching the word. To be sure they began preaching to the Jews only. But that was something—they had the primary mark of the Christian spirit upon them—they wanted to share their experience of Christ with others. Talk about a revival of religion—we can have it when the members of the church begin to go out to share Christ with those with whom they come in contact.

The Widening Circle.

"And some of them were men of Cyrus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." The circle begins to widen. The Christian faith begins to leap over racial and religious boundaries and barriers. These early Christians began to see that Christ was the Saviour of all and that all needed a Saviour. They began to take seriously Jesus's great commission, to preach the Gospel to the whole creation. Why did they do it? Dr. Luccock puts it succintly and strikingly in these words quoted from the book, The Acts of the Apostles: The reason was that they did not know any better! Wherever the opportunity came along to preach the Lord Jesus to anyone at all, they had no more sense than to go ahead and do it. They did not know the rules forbidding such scandalous evangelism. They did not consult the authorities. They knew only one authority—the law of God to all men as it appeared in Jesus Christ. They blundered into achievement. The authorities in Jerusalem would never have made such a blunder. They had in the front of their minds the long bill of exceptions which had been attached to God's proclamation—the lists of people, races, nations, to whom the evangel did not apply. But these unnamed, naive believers were not so well equipped with such erudition or learning. They had a better equipment, a bland and complete ignorance of what couldn't be done. So they did it. "And the hand of the Lord was with them." There is point in these words. We have to have everything so and so before we start to win men for Christ. They had hearts filled with His love and His grace and went out and did it anyway. The modern church has simply lost the passion that these men had.

A Great Number Turned Unto the Lord.

God owned and blessed the witness and the work of these nameless men. And under the power of their preaching and witnessing many turned unto the Lord. That is the goal of evangelism—its primary goal to get men and women and young people and boys and girls to "turn unto the Lord." To be sure that is not the end—they are to grow up in Christ, but we must first get them in Christ and Christ in them.

Barnabas the Great-Hearted.

This man Barnabas was a prince of God, one of the Bible's great-hearted saints. When he came to Antioch, he saw the grace of God, and was glad. He rejoiced in the successful labors of another man, not always easy to do, especially if the other man is our rival. He exhorted them, that with purpose of heart they would cleave unto the Lord. "For he was a good man, and full of the Holy Spirit and of faith." And again "much people was added unto the Lord. So many that Barnabas realized that he could not take care of them, so he set out for Tarsus to look for the young fellow whom he had sponsored previously in Jerusalem, a certain Saul. "He must increase, I must decrease," said John the Baptist. In like manner so said Barnabas. He did not want any credit, he simply wanted the work to go ahead. What a difference it might make in many churches and church organizations if folks were more concerned about the progress of the Kingdom and less concerned about personial prestige, preeminence, and position.

Called Christians.

"And the disciples were called Christians first at Antioch." This had to wait, perhaps, until the Gospel came to a city that was open-minded and hospitable, not only to new men but to new ideas. It was a good name—there is no better name than Christian for those who are followers of Christ. Learners, saints, disciples, the faithful believers, brethren, sons of our Father—all these are good and descriptive. But the word Christian sums them up and surpasses them. We may be members of this Church and that Church, but we had better remember that basically we are Christians, and that we name the name of Christ.

Bearing One Another's Burdens.

"And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did." These folks were not only Christians in name, they fulfilled the law of Christ in bearing one another's burdens. They were Gentiles after the flesh and the people in Judea and Jersusalem were Jews after the flesh. But they were brothers in Christ, and Christ's spirit bade them to bear one another's burdens. It is so today. The Christians of America must bear the burdens of our fellowmen, not only Christians but of non-Christians as brought about by the ravages of war. The work of the Committee for War Victims and Reconstruction affords an excellent way for channeling this help to the people of other lands.

Into the Whole World.

Jerusalem, Judea, Samaria, and unto the uttermost ports of the world—in ever widening circles the Gospel went. It was for all men of all time, and for all of man.

The Thing Is of God.

"The Spirit, the Holy Spirit . . . so they being sent forth by the Holy Spirit." The missionary enterprise is of Divine origin. It was not born of men but of God. It is the work of the Holy Spirit.

I am not so anxious as to what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.—*John Wesley.*

A NEW DISPENSATION.

(Continued from page 9.)

emphasis upon Faith, because faith holds a large place in our Christian living. As a matter of fact, any method of approach to God requires faith. Paul emphasizes its place in the process of finding God and freedom from sin.

William Evans, in his book, "*The Great Doctrines of the Bible*," says, "There is no merit in faith alone. It is not mere faith that saves, but faith in Christ. Faith in any other saviour but Christ will not save." So the Church faces the task of a new emphasis upon faith in Christ as one of the means of salvation.

Prayer is another vital Christian factor upon which new emphasis must be placed. I was talking with a returned Marine not many days ago about the value of prayer in reconciling the soul of man with God. He told me that he did not know how to pray. And after all, when he thought of the things he had said and done during this war he just didn't have the grace to turn his face toward God and try to pray. I pointed out to him the fact that Jesus spoke and lived and died in order that he, and all others, might, through this sacrifice, become reconciled to a forgiving Heavenly Father; that our simple responsibility was to turn to Him in prayer seeking His forgiveness;; that the words of John's First Epistle were true, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This new spiritual age, I say, calls for a new emphasis upon those many prerequisites to real fellowship with Christ.

III. Is the church equal to the demands of this New Dispensation? This new age when "swords (will be beaten) into plowshares, and spears into pruning hooks!" This new day in which peace has come to all men. Is the Church equal to the task?

Obviously, there are some opponents of religion who will readily reply, "No. The Church has never been completely equal to any age. If it had been the world would not have to endure war, bloodshed and privation." But these religious opponents fail to see that political, social and industrial principles, likewise, have never been able to save man from decadence. For the same reason, *he* contends Christianity has failed—those principles have not been fully used in the lives of men. There has been too much selfish greed and individual glory for any set of principles to become universally used.

However, thinking men will recognize that Christianity has been the primary preservative that has kept the world from becoming soured by the bacteria cultured in the minds of evil men. The church has been the one stabilizing brace to this great tree of humanity partially rotted by the selfish desires and evil intentions of man. The church has been the one haven providing refuge for a world scrambled in the hot fires of Socialism, Materialism, Communism and all the other "isms" known to man. And it is the belief of all people who trust in God that the church *is* equal to the demands of this New Dispensation.

The church of this new spiritual age is going to test our religion. It is going to bring us face to face with our obligations in Christendom and make us see that the Christ of the first century is truly the Christ of all time. There will continue to be those like St. Francis of Assisi who will "seek first the Kingdom of God," gather little children in their arms, live with the poor, and eat with sinners. These men will continue to emphasize by word and deed—"believe on the Lord Jesus Christ and thou shalt be saved."

It is to be observed also that this church of a new spiritual age is marshaling its financial resources to provide better Christian Educational advantages and training. The International Bureau of Church Architecture estimates that about six and one-half million dollars are now available for church expansion. The Church has foreseen the demands of this new dispensation and is indulging in careful planning to meet them. This effort will range from new sanctuaries, creating a better worshipful atmosphere, to bowling alleys to provide social environment. If there have been periods when the church was weak, it is now becoming, in many communities, the central focus around which social, civic and religious interests will revolve.

Yes, the Christian Church faces a great opportunity today. An opportunity for which it is better prepared than ever before. It can now acclaim that those things for which men are willing to die, are surely those things for which men are willing to live. That its opportunity to lead men to the source of all spiritual power has never been greater, so the Church moves forward in this new age with strides of confidence in the words of Jesus, "And lo I am with you always."

This new dispensation in which the implements of warfare will become the implements of peaceful living challenges the best in all men. We shall be equal to the challenge if our hope and faith and trust are in Christ and His Kingdom.

PEACE PLANS.

The Commission on a Just and Durable Peace, headed by John Foster Dulles, will formulate its program of strategy designed to further the successful operation of the world's peace machinery at a meeting in Philadelphia, November 8-9. The presidents and moderators of Protestant communions and secretaries of social action groups have been especially invited to join members of the Commission in the discussions.

The Commission, instituted by the Federal Council of Churches, and including 96 representatives of virtually all the larger Protestant communions, will first hear a report of the international situation by Mr. Dulles, who has headed the Commission since its formation in 1940. Mr. Dulles returned recently from The Council of Foreign Ministers in London where he served as adviser to Secretary of State James Byrnes. He also was a general adviser to the American delegation at the San Francisco Conference.

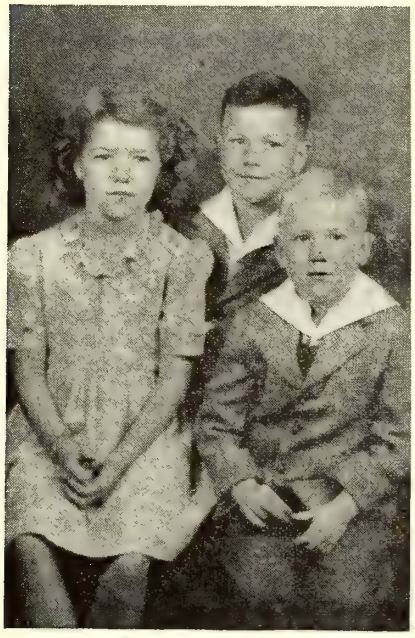
In formulating its program, the Commission will consider three phases of peace: (1) Uunited Nations Organization—how to develop its curative and creative function to create fellowship among peoples; (2) Peace settlement—what principles should we espouse and what compromise should we tolerate; (3) Spiritual peace and reconciliation—eradication of hatred and application of works of mercy.

In asserting that the United Nations Organization can serve to promote justice, well being, and peace throughout the world Mr. Dulles has emphasized that if it fails the primary reason will be the lack of will of the peoples of the world to avail themselves of the possibilities which the United Nations charter gives them. He has stated that Christian people will have to work to assure that the Organization actually will use its possibilities of producing a just and durable peace.

The Commission is expected to draft a statement to the Protestant churches of the United States, and as it has done on several occasions in the past, suggest a course of action for their consideration. It also will give consideration to concerted efforts by Christians throughout the world.

The Orphanage

Chas. D. Johnston, *Supt.*



"We Appreciate Your Contributions."

Dear Friends:

We are always happy to have our former children, who are now men and women, come back for a visit. Recently we have had several come.

Clyde Rudd and his wife and children came. Clyde was one of our fine boys when he was here. He went through high school and then took the college course and was elected president of the student body at Elon College.

Edith Virginia Bryant, now Mrs. Chavatal, came in to see us a few days ago with her husband. She took a pre-nursing course at Elon College after she finished high school, then went to Duke University and was graduated with the B. S. degree and her certificate in nursing from that University. We have always considered her one of the finest girls we have reared here.

Earl Cox was a recent visitor here. Earl was one of a family of five who were reared here. He has recently been discharged from the Navy. He was in the Pacific for nearly three years and saw lots of action. One boat on which he was serving, was sunk and he had a four-hour bath in the waters of the Pacific before he was picked up. His boat was in action much of the time. The strain of battle shows on him quite a lot. When he bade me good-bye, he slipped me a twenty-dollar bill to show me his appreciation in at least a small way for what the Orphanage had done for him when he was fatherless and dependent.

We want to call your attention to the fact that Thanksgiving comes on the 22nd of November this year—a little earlier than usual. We want you to think of the little children here who are fatherless and dependent. They are loking to you for a home, for food and clothing.

You will remember the story which Christ told about the Good Samaritan: how the man who was going from Jerusalem to Jericho, fell among thieves and was robbed and wounded and left lying in the road half dead and helpless. A priest came along that way and when he saw him, he passed by on the other side. Then came a Levite, who came and looked on him, and he passed by on the other side. But a certain Samaritan, as he journey came where he was, and had compassion on him, and went to him and bound up his wounds, and eased his pain, then put him upon his beast and brought him to the inn and took care of him. He told the in-keeper to take care of him and paid for his expenses and asked for them to give the man good care and if the expenses were more than he left then he would pay the rest when he returned.

The Good Samaritan probably had never seen this man before, but he saw that he was helpless and in need, and he undertook to supply that need.

If you were passing down the road and saw one of these little children here lying in the road hurt and helpless and in need, I believe you would stop and render aid to the little fellow. I know you would, even if it cost you money to do it, and how much joy it would give you. It would fill your heart to overflowing.

These children here are fatherless and in need. You know they are here. You know they need your help. Are you going to pass them by on the other side?

At this Thanksgiving season, let us open our hearts to them and give freely that their needs may be met. Then when life's work is done, and we take our departure, leaving all our worldly possessions behind, how beautiful it will be to hear the Master say: "In as much as you have done it unto one of the least of these you have done it unto Me."

Charles D. Johnston,
Superintendent.

REPORT FOR NOVEMBER 8, 1945.

Amount brought forward	$8,811.62

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Beulah .....$	3.00
Pleasant Union	26.00
Southern Pines	25.69
Turner's Chapel	13.94
	68.63

Eastern Va. Conference:

Mt. Carmel .....$	13.68
Newport News	8.30
Portsmouth, First	11.36
South Norfolk 100.00	
	133.34

N. C. and Va. Conference:

Durham .....$	29.14
Reidsville	16.00
	45.14

Western N. C. Conference:

Big Oak .....$	10.00
Hank's Chapel	19.45
	29.45

Va. Valley Conference:

Bethlehem .....$	8.41
New Hope	10.27
Timber Ridge	10.50
Winchester	8.33
	37.51

Total for the week.....	$ 314.07
Total for the year.....	$9,125.00

SUPERANNUATION.

Previously acknowledged September 30, 1945	$1,337.44
Hopewell, Va.	14.50
Albemarle, N. C.	5.00
Winston-Salem, N. C.....	4.00
Mebane, N. C.	5.00
First, Burlington, N. C.....	79.04
Shelton Memorial, Portsmouth, Va.	1.00
First, Greensboro, N. C.....	10.13
Mt. Zion, Norfolk, Va.....	5.00
Asheboro, N. C.	9.00
Damascus, Sunbury, N. C.....	10.00
Waverly, Va.	10.00
Cypress Chapel, Suffolk, Va.....	35.00
Berea (Norfolk), Hickory, Va...	25.00
Union Grove, Asheboro, N. C...	5.00
South Norfolk, Va.	20.00
Sanford, N. C.	10.00
Long's Chapel, Mebane, N. C...	8.00
Southern Pines, N. C.....	10.00
Total in bank Oct. 31, 1945...	$1,603.11

The Board of Superannuation,
Mattie Cox Parker,
Secretary.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WILSON.

Pfafftown Community Congregational Christian Church, near Winston-Salem, N. C., lost one of its faithful members in the passing of Mr. B. A. Wilson. He died on October 26th at the age of 79 years. When Dr. William Jay organized the Pfafftown Church, Mr. Wilson united with it and was one of its leaders from then on. Though in retirement from the lumber business, he was very anxious to keep active around on his farm. His business and his health never kept him from trying to be at his church when the time for services came.

He is survived by five daughters and two sons. One of his daughters, Mrs. T. S. Scott, is the treasurer of the Pfafftown Church. A great host of friends and relatives gathered in his memory at the church on Sunday, October 28th, as the writer and Rev. George Higgins, of the nearby Moravian Church, conducted the funeral service.

W. J. ANDES.

LUKE.

When Mrs. C. E. W. Luke passed away on June 8, 1945, the Bethlehem Christian Church, of Nansemond, Va., lost a member whose devotion to the church and its organization is worthy of emulation.

Mrs. Luke was a faithful and zealous member of the Woman's Missionary Society and the Ladies Aid. Hers was a life of Christian beauty and it truly can be said that a Godly woman has gone home. Her desire was to do her Master's will. To know her was to love her. Therefore, be it resolved,

First, That the Bethlehem Christian Church, of which she was a member, has lost one for whom they mourn.

Second, That we extend our heartfelt sympathy to her husband and sister and commend them to God whose grace is sufficient for them.

Third, That a copy be sent to her family, a copy be placed on the church record and a copy be sent to **The Christian Sun** for publication.

Respectfully submitted,
MRS. T. U. SAVAGE.
MRS. OCIE L. MOORE.
MRS. EDWARD JOHNSON.
Committee.

KNIGHT.

We the members of Bethlehem Christian Church, Nansemond County, Va., wish to pay tribute to our beloved member, Mrs. Eoline Knight.

Whereas, Our Heavenly Father, in His wisdom, has seen fit to take unto Himself our friend and member; therefore, be it resolved:

First, That we mourn the loss of this friend and member and are resigned to His will, knowing that He does all things well.

Second, That we extend to her family our deepest sympathy.

Third, That a copy of these resolutions be sent to the family, a copy be placed on our records, and a copy sent to **The Christian Sun** for publication.

Respectfully submitted,
MRS. T. U. SAVAGE.
MRS. OCIE L. MOORE.
MRS. EDWARD JOHNSON.
Committee.

HARRIS.

On May 30, 1945, our Heavenly Father, in His great wisdom, called from our midst our beloved brother, James Thomas Harris. Therefore, be it Resolved:

First, That our loss is his eternal gain, and we bow in humble submission to God's will.

Second, That we extend our heartfelt sympathy to his family and commend them to God whose grace is sufficient for them.

Third, That we ever hold his friendship in warm remembrance.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to **The Christian Sun** for publication, and a copy recorded in the minutes of the church.

Respectfully submitted,
MRS. T. U. SAVAGE.
MRS. OCIE L. MOORE.
MRS. EDWARD JOHNSON.
Committee.

DO YOU KNOW ITS POWER?

What do you know about the power of the religious press of America? Has it occurred to you that every week, year in and year out, it goes into hundreds of thousands of the finest homes in the United States? That it is read and re-read and passed along from one family to another? That hundreds of thousands of people, among them the outstanding leaders of thought in this country, have faith in the high integrity of these journals and that their lives are motivated by the principles for which they stand?

Alongside the chaotic life of the world today, as you see it mirrored in your daily paper, put the world that is visioned in the pages of the religious press.

For which would you vote—the world as it is or the world as the religious press believes it can be?—the world for which that press pleads in its every issue?

And remember the constant reiteration of that plea, as it goes into hundreds of thousands of homes.

Don't underestimate the power of your religious p r e s s! — Associated Church Press.

HENDERSON M. A. ORGANIZES TO AID RETURNING VETERANS.

The Henderson Ministerial Association has launched a plan of welcoming home returning veterans of Vance County in a very practical sort of way. The Association has organized a group of prominent citizens who have pledged to give of their time and services in an effort to serve all returning veterans, including those of both races. Plans have been made to advise the men and women in the following fields: agriculture, business, education, finance, law, medicine, and religion.

THREE THINGS.

Three things I know must always be
To keep a nation strong and free;
One is a hearthstone bright and dear,
With busy, happy, loved ones near.

One is a strong and ready hand
To love and serve and keep the land;
One is a worn and beaten way
To where the people go and pray.

So long as these are kept alive
Nation and people will survive.
Lord, keep them always, everywhere,
The home, the flag, the place of prayer.

Of all mental exercises, earnest prayer is the most severe.—*Samuel Taylor Coleridge.*

THE SUPERLATIVES OF PRIVILEGE

By DR. HAROLD J. OCKENGA,
Pastor, Park Street Congregational Church, Boston.

Responsibility, the sense of a task, often motivates missions. A more impelling force may be discovered in privileges, as declared in the great commission (Matt. 28:18-20). It works, because the same people of Park Street Church who supported two missionaries in 1936 support fifty-one in 1945.

(1) JESUS' COMMISSION RESTS ON the greatest possible compulsion. "All authority is given to me in heaven and earth. Go!" Only the Biblical conception of the Lord Jesus can validate this claim and command. If Christ is not what He claimed to be, let us stay home, for then other religions are good enough. But if He is incarnate God, sinless humanity, ministering example, authoritative teacher, dying redeemer, rising saviour and Heavenly King, let us make haste to go, for then there is no other name given whereby men may be saved.

(2) HIS COMMISSION OPENS UP the greatest possible field of endeavor. "Teach all nations." All nations! No tribe, people or nation omitted. Yet today nearly a thousand tribes do not have the Gospel in their native tongues. Why should some hear the Gospel again and again before all have heard it once? There is no excuse for failure in this work, for modern means of travel, communication, language study and equipment facilitate the undertaking. Africa, Alaska, Asia are calling, "Come over and help us."

(3) THE COMMISSION DEFINES the greatest possible task. "Teaching . . . baptizing . . . discipling." What are we to teach? That which the Lord Jesus committed to the Apostles and which is found in the New Testament—repentance toward God, faith toward Jesus Christ and reception of the Holy Ghost—all centered in the cross of Calvary, where God reconciled sinful men.

How baptize? In the name of The Triune God—Father, Son and Holy Ghost. All lesser theologies invalidate our missionary efforts.

Why disciple men? Men must teach them what Jesus taught. This means a new morality, social outlook and international responsibility—the crux of a changed world.

(4) THE COMMISSION DECLARES the greatest possible assurance of success. "I am with you alway." What could one ask? In sickness of tropical fever, under burden of heavy tasks, in loneliness of desert islands, and in every conceivable condition, Christ is with us.

The statue of Phillips Brooks at Trinity Church, Boston, depicts him with arm uplifted and robes flowing as he passionately proclaimed Christ. In the shadows behind stands Christ, with His hand resting on Dr. Brooks' shoulder. Thus He, though unseen, is with His ambassadors everywhere.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, NOVEMBER 15, 1945. NUMBER 45.

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Ten Rules for Church Going

"I was glad when they said unto me, let us go into the House of the Lord."

FIRST—Go regularly to church. A prescription designed by a physician to be taken at regular intervals is not effective if taken once a year.

SECOND—Think of church-going as an art, with definite rules to follow, an art anybody can acquire.

THIRD—Spend a quiet Saturday evening and get a good sleep. Get in condition for Sunday.

FOURTH—Go in a relaxed state of body and mind. Don't rush to church. Go in a leisurely manner. The absence of tension is a requisite to successful worship.

FIFTH—Go in a spirit of enjoyment. Church is not a place of gloom. Christianity is a radiant and happy thing. Religion should be enjoyed.

SIXTH—Sit relaxed in the pew, feet on floor, hands loosely in lap or at the side. Allow the body to yield to the contour of pew. Don't sit rigid. God's grace cannot get through to your personality through a tied-up body and mind.

SEVENTH—Don't bring a "problem" to church. Think hard during the week, but let the problem "simmer" in the mind over Sunday. God's peace brings creative energy to help the intellectual process. You will receive insight to solve your problem.

EIGHTH—Do not bring ill will to church. A grudge blocks the flow of spiritual power. To cast out ill will, pray in church for those you do not like or who dislike you.

NINTH—Practice the art of spiritual contemplation. In church do not think about yourself. Think about God. Think of some beautiful and peaceful thing, perhaps even of the stream where you fished last summer. The idea is to get mentally away from the world, into an atmosphere of peace and refreshment.

TENTH—Go to church expecting some great thing to happen to you. Believe that a church service is the creation of an atmosphere in which a spiritual miracle can take place. Men's lives have been changed in church through faith in Christ. Believe it should and can happen to you.

—Dr. Norman Vincent Peale, Marble Collegiate Church, New York City.

NEWS AND VIEWS

Dr. Wm. T. Scott is assisting Rev. Robert Lee House at the Richmond Church this week.

Dr. Jesse H. Dollar is assisting Dr. John G. Truitt in Suffolk this week in evangelistic services.

Indications are that the Thank-Offering of the Woman's Missionary Convention will exceed that of last year. It is hoped that every woman's society will observe this special project. The offering this year will go to the Shaowu Mission in China.

"Enough to Live For" will be the subject of an address by Dr. Ralph W. Sockman on NBC'S "National Radio Pulpit" broadcast, Sunday, November 18 (10:00 A. M., EST). The special music for the program, one of the oldest on the air, will include the hymns, "The Heavens Are Declaring," "Behold a Stranger at the Door," and "There Is a Green Hill," sung by the Radio Choristers, under the direction of George Shackley.

SUFFOLK AND THE ORPHANAGE.

Several times within the twelve years I have been in Suffolk I have had to call on the Christian Orphanage, and it has never failed me. Sometimes I have had to call by long distance for the demands were urgent, and the need was immediate. This has not happened often, and may it hereafter happen less frequently still, but let me say for the Christian Orphanage that it has been in several cases a friend in need, and therefore a friend indeed. And bless us, the laymen have been running the Orphanage in the main for many years. Here really true, big-hearted business men have joined with their Church in the work of the Lord. Few of us realize how much talent, faith, and industry Charlie Johnston has put into the past twenty-nine years of service at the Orphanage; nor can we realize how much time, thought, and energy such men as Vitus Holt, and Caleb West, and many others contribute to that noble work. May God bless the little girls and boys who have found so strong a fortress for their lives, and may He use them in life in many places, seen and unseen, to much more than repay all that has been done for them.

JOHN G. TRUITT.

WESTERN N. C. CONFERENCE.

Our Western North Carolina Conference met with Pleasant Ridge Church near Ramseur last week for a fine session. The attendance and entertainment were up to the usual high standard. President H. V. Cox and Secretary George Gunter performed their duties well, and so did all other officers and speakers.

Reports from the churches indicated that good work has been done during the past year. The following churches paid Apportionments in full: Albemarle, Asheboro, Flint Hill (R), High Point, Liberty, Mt. Pleasant, Needham's Grove, Pleasant Hill, Pleasant Ridge, Randleman, Seagrove, Smithwood, and Spoon's Chapel.

The total amount contributed to Convention enterprises was $450 more than last year. This appeared to be a good record, since several of the churches have been divided, some of the members leaving the Conference, and since the total membership decreased by some two hundred people.

The Southern Convention Treasurer was present and worked with the Conference Treasurer in collecting funds from the churches. Receipts for the Conference during the year amounted to $526.00. The Convention receipts were as follows: Home Missions, $627.86; Foreign Missions $630.07; Orphanage, $1,834.91; Elon College, $617.22; Christian Education, $191.50; Superannuation, $256.92; Convention Fund, $389.75; Per Capita, $77.96; and War Victims and Services, $200.93.

Officers for the coming year are: President, H. V. Cox; Vice-President, B. J. Earp; Secretary, George T. Gunter; and Treasurer, Cyrus Shoffner.

A good spirit prevailed in the Conference, and it is hoped that this will be an even better year than last.

F. C. L.

THE SUNDAY EVENING SERVICE.

As a first step in a campaign to increase Sunday evening services in Protestant churches throughout the nation, the Department of Evangelism of the Federal Council is making a special appeal to pastors who do not hold evening services in their churches to organize and train their laymen for a continuous Sunday evening Visitation Evangelism.

Reporting on a recently completed study of the problem, Rev. Harold H. McConnell, of the Department of Evangelism staff, declared that in the decline of the Sunday evening services, the Protestant Church has lost a "strong right arm for evangelistic emphasis."

In an effort to determine the factors in a successful evening service the Department recently sent a questionnaire to 100 ministers who were selected by local church federations as holding interesting and successful services.

According to the replies, those evening services are most successful that

—are held all year round;
—are conducted informally with emphasis on worship;
—make an especial appeal to youth;
—rely on Gospel preaching with appealing timely themes;
—are limited to an hour.

Methods used to secure attendance, Mr. McConnell said, follow a general pattern of promotion through the church organizations; direct mail advertising; newspaper advertisements, and the use of radio.

The Department will follow up its appeal for Sunday evening Visitation Evangelism with materials to church federations and ministerial associations containing suggestions for the organization and training of laymen.

EASTERN VIRGINIA CONFERENCE ACTION ON UNIVERSAL MILITARY TRAINING.

The Eastern Virginia Conference, meeting in its 125th Annual Session at Berea Church (Norfolk County), October 31-November 1, 1945, took the following action upon recommendation of the Social Action Committee:

"Be it Resolved,

That it be the sense of this Conference that we, as Christian citizens, are opposed to Universal Military Training, as such, in peace time, but we favor a program of physical education and development for boys, girls and young people in the schools and colleges;

That the Secretary be instructed to convey a copy of this resolution to the President of the United States, to the Virginia Congressmen and Senators;

And that a copy of this resolution be sent to the churches of the Conference, requesting them to consider this vital question, and either as churches or as individual Christian citizens to register their opinion to their respective Congressmen."

WM. T. SCOTT, *Secretary.*

Itinerating in the Pacific by Airplane

By Bishop Edwin F. Lee,
Director, The General Commission on Army and Navy Chaplains, Washington, D. C.

The following observations stand out in rather sharp focus in my memory of the 30,000 mile Journey by plane recently completed in the Southwest Pacific Area. This included the Philippines, the Admiralty Islands, New Guinea, and Australia. When one thinks of comfortable air travel between New York and Washington or Chicago, he should not conclude that this is the kind of travel available for the average man in our armed forces. Airplanes, frequently almost filled with bags of mail and freight, were provided with rough seats along the sides. Flying from Honolulu to a small island some 3,000 miles to the west, I was the only passenger and found myself much interested in the cargo which was labeled, "Explosives."

The Army and Navy Departments were most cooperative in making it possible for me to visit several hundred chaplains, and also to observe the effects of the war upon that part of the world. For it was through this general territory that the American forces advanced to final victory over the Japanese Army and Navy. On returning from the Far East in April, 1942, I ventured the assertion that the delaying action fought by American forces in the Philippines, which kept the Japanese from conquest of Australia and New Zealand, will go down as one of the most decisive battles of history.

After touching in Honolulu, Johnston Island, and Kwajelinn, I spent two days in Guam. There one observes the evidence of the full fury of the war of the Pacific. I asked a chaplain to show me the places where the Marines first landed. It was on the beach along which now runs a well constructed military road. Near the shore line I found a well kept cemetery where some 600 Marines lie buried. This is one of the first records of the price paid in our Pacific war.

My next point of arrival was the Naval Base at Samar which is in close proximity to Leyte where the Army made its first real landing in the Philippines. One unacquainted with the magnitude of war, finds himself literally amazed at the mass of supplies necessary for such wide-scale combat.

On a late Saturday afternoon the Seventh Fleet Navy Chaplain, who was my host and guide, was determined that we should reach a Seabee organization thirty miles distant so as to be on hand in the early morning for the dedication of a lovely little "Seaside Chapel." Our only satisfactory method of travel was by hydroplane. We finally reached a perfect harbor. As we looked at the boats in that harbor, large and small, I asked an officer if there were probably 300 or 400 boats at anchor. His reply was, "There are over 900 boats." Our pilot skillfully found a small water surface on which we could land. We then climbed out on the end of one of the wings of this hydroplane and jumped from there down to a barge that would take us to the shore.

My recent experience in the Southwest Pacific reveals to me that our divinity schools may advisedly reduce some emphasis upon philosophy and emphasize gymnastics. Also that at each Conference session there be added to the question about the acceptability of each preacher the question, "How much does he weigh?" For in this complex world where every type of experience must be faced, there is no place for the fat man.

On that same Saturday evening in a natural amphitheatre there was a movie available for all who wished to attend. It was a good picture with plenty of music and provided an evening's wholesome entertainment for men who were out of touch with the life of any city. I was also impressed as I saw 200 native civilian Filipinos come over the hills from their villages nearby. They enjoyed the picture and especially the music. I found myself impressed by their sense of utter safety as they joined these American troops, in contrast to their experiences of a few short weeks before, under the brutal control of the Japanese troops.

On Sunday morning I shared in the dedication of a lovely chapel, which seated nearly 300 men. Above the small altar was an appropriate painting by one of the enlisted men. The picture depicted Seabees engaged in their landing on the beach; a surveyor charting roads; supplies being unloaded; and buildings in process of erection. In the background was the figure of the Christ as the spiritual motivation of these courageous men.

Manus, in the Admiralty Islands, is a large natural harbor and is probably one of the bases that will be continued under American control in the South Pacific. It lies directly east of New Guinea. A speciman Sunday, as an official visitor to chaplains, began at eight o'clock on Sunday morning with a Communion Service. At 10:30 I preached in the finest chapel to be found anywhere in the Far Pacific. Benches were brought in to accommodate nearly 200 British Navy men who came from the fleet that was anchored nearby. A well trained colored choir not only furnished good music, but added to the international and interracial character of the congregation. It should be remembered that the men attending these services come voluntarily. At 11:30 we participated in church service regularly broadcast over the wide expanses of the South Pacific area. I know something of the importance of a broadcast originating in these remote centers. Since Sunday in New York is Monday, west of the mid-Pacific International Date Line, it is inconvenient for many people to avail themselves of the best broadcasts from our metropolitan centers. I hope the time may not be far distant when our Missions can broadcast to the inhabitants of these thousands of islands entertaining and constructive programs for all who battle against loneliness or the lack of inspirational contacts.

At 2:00 P. M. I was on board a fast launch which carried our party several miles to a British warship. At 4:00 o'clock I shared in a vesper service conducted by a chaplain of the Church of Scotland. At 7:00 o'clock we addressed 5,000 American Navy men in the open ampitheater.

The humor of the average American soldier enables him to endure not only hardship but danger. In New Guinea I was told that when our forces were advancing against the Japanese, a certain ridge needed to be taken. It was hard going up to the crest of that ridge, and many men were wounded in this advance. One young soldier who happened to get through among the first, fastened a sign to a sapling on which were these words: "If you want to go any higher, you'd better see your chaplain."

I made careful inquiry both in the Philippines and in Australia about the influence left upon the local people by our servicemen and women there. Replies from such representative individuals as President Osmena of the Philippines Commonwealth; President Gonzales, of the University of the Philippines; Mrs. Asuncion Perez, director of the Relief and Welfare Program and a most representa-

(Continued on page 11.)

THE SECRET.

Jesus knew the secret of achievement. Said he: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." This truth is the secret of the amazing life of Frank Laubach. Its atomic power may be released in our lives at any moment. It is the secret of the victorious life and the victorious Church. It is the secret of heroic achievement in many realms.

What was the secret of the European invasion: meticulous planning, brilliant ingenuity? Yes. Aboard those ships, we are told, was everything that man's ingenuity could produce to kill men or save life. But more. One commentator stated it thus: "Each man, before he went aboard his ship, had been told exactly what the plan was, what his part in it would be, and why. That **why** was important. It was something new in battle." Here, then, is the secret of the impossible.

The secret of the Lord is our strength. Sharing the mind and heart of God through Christ, we have the secret of a transformed, eternal life. With this secret in mind, reflect on one of the great stories which came out of the invasion.

Infantry and Engineers came ashore first. Colonel Paul N. Thompson, a smart, handsome young West Pointer who had trained these very engineers for just this operation, back in the amphibious school near Barnstaple, was first man off his boat. He waded to his waist and turned once to shout over his shoulder in his plain Nebraska voice:

"Come on. Job of work to do."

The men followed him. They saw him fall almost as soon as he reached the shore, saw him grab his arm where a machine gun slug had bored it. Saw him tie up the wound, then forget it, and hurry on. They saw him when he was hit a second time. His face was bloody and he went down and lay still. Eight hours later the medical men got him aboard a boat for England and the hospital. In those eight hours he had won the Purple Heart and the Distinguished Service Cross for gallantry and the affection of ten thousand weary engineers.

ORPHANAGE OFFERING.

"The Lord loveth a **cheerful** giver." Our giving is not always cheerful. It is sometimes reluctant and grudging. But there is no more exhilarating experience than that of cheerful giving. The effect on the giver is cleansing and renewing. It promotes a spiritual circulation which is wholesome.

The annual Thanksgiving offering for the Christian Orphanage provides the opportunity for this kind of an experience. The offering is presented for a worthy cause. Who could begrudge a gift to a child, especially to an orphaned child? The Thanksgiving Offering will bless and sustain a group of children for months to come. Moreover, when the habit of cheerful giving has been firmly established, our contributions will continue to flow into worthy causes. "The Lord loveth a **cheerful** giver." Therefore form the habit of regular, cheerful giving. Thank God for the privilege of giving. Cheer the Orphanage with a generous offering.

R. L. H.

CONFERENCES ON CHURCH ARCHITECTURE.

Anticipating that new church building will be a major industry in the next decade, the Virginia Council of Churches has arranged a series of six one-day conferences on church architecture.

The series will open Saturday, November 24, at Wytheville at 10:00 A. M. Afternoon and evening sessions of each conference will begin at 2:30 and 7:30 P. M. After the Wytheville meeting, others will take place at Roanoke, November 25; Pulaski, November 26; Harrisonburg, November 27; Norfolk, November 28, and Richmond, November 29.

While the generally public will be invited to attend, the conferences are designed especially for ministers who are asked to bring their architects and building and planning committees. Plans now underway in the various communities will constitute the material around which discussion will take place.

Topics for discussion include: how to organize the congregation for a building and improvement program; preaching and evangelistic values of a building program; finances of church building; trends in building for worship, Christian education, fellowship and recreation; remodeling existing buildings; selecting and employing architectural service; promotion and publicity of the church building project; comity considerations for planning a new building; and selecting the builder and sub-contractors.

Dr. Elbert M. Conover, of New York, director of the Interdenominational Bureau of Architecture, and an authority on church architecture and expert in organizing churches for building projects, will deliver several illustrated lectures and will lead discussion. He will examine and criticize plans of the local churches in the conferences so that all may benefit from the discussion.

In announcing the conference, the Rev. Henry Lee Robison, Jr., executive secretary of the Virginia Council of Churches, said, "During the next decade, Protestant churches will do more building or remodeling than in any like period in American history. For fourteen years church building has been practically at a standstill because we had first the depression and then the war."

The purpose of the conferences, he explained, is to encourage good planning so that the churches will build beautiful as well as practical buildings conducive to worship, good teaching and planned recreation for

children, for young people, and for adults.

Mr. Robison will direct the conferences and will be assisted by the Rev. Alex R. Batchelor, director of Sunday School administration of the Southern Presbyterian Church.

The series was arranged by the Department of Evangelism and Worship of the Council of Churches, of which Dr. B. M. Persinger is chairman. The Council of Churches, 1444 East Main Street, Richmond, has asked any persons interested in the confertnce to write for further information.

Our Part--If Jesus Is the Answer

An Address by Rev. T. Fred Wright, *President of the Eastern Virginia Conference.*

Do we agree that we have a good theme? *"Jesus Is the Answer."*

If He is the answer in a time like this, when the *world is in turmoil* and chaos, just what are we expected or supposed to do?

I would remind you that it was a turbulent world into which Jesus came. It was still a turbulent world, when, after His death and resurrection, before ascending to His Father, He commissioned some consecrated men and women to continue the work He had begun, and gave the marching orders when He said: "Go into all the world and make disciples of all nations."

The early followers of Christ were very serious about their responsibility in this regard. There was no doubt in their minds about that Divine mandate, and no doubt about the efficacy of their message. In obeying His command they faced danger, imprisonment, and death, but said to those who opposed them and who would impose such punishment because of their loyalty to Christ: "Whether it is right in the sight of God to hearken unto you rather than to hearken unto God, judge ye: for we cannot but speak the things which we have seen and heard."

You and I would not argue for one moment against giving to humanity the new sulfa remedies for pneumonia and streptococic poisoning, nor the still newer drug penicillin which is credited with saving so many lives. Then why could there be any question or argument about giving the greatest thing in the world for the world's greatest need? We would say that for doctors to withhold the sulfa drug, and penicillin, from a sick and suffering world would be an unpardonable sin, because these drugs alleviate pain and save lives. How about withholding the Bread of Life, even Jesus Christ, from a sin-cursed and dying world? Which would be the greater sin? That is directly contrary to the spirit, practice, and teaching, of Jesus Christ.

The early Church felt that they could no more withhold the offer of spiritual healing which it so joyously possessed, than the Red Cross could hold back medicine, and food, and help, from war-ridden and perishing people today. If the Christian message is vital to us, then we should have a burning desire to give that message to a sin-cursed and dying world. To the early Christians the message was vital and they "Went everywhere preaching."

I am disturbed when I see other denominations outstripping our own in growth from year to year. I have asked friends from time to time *Why?* I have tried to find the answer in my field and others. I believe the answer is in our attitude toward Missions—the giving of the message of Christ to the world.

We need strong churches, with a keen interest in building God's Kingdom in the local area, but that is not enough. We can, and do, so easily become narrow and self-centered. Jesus said to the disciples, "Ye shall be witnesses unto me *both* in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." They did not recognize His words and plan as giving Jerusalem the preference. He had used not the word *"first"* but *"both."* Their world in their lifetime was the only world they could reach. And their task was not easy.

The early Christians faced enslaved peoples, military dictatorships, Roman taskmasters; a pagan world. American Christians are confronted by a world gone mad with power and sinister movements that attempt to destroy human love, and brotherhood, and eliminate God from thought and life. The early church recognized vast doors in a cruelly suffering world. We in this country face open doors in suffering China, in Africa, in many parts of Latin America, in starving India, and many other places such as we have never faced before. My son writes me from the heart of India that the poverty, filth and disease in that country is indescribable. The early Church, small in numbers, but deeply in earnest, took its commission seriously. If the Church of Christ in America, numbering into the millions, with its great wealth and influence, took its mandate to carry its message in the same serious way, the evil and pagan powers that are loosed in the world would, in God's time, be supplanted by the spirit of Christ and the brotherhood of man.

Verbal reports have come to me indicating a good year in our Conference in many respects. Some debts paid off, new buildings being planned, additional Sunday School rooms added or planned. Most financial goals reached. When we met a year ago we were in the midst of a terrible global war. V-E and V-J Days have come. We face now what we term the Post War Era. There is likely to be many changes in our mode of living. We will try to secure for ourselves many time and labor-saving devices which will call for an outlay of money. If we are to be good and faithful stewards it will take some sacrificial giving to properly finance the program of the Church. I wish we might look upon the Church as the family of God. The institutions and enterprises of our denomination might be likened to the children in the family with their own individual needs. In the family we try to be impartial and not give liberally to one and neglect another. Yet we are inclined to do that in giving to the causes represented in our apportionment. Some objects are more appealing than others, it is true. But if we are to have a well rounded program we must support the entire program of our Convention.

The Southern Convention, at its meeting at Reidsville, N. C., last year, set certain financial goals for the Conferences, based upon the ability of the churches, and the asking of the heads of the institutions and departments of our work. We have overpaid on some items of our apportionments and underpaid on some others.

I do not know what the report of our Apportionment Committee will recommend this year, but I hope that we will be *willing,* and with *faith,* and a *spirit of Sacrifice,* try to make the coming year the very best in our history.

"I never saw a useful Christian who was not a student of the Bible. If one neglects his Bible, he may pray and ask God to use him in His work, but God cannot, for there is not much for the Holy Spirit to work upon."—*D. L. Moody.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference, in recent session, took some actions which should be called to the attention of all interested persons. In the first place it adopted the Convention Apportionments approved by the last session of the Southern Convention, with one exception, namely, the apportionment for ministerial scholarships for college and seminary. It was the opinion of the Committee on Apportionments that inasmuch as the Eastern Virginia Conference has its own fund for ministerial education, it was a duplication to participate in the raising of another fund of a similar type. On that basis the Committee declined to recommend the raising of this fund in this Conference. The apportionments for 1945-46 are to be referred to the local churches for final approval. This recognizes the authority of the churches.

The Conference adopted a motion declaring that the proposed Convention apportionments shall be the maximum for the next biennium. This motion was designed to serve notice on the Convention that the Conference will not give favorable consideration to another increase in its quota of the Convention apportionments for the next two years.

Another important decision was to the effect that hereafter no funds for Convention purposes shall be sent either to the Conference Treasurer during the year or to the Annual Conference. All such funds shall be sent to the Convention Office. Hereafter the Conference Treasurer shall receive only the following funds: Conference Fund, Conference Home Missions and the Fund for the Council of Churches and Work Among Prisoners. This clearly reduces the work of the Conference Treasurer, as well as the Conference, and leaves the work of raising the Convention Apportionments entirely in the hands of the local churches, as intended by those who drew up the present financial plans and program of the Convention. It remains to be seen whether this Convention plan of raising money is better than the former plan by which the Conference had a record of money raised and disbursed by the Conference to the Convention. The new plan is to be given a fair and impartial test by our Conference.

The large attendance of the Conference on the first day and the small attendance on the second day, for the past several years, may raise the question as to the advisability of having more than a one day session. Now that the Conference is free from the responsibility of collecting and disbursing the Convention apportionments, one of the major tasks of the Conference will not claim the attention of any Committee. Much time will be saved by this new plan. A number of members were not present on the second day of the Conference this year.

The next session of the Christian Missionary Association will meet at Liberty Spring Church on Tuesday, December 4, 1945, at 10:00 A. M. Dinner will be served by the members of Liberty Spring Church and the price will not be unreasonable. It is our hope that all members of the Association will continue their membership. The Committee on Membership is: C. D. West, O. D. Poythress and W. T. Scott. This should mean a substantial increase in members. The total collection last year amounted to $2,160.00. It should reach the $2,500.00 mark this year. Come to Liberty Spring on that date, enjoy the meeting, the good dinner and the fine fellowship and enlist in this great home missionary work.

I. W. Johnson.

A GRACIOUS REVIVAL AT ELKTON, VIRGINIA.

A very gracious revival meeting, in which the entire church membership was revived, strengthened and built up closed Sunday night at the Bethel Congregational Christian Church near Elkton, Va.

The supply pastor and evangelist, Rev. S. E. Madren, did all the preaching. His sermons were spiritual, well delivered and pleased the large crowds that came from night to night to hear him.

This pastor and people have before them a great future and a great work.

Rev. J. Owen Long, of Harrisonburg, was the song leader for the meeting, with his accomplished daughter, Miss Dottie Long, as his accompanist and young people's helper.

The Bethel Female Sextet added much to the music by their rendering of many of the sweet old songs. There will be accessions.

Other churches and congregations joined in until the meeting became a community-wide meeting. The same team of workers have been engaged for next year's revival.

J. Owen Long.

PEACE OPENS THE MISSION FIELD.

By Sergeant John Kenan.

(Reprinted by permission from The *Link*, published monthly by the Service Men's Christian League, Philadelphia 3, Pa.)

I have become more and more interested in the religious aspects of peace. There will now open on all fronts a field for missionary work without parallel since the days of the Middle Ages. Filling this need for Christian work will require the utmost efforts of all Christians, but particularly those of us who are young, who are familiar with conditions in other parts of the world, and who know how Christianity works and in what way it appeals to us—and therefore, to others.

In both Europe and the Pacific, war caused death and destruction, not only to material things but, in an appalling degree, to spiritual pursuits. Particularly was this true in Germany and the German controlled countries, where Christ was outlawed in favor of Hitler. The people of these countries need guides to lead them back to the light.

Another big Mission field is found in the Pacific islands, China, and Japan itself. The islands and china have been more open to missionaries in the past, yet even that work has been woefully small. Now, when the natives of all those countries have become familiar with Americans and American ideas, it is time to follow up that introduction by teaching them the ideals of the Christian religion as a basis of life.

In speaking of fields open for mission work, we must not leave out the United States! We belong to a nation which calls itself Christian, yet is more interested in sex than in Christ, and gives credit for victories to men rather than to God. Only by placing God above all else, only by honoring Him above all others, can our nation call itself Christian.

It is a terrific task set before us, but we must not fail. Although all of us cannot go into the field as teachers, all of us must work, each in his own way and to the utmost of his strength, to make the whole world a church-house.

When we are given to the Lord, then He can use us as He wills.—M.

News of Elon College

By President L. E. Smith.

WESTERN NORTH CAROLINA CONFERENCE.

The annual session of the Western North Carolina Conference was held November 7-8 with Pleasant Ridge Christian Church, near Ramseur. Rev. H. V. Cox is the president and Mr. George T. Gunter the efficient secretary.

The conference was well attended. The host church, Rev. W. T. Madren, pastor, certainly did a good job of entertaining. Delegates were entertained in the homes of the church and there was plenty to eat and to spare. They still follow the old custom of a common table spread on the grounds to which all are invited to come and "help themselves." That long table was loaded with good things to eat and the people ate to their complete satisfaction.

There were a number of visiting ministers in attendance, among whom were Dr. Frank H. Lewis, pastor of Shelton Memorial Church, Portsmouth, Virginia. Dr. Lewis delivered a very wonderful address on evangelism. The Rev. J. Frank Morgan, pastor of the Second Congregational Christian Church of Norfolk was present and delivered the conference sermon on the general theme, "The Mission and Work of the Church"—a timely sermon calculated to arouse the church to a most aggressive program for the salvation of the world. Miss Laura Ward, missionary on furlough from China who is visiting our conferences in the Southern Convention and speaking on our mission work in that great country, was present and delivered a very helpful message. Miss Ward has worked in China for a number of years under the American Board of Commissioners for Foreign Missions. She painted for the Conference a very graphic picture of existing conditions in China and how the various mission stations located in different sections were helping to relieve suffering and to meet immediate and urgent needs. The work in China is greatly hindered for the lack of personnel. So many missionaries were forced to leave during the war. Miss Ward expressed appreciation of the fact that the Southern Convention is undertaking to give support to the mission at Shaowu and that Rev. and Mrs. Richard L. Jackson are going as representatives of our Convention.

The usual boards and institutions of the church were given place on the conference program and were presented by brethren representing the same. There were evidences of harmony and good fellowship in all services and considered from every standpoint, I would say that it was a good conference.

Some years ago the Christian Missionary Association was organized in the Western Conference. This is not a strong organization, but it is growing and is of great assistance in the work of the conference. Considerable time was given to its interests and several new members were added.

The same roster of officers were elected for the ensuing year.

WESTERN N. C. CONFERENCE CAMPAIGN TO SECURE $100,000.

The Western North Carolina Conference expressed keen interest in the campaign to raise $100,000 to establish the Staley-Atkinson-Newman Memorial Foundation for Christian Education in Elon College. The conference committee is composed of Cyrus Shoffner, E. Carl Brady and H. V. Cox. At an impromptu meeting of the committee and ministers during the conference session, it was decided to form a conference-wide organization at the earliest possible date that every individual member in the Western Conference might be given an opportunity to express his interest in the denomination's program of Christian Education.

The committee is called to meet at the Christian Church, Liberty, North Carolina, Thursday evening, November 15, at 7:00 P. M. All pastors in the Western Conference together with conference officials, have been requested to meet with the committee. The purpose of this meeting is to effect an organization and assign churches to definite individuals as their responsibility to see that the campaign is completed in the churches assigned.

This is most encouraging and promises to be a great success. Our people are able to contribute and they will if the matter is carefully outlined and convincingly placed before them. This $100,000 is a part of the million dollars and is needed as quickly as it can be made available. Three of the five conferences of our Convention have, to date, taken definite steps to see that their quotas are raised. Representatives of the other conferences have expressed willingness to cooperate and a desire to see their conferences do their share. Time is short; the undertaking is great, but with determination and cooperation it can and will be done.

CONFERENCE APPORTIONMENTS.

The Sunday Schools and churches of the Convention have been most cooperative and helpful through the year. Week after week they have sent in offerings for the support of the College. These offerings have all been credited on conference apportionments. The amount received to date from all sources creditable to this fund totals $8,356.87. This is very generous indeed. Our present system, however, requests of churches and Sunday Schools to send their conference apportionments of the College to the Convention office in advance of the annual session of conference. At this writing we are only about two-thirds of the way. Indications are that the College will fall short of its apportionment by at least $2,500 and this at a time when money seems plentiful and other interests of the Convention are going far ahead of their apportionments. The College has suffered the loss of funds through the reduction of enrollment while other interests of the Church have gained. It is hoped that something may happen yet that will assure the College of full support at the hands of the Church. Our need is great and our opportunity is greater. Your assistance will help greatly.

Previously reported		$7,860.44
Sunday School.		
Va. Valley Conference:		
Bethel	$ 10.95	
Churches.		
Eastern N. C. Conference:		
Chapel Hill	$ 11.38	
N. C. and Va. Conference:		
Burlington	$164.14	
Haw River	88.00	
Salem Chapel	30.00	
Union (N. C.)	80.00	
Western N. C. Conference:		
Antioch (C)	$ 3.00	
Bennett	10.72	
Brown's Chapel	20.00	
Needham's Grove	20.00	
Pleasant Cross	6.40	
Pleasant Grove	20.21	
Sophia	10.00	
Spoon's Chapel	21.63	
		$ 496.43
Grand total		$8,356.87

Let prayer be made at all hours for the healing of the world and the gift of Christ's peace to all mankind. —*In a York Cathedral.*

What the Christian Orphanage Did for a Family of Five

MRS. DOROTHY CUMMINGS MILLER HURST.

Mrs. Dorothy Cummings Miller Hurst came to the Christian Orphanage as a small girl, January 1, 1929, from the church in Reidsville, and lived in the Orphanage six years. She was the oldest of five children. Her mother was dead. Her father could not care for the children but helped support them while in the Orphanage.

Dorothy, as we knew her in the Orphanage, was ambitious, graduated from high school, attended Elon College, where she studied voice, and graduated in the Commercial Course. Upon graduation she accepted a position with May McEwen Kaiser Company in Burlington, North Carolina, where she made good in her work. She was active in her Church Young People's group, pianist for the Rotary Club and the Kiwanis Club. While in the Orphanage she loved to sing and was soloist in our Orphanage Choir.

Ruth Lee Miller, a younger sister, is now a graduate nurse and is practicing her profession. Another sister, Mary Cathleen, married a fine young man two years ago, and is now a homemaker. Charles Edward and Robert Jefferson, the two brothers, both were in the armed services and helped win the war. Dorothy recently was married to a fine young man in Atlanta, Georgia, and is now Mrs. Hurst.

You donated your money to help us rear, train and educate these five children. The Orphanage returned to you five good citizens.

Mail us a check to help us train, rear, and educate other boys and girls who need your help.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

People should be thankful this year. Prices have been high and crops have been abundant, and money has been plentiful. But we wonder in our time of plenty if there are those who are not so well situated. Perhaps we have forgotten those who are dependent and needy.

Money alone does not bring us happiness. It is when we do good things with it that it brings us happiness. We have never craved to have lots of money except for one thing: to help those who could not help themselves.

Some of the greatest joys we have gotten out of this work is when we have sent out from here, fine young girls to be nurses and to be of assistance to the sick who needed their services; or boys who have made good in their chosen fields.

The Christian Orphanage is a home, in the finest sense of the word, to unfortunate children. We call them unfortunate, but in reality when they enter the Orphanage they become fortunate in a full and lasting sense, for they receive the finest of homelike care and homelike associations. The Christian Orphanage is run on the Home Life plan. The children here do not become institutionalized. They live as free as children in our best homes, in a normal way.

The Orphanage has rules. So do homes. The rules are for the best interest of the children. The children here are fed good wholesome food. They are dressed neat and nice so they can go to Sunday School and church and mingle with other children in our town and feel comfortable and not be embarrassed.

In speaking of rules it is necessary to have rules because our family is made up of children from the most humble homes in many cases with poor training, some with wrong training, some with bad habits, all of which it is our task to train them differently. Sometimes it is a real task.

The child's condition is not its own fault, in many cases, but the result of environment and conditions under which it has been living.

After years of training and care, if we can produce a graduate nurse, a church worker, a secretary, a home builder, etc., we feel that we have spent your money wisely. Their misfortunes gives you an opportunity to do a good deed. If you were going to town today and would see a little child lying in the road hurt and in need of attention, we feel sure you would not be the Priest or the Levite and pass by and leave it. We rather think you would be a Good Samaritan. You would stop and render whatever aid was necessary. You would get lots of joy out of your deed.

Has it never crossed your mind that these children here are helpless and dependent. That through them, God gives you an opportunity to help bind up their wounds and give them care. You will have that opportunity when the Thanksgiving Offering is taken in your church. Will you fail to give, by passing by on the other side? This is the Master's work. He said to you and me: "In as much as you did it unto one of the least of these, ye did it unto Me."

When that great day comes it will be great to hear the Master say, "I was hungry and ye fed Me, sick and ye visited Me, in prison and ye came unto Me, naked and ye clothed Me." Then if you could turn and see all these little ones whom you have helped here through the years standing there to bear witness, don't you think your joy would be complete?

You will have an opportunity this Thanksgiving to be a Good Samaritan and do a real good deed in the Master's name. When the Thanksgiving Offering is taken in your church, will you help bind up the wounds of these little children and be a Good Samaritan or will you pass by on the other side? The Thank Offering in your church will tell.

Charles D. Johnston,
Superintendent.

REPORT FOR NOVEMBER 15, 1945.

Amount brought forward		$9,125.69
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Chapel Hill	$ 14.08	
Hayes Chapel	16.00	
Liberty Vance	20.21	
		50.29
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Norfolk, Second	10.00	
		17.00
N. C. and Va. Conference:		
Burlington	$ 76.25	
Greensboro, First	107.05	
Happy Home	9.08	
Ingram	5.71	
Union (N. C.)	47.00	
		245.09
Western N. C. Conference:		
Antioch	$ 5.00	
Bennett	8.00	
Grace's Chapel	46.89	
Hank's Chapel	14.66	
Needham's Grove	6.00	
Pleasant Cross	7.64	
Pleasant Union	7.99	
Shady Grove	3.50	
Spoon's Chapel	8.08	
		107.76
Va. Valley Conference:		
Bethel	$ 6.00	6.00
Total for the week		$ 426.14
Total for the year.....		$9,551.83

OUR ORPHANAGE.

I would like to add my word of appeal for a large Thanksgiving Offering for our Christian Orphanage at Elon College this year. It was my privilege a few days ago, along with Dr. F. H. Lewis, of Shelton Memorial Congregational Church, Portsmouth, Va., of visiting the Orphanage, and we had a good time looking over that fine institution. The crop looks good, and the cows and hogs, and other property was inspiring to look at.

But best of all was to look at the smiling faces of the children to remember that our gifts were helping them to have a good home, and an opportunity to make good in life. Then there is our Superintendent C. D. Johnston. He has been in that position almost twenty-nine years, is now 75 years old, but is still going strong. Our Church should be most grateful for the work of this good man, who has done so much for the Orphanage, and out of our hearts of gratitude, send the Orphanage, this year, the largest Thanksgiving Offering yet.

J. F. Morgan.

THE ORPHANAGE.

While I was in school at Elon College, and in January, 1907, it was my privilege to see, from my room window, the first children go into the Orphanage. Since that time I have been interested in the institution. I have watched the development there and the keen interest of the people at large. The results of the investment that has been and, is now being made there is a source of inspiration to the Church. It takes the child that has no one to guide it and places before it such that develops the best of human life. Many of them as we well know, are now useful citizens.

My official connection with the Orphanage has been very limited. But I am glad of the experience as well as the inspiration of the young life that comes and goes. I like to go back to the report which I made to the Trustees on June 3, 1913. I remember how I yearned for the extended interest of the churches and Sunday Schools. Through the monthly offerings there came to the institution, during the year $556.82. The Thanksgiving Offering amounted to $863.92. With the number of Sunday Schools in the Southern Chris-

(Continued on page 12.)

THANK-OFFERING RETURNS!

By Mrs. William T. Scott,
Thank-Offering Chairman.

Thrilling reports on the In-Gathering of our Thank-Offerings are coming in from every direction. We really mean business this time! I know that you are interested and we shall try to give you the "returns" as they come in. One society which set its goal at twenty dollars has already gone beyond the seventy-five dollar goal—almost four times the original goal. Think of that! Another society with a twenty dollar goal has reached the fifty dollar goal. Every society which has reported has, at least, reached its goal—and in almost every case has gone ten to fifteen dollars above. If the reports from these first returns are any indication of the final results we are sure to have a "landslide" Thank-Offering. Grant that it may be! Keep in mind, however, the fact that we cannot achieve all that we have hoped and prayed for unless you, and you, and you, as individuals do your part. After all we have heard from relatively few societies and for us to take a "Brer Rabbit" attitude now would probably mean failure to us. If you have not taken your Thank-Offering—now is the time.

These first reports, I believe, are indications of your heart-felt gratitude to God for all His goodness. We have been wonderfully blessed and it is right to give. I believe, further, that you have given generously because you have seen and felt a real need. Our Shaowu Mission will be blessed and much good will be done because of our gifts. Then we, personally, can experience a real enrichment towards soul growth, through our giving. Rev. and Mrs. Richard L. Jackson, now studying and "living" the Chinese language, customs and peoples, in preparation for their services at Shaowu, will most certainly be inspired and encouraged.

Every society reporting has had some form of Dedication Service. This is important. An offering which carries the blessings and prayers of the giver is bound to reap more good than the one which bears the "grudgingly and of necessity" stamps of the giver. Be sure to invoke God's blessings upon your Thank-Offering and dedicate it to the building of His Kingdom—whether in a simple prayer or in a well planned service. If you wish the Dedication Program which was planned by your Thank-Offering Committee, we still have a few copies which you may have for the asking. Easier still, for you, will be that you find your October 18th copy of The Christian Sun which carries this same program or service.

Make no mistake! Our Thank-Offering should in no way hinder or take the place of our other giving. A Thank-Offering is a gift "up and above" our other giving and other responsibilities. Unless we take care of our other giving, our Thank-Offering will lose some of its true meaning. Some of us like to think of our Thank-Offering as a "second mile" or as a real sacrifice. Others of us like to think of it as a Love Offering prompted by gratitude. If we are truly grateful and desire to give we can all find something to give—even after we have given to everything else.

We shall be delighted to hear from you as soon as you are ready to report but make sure first that you have reached the goal which you set. Please send your Thank-Offering checks to your Conference Treasurer.

Keep tuned to this station and stand by for further Thank-Offering announcements.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 8, 1945.

Sunday Schools.

Ether, N. C.	$ 7.68
New Center, Seagrove, N. C.	8.21
Bethel, Elkton, Va.	6.00
Concord, Timberville, Va.	1.35
Liberty (Va.), Nathalie, Va.	4.50
Mt. Herman, Garner, N. C.	12.00
Liberty (Vance), Henderson, N. C.	12.20
Liberty Spring, Suffolk, Va.	5.00
Total	$ 56.94

Individuals and Churches.

Union (N. C.), Burlington, N. C.	$ 62.00
Hank's Chapel, Pittsboro, N. C.	71.02
Spoon's Chapel, Asheboro, N. C.	11.51
Brown's Chapel, Robbins, N. C.	4.00
Sophia, N. C.	10.00
New Center, Seagrove, N. C.	22.39
Needham's Grove, Steeds, N. C.	28.00
Bennett, N. C.	12.10
Pleasant Cross, Asheboro, N. C.	20.00
Pleasant Grove, Bennett, N. C.	40.00
Antioch (C), Bear Creek, N. C.	5.00
First, Burlington, N. C.	64.76
Youngsville, N. C.	9.00
Total	$ 359.78

Specials.

First, Burlington S. S., Burlington, N. C.	$ 48.79
"A Friend" (Work in Africa)	150.00
Total	$ 198.79
Total for the week	$ 615.51
Previously acknowledged	2,847.26
Total since Sept. 1, 1945	$3,462.77

Gratefully,
Mattie Cox Parker,
Secretary.

EASTERN VIRGINIA CONFERENCE.

With the exception of building new churches, the past year showed great improvement in many churches. Several churches are building new plants or attractive additions, and others are making plans for new church buildings or additions.

Work at Little Creek is encouraging and plans are being made for an all time pastor, under the shepherding of Rev. B. H. Watkins, pastor of Berea, Norfolk, and his strong church. He has been supplying at nights for a few months.

J. E. West.

TREASURER'S REPORT.

WOMAN'S MISSIONARY CONVENTION.

Receipts.

Virginia Valley Central Conference.

Women	$ 65.72	
Young People	42.23	
		$ 107.95

North Carolina Conference.

Women	$1,239.00	
Young People	120.92	
Juniors	84.18	
Cradle Roll	90.70	
		1,534.80

Eastern Virginia Conference.

Women	$1,786.73	
Young People	229.16	
Juniors	140.46	
Cradle Roll	243.85	
Gift of Mr. Garland Gray for Thank-Offering, Elon College Endowment Fund	125.00	
		2,525.20
		$4,167.95

Disbursements.

Mrs. M. C. Parker, Treasurer S. C. C.-Foreign Missions, Geneneral Fund	$1,141.78	
Young People's Foreign Mission Fund,	155.29	
Shaowu Mission	7.00	
		$1,304,07

Home Missions, General Fund	$1,141.77	
Young People's Home Mission Fund	155.28	
Thank-Offering Elon College Endowment	316.83	
Mountain Work, Rev. and Mrs. A. Gleason.	35.00	
Carroll County Mission.	5.00	
North Dakota Indians.	5.00	
Fort Berthold Mission.	5.00	
		1,663.88
War Victims and Services		20.00
Check to Mrs. Parker		$2,987.95
Check to Mrs. Leathers, Treas., W. W. Staley Memorial Fund.		250.00
Check to Mrs. Leathers, Treas., Life Memberships and Memorials, 32 Life Members and 61 Memorials		930.00
Total Disbursements		$4,167.95

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

THANK-OFFERING 1944-1945, ELON COLLEGE ENDOWMENT FUND.

North Carolina Conference.

Albemarle	$ 10.00	
Albemarle Young People.	2.00	
Asheboro	18.05	
Berea	6.00	
Bethel	10.00	
Burlington	322.70	
Carolina	4.50	
Carolina Young People.	2.35	
Chapel Hill	10.00	
Church of Wide Fellowship	17.25	
Concord	15.00	
Durham	100.00	
Elon College	100.00	
Flint Hill (R)	2.00	
Greensboro, First Church.	150.00	
Greensboro, Palm Street.	20.40	
Hanks Chapel	4.30	
Happy Home	24.37	
Haw River	15.00	
Henderson	32.00	
Hines Chapel	40.00	
Ingram, Virginia	30.50	
Liberty, Vance	28.50	
Lynchburg, Virginia	10.25	
Mount Auburn	35.00	
Mount Zion	5.00	
New Lebanon	5.00	
Parks' Cross Roads	4.00	
Pleasant Grove, Virginia.	20.00	
Pleasant Ridge (G)	20.00	
Pleasant Ridge (R)	3.40	
Providence Memorial	8.00	
Raleigh	26.00	
Ramseur	3.50	
Reidsville	22.68	
Salem Chapel	15.75	
Sanford	30.00	
Shallow Ford	26.00	
Shallow Well	25.00	
Smithwood	5.00	
Turner's Chapel	15.00	
Union, North Carolina	40.00	
Union, Virginia	43.00	
Youngsville	5.00	
Mebane	11.00	
		$1,343.50

Eastern Virginia Conference.

Antioch	$ 8.55	
Bay View	10.00	
Berea, Nansemond	45.00	
Berea, Norfolk	10.00	
Bethlehem	30.00	
Bethlehem Young People.	30.00	
Burton's Grove	8.00	
Christian Temple	33.15	
Christian Temple Juniors.	5.00	
Christian Temple Cradle Roll	2.00	
Cypress Chapel	50.00	
Damascus	23.00	
Dendron	20.00	
Elm Avenue S. S.	15.00	
First, Norfolk	25.00	
First, Portsmouth	22.00	
First, Richmond	15.00	
Franklin	40.00	
Holland	20.00	
Holy Neck	40.00	
Isle of Wight	10.00	
Liberty Spring	75.00	
Liberty Spring Y. P.	5.00	
Liberty Spring Juniors.	5.00	
Liberty Spring Cradle Roll	5.00	
Mt. Carmel	6.66	
Newport News	85.00	
Newport News Young People C. E.	10.00	
Newport News Juniors.	2.00	
Oak Grove	12.00	
Oak Grove Y. P.	3.55	
Oakland	33.00	
Oakland Young People.	10.00	
Rosemont	134.00	
Second, Norfolk	10.00	
Second, Norfolk, Y. P.	5.00	
South Norfolk	10.00	
Shelton Memorial	15.00	
Shelton Memorial Young Women	17.10	
Spring Hill	7.75	
Suffolk	170.00	
Suffolk, W. W. Staley Society	205.00	
Union, Southampton	5.00	
Union, Southampton, Y. P.	2.75	
Wakefield	12.00	
Waverly	10.00	
Windsor	14.30	
Windsor Young People.	14.30	
Gift of Mr. Garland Gray.	125.00	
		$1,471.77

Virginia Valley Central Conference.

Bethel Society	$ 25.00	
Leakesville	35.17	
Mt. Olivet (R)	6.40	
New Hope	3.76	
Newport	5.00	
Winchester	33.00	
Antioch Young People.	82.30	
Beulah Young People	13.00	
Bethlehem Young People.	8.00	
Linville Young People.	4.15	
Winchester	5.00	
		$ 220.78
Total Thank-Offering 1944-45		$3,035.39

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

ITINERATING IN THE PACIFIC.

(Continued from page 3.)

tive member of our Filipino Protestant Church, as well as district superintendents, pastors, physicians, lawyers, and others, whom I have known across the years, revealed the fact that our armed forces have left a wholesome influence upon the Filipinos. This is the gist of their report:

> The American forces have commanded not only our sincere appreciation for what they have done to rescue us from Japanese domination, but they will also depart carrying with them our general respect. The same general report was received in Australia from some eighty clergymen and other representative citizens, including such men as the Angelican Archbishop of Sydney.

When one visualized the dislocation of hundreds of thousands of Americans sent into the confusion not only of foreign countries, but of war conditions, it is gratifying to know that such reports are forthcoming.

There are two other things that I found of real interest as follows: The Australians were much impressed by the high average level of education of American servicemen. The Filipino people throughout the provinces were much impressed by the large number of Protestant chaplains. They have never before known of the large proportion of Americans associated with the Protestant Churches.

In Hollandia, New Guinea, I was shown a lovely new church building that had been erected from local materials. It gave one an impression of peace to enter this house of prayer standing on the site that had shortly before been a battle ground, and in a location that is still one of the frontiers where civilization is just pushing forward into the jungle of paganism.

The chaplain and a young Dutch lieutenant in the reorganized Colonial administration very proudly showed me a tablet that was placed at the front of this church. It was in English, Dutch, and Malay. The inscription stated that this church was presented by the men of the American armed forces as a gift to the Christian people of that community to replace their church which had necessarily been destroyed in the line of fire against Japanese troops. One is deeply moved to appreciate that our American forces restore Christian civilization.

The cessation of hostilities which came while I was in Manila brought a sense primarily of relief. There was no wild celebration. I heard less expression of bitterness against the Japanese among the armed forces than one hears among civilians in a typical American city. It took a number of days following the formal surrender to receive the capitulation of troops in hiding in the mountains.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRISTIANS WORKING TOGETHER IN THE COMMUNITY.

Lesson VIII—November 25, 1945.

Memory Verse: *"We are God's fellow-workers."*—I Corinthians 3:9.

Lesson: Matthew 25:37-40; John 17; Acts 15:1-36; Philippians 2:12-18.

Devotional Reading: Matthew 5:3-16.

One World—A Divided Church.

The late Mr. Wendell Willkie wrote an interesting and informative book entitled "One World." Its central thesis is that in spite of many differences which cannot be denied and which ought not to be denied, the world is one world. That was the thing that impressed him as he made his long trek by plane across and practically around the world. And of course in the brief time since he wrote that book, the world has become even more closely drawn together by the logic of events as well as by the genius of man. The recent war was waged in global terms. One way or another the whole world was involved in it. The world is fast becoming a community, and the end is not yet.

Those of us who are Christians ought to be thinking about a divided church in a world community. We ought to be troubled about it too. The United Nations soon learned that there must be a central command and a community of action if the war was to be won. Christian leaders are also seeing the stark necessity of the churches seeking a closer unity in fellowship and work. A divided church cannot save a world community.

Unity Not Uniformity.

Jesus did not pray for uniformity. The very facts of life and of logic are against that. Dr. Staley used to say that "to think is to differ." Paul recognized and stressed the diversity of gifts and of function among the members of the churches. But he emphasized the fundamental and central unity amid diversity, the necessity for unity but not for uniformity. It is quite debatable whether Jesus prayed for organic union. He did earnestly pray for organic unity. He wanted his followers to think of themselves, not as competitive, but as cooperative. They were to be of one mind and of one spirit, not in the sense that they all thought alike, but in the sense that they had the mind of Christ and expressed his Spirit.

In the World But Not of It.

In the great prayer of Jesus He prays "not that Thou shalt take them out of the world, but that Thou mightest keep them from evil." The world is in a mess and there are times when the best of us feel as if we would like to get out of it. But Christ wants us to be in the world, but not of it.

That the World May Know.

"I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me and loved them, even as thou lovest me." This is a part of our effective witness—the witness of our unity in Christ. A united church is one of God's most effective witnesses to the Sonship of Jesus.

Signs of Promise.

One can decry the signs of division between the various bodies which make up the Body of Christ, the *Church*. But progress has been made. The Church is moving steadily even if slowly toward the answer to the Master's prayer. Dr. Fosdick sums up the matter succinctly as he traces the successive stages through which the attitude of the Church has moved in this matter: from persecution to controversy; from controversy to toleration, from toleration to cooperation, from cooperation to unity—so moves the Church of Christ. We have local Federated Churches in many communities, local Church Councils, State Councils, National Councils, Federal Council of Churches of Christ in America, and now a World Council of Churches which is a reality and a potentially robust organism beyond an organization.

It Was So in the Beginning.

To be sure the Christian Church at first was more or less of a closed corporation. But the new wine could not be kept in the old wineskins. The Gospel inevitably and irrepressibly spilled over into the Gentile world. Slowly but surely it broke the man-made barriers and boundaries which walled it in at the beginning. "The elders and the brethren unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting"—here is the germ of the movement. There were differences, vast and in some senses vital differences between these two great groups. But as they came close to Christ they discovered that they were close to one another. There have been many divisions, and many by-paths in the history of the Church. But ever and anon there has been this unifying process. And although it seems like an impossible thing from the human standpoint, we ought to keep in mind that the Master prayed for it. Who dares to say that it is not the Father's will that it should be so? And the Master is authority himself for the statement that if we ask anything in His name—in accordance with His character or spirit—we shall have it. Some day, please God, in the future, it may be in the long, long future, Christ shall see the travail of His soul and be satisfied.

Christians Working Together.

Christians can work together. They are working together. The churches of Christ are doing a great many things together which they cannot do separately. And they are doing them a great deal better. There are some things that the Church cannot do unless Christians work together. We ought to endeavor to keep the unity of the Spirit in the bond of peace. For there is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, Who is above all and through all, and in you all.

P. S.—Correction, please. In my Notes of two weeks ago there appeared this sentence, "I am not interested in worship services." That was a mistake either in my "hunt and peck system" or on the part of the typesetter. I am interested in worship services. What I meant to say was I am not interested in so-called "preaching services." The setting of the words should have made that clear.—H. S. H.

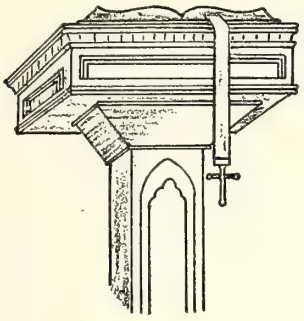
THE ORPHANAGE.

(Continued from page 9.)

tian Convention, a small gift monthly, from each of them would be of such great help; and, would not be missed by those who would give.

This is the season of the year, as we all know, when we are asked to remember the Orphanage with an extra gift. Many people take special interest in the work that is being done there. It is a source of inspiration to watch the results of the efforts made. Let us rally to the support of our Orphanage.

E. M. Carter.



GOD'S DEPOSITORY.

By Rev. Roy D. Coulter,
Pastor Timber Ridge Congregational Christian Church, Gore, Va.

"A good man out of the good treasure of his heart bringeth forth that which is good." " . . . *Joseph was a goodly person . . .*"—Luke 6:45; Gen. 39:6.

Take the simple aim to be good. What do we mean by being good? Who is a good man or woman? In the community where I grew to manhood a good young man was one who did not drink, play cards, dance, or run with questionable girls. I do not recall that there was ever the least suggestion that such negative goodness could be pure devilish in letting all sorts of evils exist to pull girls and boys astray, or permit injustice and evil attitudes to dominate life.

These so-called good boys and girls could lead in the church and in family feuds. They could cultivate bitter race hatred and get the best of outsiders in any kind of financial deal and not lose the halo of good.

Farmers known as good would heavily salt their cattle and turn them into the creek just before driving them on the scales to sell to the cattle merchant, or sell watered milk to their neighbors, and because they possessed the necessary set of negative virtues they passed as pillars in the church and community life.

Sifting white sand in wool, putting lard in butter, and feeding white gravel to chickens in preparation for market were all little tricks "good" people tried upon their merchant.

"Good" men professed to love God and their neighbors and without conscience robbed the soil God had been building through centuries for the use of generations of His children. Little did these men seem to care that another generation would starve and suffer because of their action. Rarely did the church find a voice to challenge such un-Christian conduct. The Church (this Church) must see more clearly its aims and develop more effective ways of reaching people or we are due a wave of Materialism in these United States not unlike the modern Communism of Russia, or the heathenism of Germany. Communism is the twin brother of Infidelity—both hatched in the pit. If Creasy was right in giving the Wesleys credit for saving England from a wave of terror—like the French Revolution — then pray God Methodism, or some other church, give rise to a modern Wesley for this hour in America.

But here we face two different areas—one of finance and the other of personal effort and loyalty. In finance there has been a general neglect of teaching the spiritual relations of financing the work of the Church. Little effort has been made to help the one who gave to become more Christian and spiritual through giving. Some leaders have taken it for granted that merely to give to the support of the Church would bring good results. Nothing could be farther from the truth. One gets what he seeks in the giving. If he gives to keep up appearances, from a sense of duty, to get rid of the collector, to impress someone, or because he finds it difficult to say "No," there is certainly little prospect of any spiritual good coming to him.

We have neglected the spiritual and Christian basis of giving so definitely that any little scare or loss will wreck a church budget and block progress. And the Sunday School has been, for the most part, mum as a mummy in teaching church support.

The other difficult area in church support is that of personal effort and loyalty. Several surveys in various sections of the country indicate that only about 30 per cent of church membership ever attend the church for any sort of service or function. Of those who do attend we can scarcely count upon 30 per cent of them to accept work responsibility and be loyal to the task. If a church has suffered in the resulting "drag-out" of leadership, numbers, and financial support, due to the shifting of industrial life, it comes to feel sorry for, even pity itself, and that is a sad event in its life. No person or agency has a sense of mission or high calling when self-pity develops. . . .

Will this Church be willing to face the facts of its life and work without seeking to excuse its failures?

Will this Church set itself to the task of building the abundant life for every person and uplifting interest in the community?

Will this church pay the price to teach each member loyalty in personal service and financial support?

Will this church launch vigorously into the white harvest field lying all about its doors and promote a soul-saving search for the lost sons of God?

It will if it has or can achieve any deep spiritual quality of lift, for the Church is always a seeker for souls where it is mastereed by and possessed with a quality of Christian life worth sharing. It ceases to be an effective soul winner when its spiritual power is sterile.

The hour is ripe for a great spiritual awakening in America. Books and papers of real value are flowing from the press. The best minds of government and schools are studiously concerned. Numerous experiments are under way seeking ways out. Church leaders are beginning to be vitally concerned and devoting themselves to the task of discovering new ways and inspiration for effective church work.

Will this Church—will its leaders arise to the call and opportunity? Will they fan to flame the deposit of God in them and the churches? Or, will they let the dark in the picture—the difficulties in the Church of today bow them in defeat?

Why should leaders of the Church bow before dark unconquered areas of life? Has Christ lost His inspiration? Is there no thrill in following where saints have trod? Are there no hallelujahs to follow the conquering banner of the King of Kings and Lord of Lords? God awaits such heroes, for in the words of Edgar Guest:

God builds no church! By His plan,
That labor has been left to man.
No spires miraculously arise,
No little missions from the skies
Fall on a bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

The humblest spire in mortal ken,
Where God abides, was built by men
And if the church is still to grow,
Is still the light of hope to throw
Across the valley of dispair,
Men still must build God's house of prayer.
God sends no churches from the skies,
Out of our hearts they must arise!

This Church must justify itself in this day as a creative Christian enterprise. If it cannot meet pressing human need with a gospel of power and Christlike service, it cannot expect the blessing of God or human respect. The task is not imaginary and does not consist in merely holding grounds gained. The Church is doomed if it seeks to live by going through once religious motions and activities. The

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A DAVID OF TODAY.

The blessing over, David took his glass of tomato juice to take a sip, "Good!" he said, his brown eyes sparkling. Next he took a bite of the Ritz cracker on his plate. That's good too. It tastes salty!" he said, as he licked his lips with his small red tongue to get the salt grains that had lodged there.

The relish plate, with its pretty colors, attracted David. The plate contained carrot curls, tomato slices, small green pickles, lettuce chunks, celery stalks and green olives. David took up one of the olives in his fingers and bit into it. This seemed to be his first experience with an olive. "There's something hard inside the olive, what is it, Daddy?"

"It's called a pit, just like the ones you found in the ripe cherries last summer."

David's steak, g r e e n beans and fluffy potatoes lay waiting on his plate while he nibbled olives and carrot curls. Finally his mother told him that he could have no more olives until he had eaten the rest of the meal. David got busy with the rest of his food when he saw that his mother meant what she said. Then he asked, "Mother may I have just four more olives? If you will give me four I will give Mr. Elam one of them!"

"All right, David, you may have just four more. Then we will have our surprise!"

The four olives were given to David and he handed one to Mr. Elam.

Mrs. Elam said, "That's what our little boy calls dessert! He always asks us what the surprise is going to be. We always tell him that it will not be a surprise if we tell him what it is."

While Mrs. Josephs went to bring the surprise, Grandmother Josephs took the dishes and plates from the table. David slipped away to return with each fist full of taffy kisses wrapped in red paper which he gave to Mr. and Mrs. Elam.

"You certainly have made a hit with David," said Mr. Josephs. "He usually gives folks one kiss and keeps two for David!"

"Oh! yum, yum," e x c l a i m e d David, as his mother placed the lovely surprises at each plate. It was lime jello, topped with mounds of whipped cream, decorated with chocolate chips in crystal sherbert cups.

It didn't take long to make that surprise disappear.

"How long may I stay up tonight, mother?" asked David, as they, with their guests, went into the living room.

Mr. and Mrs. Josephs had to talk that one over a bit. They finally told David that he might stay up until eight o'clock.

The two Josephs women excused themselves to take care of the dishes. Mr. Elam and Mr. Josephs were chatting together. Mrs. Elam asked David, "Do you like books, David?"

"Oh, yes! Would you like to see some of my books?"

"I would like very much to see some of your books, David!"

"I shall bring my 'Uncle Wiggley Books' and my two 'Martin and Judy' books," said David, as he went from the room. Soon he returned with his arms full of books and he and Mrs. Elam had lots of fun looking at the books together.

When they had finished looking at the books, David asked his daddy to play his newest record for Mr. and Mrs. Elam.

Mr. Josephs took the record from it's envelope and David showed the envelope to Mr. and Mrs. Elam, while his daddy was putting the record on the machine. One one side of the record was a poem-song about growing things. On the other side was a good-night talk by a small boy and his mother. The little boy asked his mother, "What is God like?" The mother sang a little song which told her son what she thought that God was like.

When the record was finished Mr. Josephs told David that it was just ten minutes until his bed time.

"Will you do six tricks with me before I go to bed, Daddy?"

"I don't think that I know that many tricks tonight. How about doing three tricks, two times each?"

"All right, Daddy, three tricks two times!" said David.

Then Rabbi Josephs, just like all fathers, had a big time with his small son! Little David squealed with glee as he and his Dad went through gym tricks which all boys like!

When David told the Elams goodnight he gave Mrs. Elam another handfull of kisses to take to her little boy. As Mrs. Elam took his small h a n d in a good-night clasp and looked into his shining brown eyes she thanked God for letting her meet this small David of today!

FORMALLY DISCHARGED.

By MARY S. STOVER.

Issued by the National Kindergarten Association.

Ruby's long illness had been allowed to make her demanding and wilful. She flew into a passion when she heard Grandma tell somebody over the telephone that they had discharged the doctor. "I never did!" she screamed. "He's a good doctor! We won't be so mean to him!"

"Of course, dear," soothed her mother. "This was just Grandma's way of saying that you are so well he doesn't need to keep coming here every day or two now. It isn't at all like the firm's discharging Uncle Frank."

Grandma was sure that few children of Ruby's age would have remembered the unfamiliar word and been able to apply it so promptly. The family smiled with fond pride when the small girl impressively informed a caller, "Yes, I'm 'most well now. We've discharged the doctor."

"Isn't it time to discharge your nurse, too?" asked Daddy, when there came a querulous order for Mamma to fetch something for which the child could quite easily go herself. "Folks who can go riding as far as Uncle Dan's ought not to need a nurse any more."

Ruby looked sober. She sat very still for a moment, then holding up a stern index finger e x c l a i m e d, "You're discharged! Only don't you go away, 'cause you're my own, own mamma that lives right here."

The child's lips were quivering. Mother held her close and promised, "Of course I'll be right here, darling. Little Daughter and I will help each other after this. I'll keep on being your mamma, but Ruby doesn't need a *nurse* any more."

Getting well after a slow convalescence, growing older, mastering some new skill, may call for recognition by the use of a new phrase—even a proud little graduation ceremony. School leaders like to remind their pupils that each graduation is a step up and onward. It means leaving some accustomed ways behind, accepting n e w responsibilities — a more definite *growing up.*

Some pre-school children are quick to promote themselves to new stages of dressing and other self-care activi-

(Continued on page 15.)

The Christian Sun

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1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

WHITLEY.

Mrs. J. T. Whitley, 76, a life-long resident of Suffolk, Va., and a member of the Suffolk Christian Church, died in a Petersburg hospital November 9, 1945. She is survived by one daughter, Mrs. J. V. Bland, of Petersburg, Va., four grand children, and four great-grand children. Funeral services were conducted by her pastor in Suffolk, and the interment was in Cedar Hill Cemetery, Suffolk. May God's blessings be upon the loved ones left behind.

JOHN G. TRUITT.

JONES.

Ambrose Wyatt Jones, son of the late Richard and Susan Smith Jones, was born in Granville County, N. C., October 13, 1860, and died at his home near Virgilina, Va., October 23, 1945.

In 1892 he married Miss Nannie Tuck, who survives him, together with five children and fourteen grandchildren. The children are as follows: Leland, of California; Mrs. Raymon Royster, Adulphas, Guld and Elina, of Virgilina, Va., and Guld, of Alleghany, Va.

Brother Jones was a member of Union Christian Church for fifty years. He was of a quiet disposition and had a great number of friends. Funeral and burial were in the town cemetery of Virgilina. A large crowd of relatives and friends attended. The floral tributes were many and pretty. Rev. E. R. Harris and Rev. Mr. Currin, of the Baptist Church, assisted the writer in the services.

C. E. NEWMAN.

ITINERATING IN THE PACIFIC.

(Continued from page 11.)

Chaplain Leon W. Hawley, of Seattle, Washington, and Chaplain William E. Cooley, of Virginia, and I went into the northern part of the Island of Luzon, some 200 miles north of Manila. We crossed Balite Pass over which I have traveled on numerous occasions visiting the Cagayan Valley. I stopped to see a simple monument erected there which was placed in recognition of the thousand American soldiers who had given their lives to push through that difficult pass against the entrenched Japanese forces. We proceeded to the village of Aritao, where I was the guest of the American Army. Fifteen miles away was General Yamashita's hideout.

One returns from an extensive swing such as was mine during two recent months with various impressions. The entire world has been shaken by this war. During World War I the people in the Southwest Pacific area sensed only vaguely the fact that a war was on. This present war, however, in all of its glaring brutality, has struck at men, women, and children in the far corners of the earth. Many of the old provincial attitudes cannot be changed for it is still true that man resents being jostled out of his comfortable niches of mental security. Words such as "independence" and "freedom," are only vaguely understood. It is a long road that must be traveled by certain segments of mankind before an understanding of what we generally call modern civilization is reached. We must be patient as these hesitant steps are being taken by various tribes and national groups. I believe the signs on the horizon give real hope for, despite all the confusion, humanity has struck its tents and is on the march. The confidence that is placed in American leadership is amazing.

GOD'S DEPOSITORY.

(Continued from page 13.)

rural church of a few decades ago was the leading church. It was held in high esteem and served by the ablest ministers of the day. The rural church laid the foundation of today's Church and gave its sons and daughters to people the city to build cathedrals. And a good church out of the good treasure of its heart bringeth forth that which is good. The rural church has a right to pioneer in leading the way for the creative forces to begin to redeem our nation. But its pioneering is dependent upon setting its own house in order. We must share with the Church —not as rural, but as one and universal—we must capture something of the zeal and love of the Heavenly Father's heart which leads to the giving of His Son to save people who have lost their way, their opportunities, their hope, their joy, and their purpose for being. . . .

Ours is not a choice between catastrophes, but to face the demand of God for a surrendered will and life, through which His purpose and mercy may flow with the power of Christian empire into the bloodstream of a sin depleted world. . . .

FOR THE CHILDREN.

(Continued from page 14.)

ties as well as to other performances for which they are not so well prepared. Then there are boys and girls of a less independent nature and others who have been temporarily retarded by sickness or accident. Making much of a birthday may give them the rightful sense of now being more capable—bigger girls and boys. When birthdays are not the remedy, find some other pleasant means of appealing to the juvenile imagination and arousing pleasure in self-reliance, and joy and eagerness in cooperation.

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HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, NOVEMBER 22, 1945. NUMBER 46.

Give Thanks

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

THANK GOD FOR AMERICA!

Not for great wealth, but for the growing determination that all men shall share in His bounty.

Not for some passing supremacy of race or power, but for an expanding awareness that the security of the strongest derives from the welfare of the weakest.

Not to exult in unparalleled power, but for a determination that soberly and in Godly fear we will accept our responsibility for rebuilding and renewal, within America and beyond.

THANK GOD FOR LIFE!

Thank Him for all true love and affection.

Thank Him for the light-hearted laughter of little children, for the unfolding promise of the lives of youths and maidens, for the assurances of love which come through years of shared experience.

Thank Him for the day's labor, which is our share with Him in holding life together.

Thank Him for strengths which have brought us through the most difficult days of sorrow and heartache.

Thank Him for hours of rejoicing and high purpose which have illumined our lives.

THANK GOD!

For a justice which is never mocked.

For a forgiveness which knows no measure.

For a love, which encompasses us even in hours of self-confident rebellion.

And above all, for the gift of His Son, Who is the promise of the fulfillment of the greatest of all our needs—our salvation of mankind.

—Frederick M. Meek.

NEWS AND VIEWS

Attendance at the Suffolk Christian Church Sunday School reached 527 on the third Sunday in November—goal, 800.

The sympathy of many friends is extended to Rev. Murdock W. Butler of Wakefield, Va., who was injured in a recent automobile accident.

Dr. Frank H. Lewis of Portsmouth, Va., was among the guest speakers at the Eastern North Carolina Conference in session this week.

The Eastern Virginia Ministerial Association met Monday at the Bay View Church, Norfolk. Rev. Robert Lee House preached at the evening service which was open to the public.

Suffolk Christian Church concluded its week of revival services November 18; the Rev. Jesse H. Dollar, D. D., doing the preaching; six new members; and the church greatly revived, and refreshed.

The Suffolk Christian Church sends in the following new subscriptions to THE CHRISTIAN SUN: Mrs. C. W. Wright, Mrs. J. Marvin Whitley, Mrs. E. B. Wagner, Mrs. J. C. Webb and Mrs. Marion H. Shaw.

LONG'S CHAPEL SUPPER.

The Woman's Missionary Society of Long's Chapel Church with the help of the other ladies and young people sponsored a chicken supper November 10th. It was served in the church hut.

A delightful meal was enjoyed by all. The proceeds are going to ceil the church hut.

DELLA JANE PRITCHETTE.

PROVIDENCE CHURCH (GRAHAM).

The ladies of Providence Church entertained at an informal reception on Saturday from 8:00 to 9:30 o'clock, at the Hut, honoring their new pastor, Rev. Bernard V. Munger, his wife and twin daughters, Marilee Ruth and Eloise Ann.

Guests were greeted by Mrs. W. H. Holt, who presented the receiving line. Mrs. Austin Isley invited the guests to the tea table which was decorated with white and yellow chrysanthemums and lighted white candles. Mrs. Holt presided at the tea service and poured Russian tea, with which dainty accessories were served by Mrs. Alma Gowens, Mrs. Jesse Fogleman, Mrs. O. J. Stuckey and Miss Argie Heritage.

About forty-five church members were present and the visiting ministers and their wives were: Rev. R. O. Crow, Rev. and Mrs. E. N. Caldwell of Graham, and Dr. and Mrs. D. J. Bowden of Elon College.

After the social hour the members of the church presented Rev. and Mrs. Munger with a pantry shower.

MRS. O. J. STUCKEY.

NEWMAN MEMORIAL.

On Sunday, November 11, 1945, the Congregational Christian Church of Henderson was presented a Gethsemane window and altar as memorials in memory and honor of Mr. W. A. Newman and wife.

The service of dedication was held on the tenth anniversary of the funeral of Mr. Newman. The presentation to the church was made by Bill Umphlett, the great-grandson of Mr. and Mrs. Newman. They were accepted on behalf of the church by Mr. John Allen Hall, a deacon of the church. Following the litany of dedication, a duet, "The Beautiful City," was rendered by the Misses Jeanette and Edna Faulkner, granddaughters of Mr. and Mrs. Newman. The dedicatory sermon was delivered by the pastor, the Rev. J. Frank Apple. These memorials were given by the children of Mr. and Mrs. Newman, Mrs. J. G. Faulkner, C. D. Newman, A. W. Newman and R. W. Newman.

Mr. and Mrs. Newman were charter members of this church. Mr. Newman was very active and was very loyal to the church in every way, especially in the giving of his time and finances. Mrs. Newman has continued with her very loyal support since his death and is stiill active in all of the church's activities. During the service of dedication she occupied her regular accustomed pew. Their services in this church will long be remembered.

MRS. JOHN ALLEN HALL,
Church Reporter.

NAMED EDITOR OF NORTH CAROLINA CHRISTIAN ADVOCATE.

Dr. H. C. Sprinkle, Jr., '23, has been named editor of the *North Carolina Christian Advocate* upon the joint resignations of Dr. A. W. Plyler, and Dr. M. T. Plyler, co-editors. The announcement was made recently following a meeting of the publications board of the Methodist Church of North Carolina.

The Plyler brothers have served as co-editors of the publication for more than a quarter of a century and have been prominent in the work of the Methodist Church for more than fifty years. Their services will be terminated with the closing of the conference years of the Western North Carolina Conference and the North Carolina Conference.

Dr. Sprinkle is a graduate of Duke University in the field of philosophy. He has served as a Navy Chaplain and held the rank of Lieutenant Commander at the time of his release on October 1.

THANKSGIVING.

Thanksgiving this year strikes a double chord in our hearts—gratitude for military victory and for the promise of genuine peace. These have been purchased at a great cost—the "blood, sweat and tears" of those we love. Our gratitude must be expressed through Christian sacrifice.

Thankfulness to God! Yes, unspeakably so, for his sustaining grace and his promise of things to come. Yet we have a pledge to fulfill in his name.

Let us make a definite and special Thanksgiving gift to God and to his work through our churches in behalf of goodwill, peace and justice. Let us—each of us—give $1.00 or more on Thanksgiving Sunday as a sheer gift of thanksgiving, over and above all other giving. Such a gift will make sure in this year the goal we set three years ago for our ministry to the life of the world, and it will also aid mightily the Postwar Emergency Program now launched for the three years before us.

We appeal especially to churches that do not conduct an annual Every-Member Canvass. Make this Thanksgiving Sunday an occasion for an ingathering of gifts that will meet your full apportionment for 1945. In addition, add that one dollar, or more, per person for the Postwar Emergency Program.

Let our thanksgiving in this time of restored and hard-won peace find expression in a worthy gift to sustain the work of our churches—they are man's best builders of Christian character and goodwill.

ALBERT D. STAUFFACHER,
Minister, Missions Council.

If some one is awkward and does not treat you as you think they should, shower some grace upon them.—M.

CONTRIBUTIONS

SUFFOLK LETTER.

There is some evidence of an active interest within the Eastern Virginia Conference relative to the completion of the campaign for raising $100,000 for the Staley-Atkinson-Newman Memorial to become a part of the Endowment Fund of Elon College. This should be raised in full by January 15, 1946. It will be done if a united effort can be stimulated throughout the Convention. The people need the blessings of generosity and liberality; the college needs the money.

Sometimes criticism and indifference are the symptons of inner narrowness and a lack of liberality. Stinginess can find many excuses for refusing to give financial support to a worthy enterprise. It has blinded many eyes and dimmed the vision of many great people. The support of the church and its enterprises should not be conditioned upon any personal attitudes or relationships. Taxes to the Federal Government are not paid because a certain man is President of the United States. Our likes and dislikes are not sought, ascertained or recorded by the tax collector or the Internal Revenue Department of the Government. Partisanship may be in place at the voting booth on election day, but it has no consideration in an income tax report. It is time for ministers and churches to recognize this principle in the matter of church support, both for the local church and the institution of the church.

Our church in the past has suffered because of divisive methods and a lack of unified effort. The present status of our denomination as represented in the Southern Convention would be greatly improved if there could be a hearty response and rally to the task of raising the proposed $100,000 for endowment by Januray 15, 1946. It would require some change of mind, attitude and heart to accomplish this desirable objective. Ministers and churches should give the college representative a cordial welcome and hearty support in the effort to promote the essential interests of Elon College and Christian Education.

Dr. L. E. Smith has done a great work for Elon College. He has not pleased all the people in our churches. No living man can be president of a church college and please everybody. But he has rendered faithful service in promoting the interests of Elon College and deserves our continued united support. The college should be supported not because a certain man is president, but because it is a worthy institution and has a distinctive contribution to make to the church and the kingdom of God. Personalities should never be the basis of giving or withholding our support. It is unfortunate and tragic for individuals and the church when persons or personalities are substituted for the cause of Christ. Persons are incidental and they will pass in a few years. The living and the dead are too quickly forgotten. But it is inspiring to be able to respond to spiritual leadership, and that is the fundamental element in real success.

This is written in the interest of a cause which needs encouragement and support. There are some people who will agree with the sentiments expressed in this article. Others will take a different attitude. That is to be expected and taken for granted. The church of the future must lay its foundations for growth upon the sound basis of Christian education. It must establish and support its own colleges for that purpose. Jesus was the Great Teacher. He expects the church to profit by His example and follow His leadership.

I. W. JOHNSON.

CHURCHES AND THE NATIONAL ECONOMY.

Churches as national bodies, their local membership groups, and their institutions, are so dependent upon the national economy that their future planning must follow the same pattern as that of commercial enterprise.

Thus the economic factors that face the country are also the factors which will affect the churches and their institutions in one way or another. No one knows for sure what these factors are for the immediate future. But since much of the transitions in postwar eras can be judged by similar economic periods, church officials, and officials of church institutions can, in most instances, find a guide in certain historical facts.

The three major wars in which the United States participated, prior to the second World War, show striking similarities in certain of their economic features. Those three wars covered the periods 1812 to 1814, 1861 to 1865, and 1914 to 1918.

A number of economic tendencies made their appearance during and following each of those three wars. Some of the tendencies may be attributed to the nature of war itself, which is essentially the same regardless of time, purpose, or instruments employed. Other tendencies can be attributed to the rather consistent and continuing nature of the human character.

In each of the three wars, economic activity in the United States showed a great advance, rising to levels higher than in any previous period. Prices increased. Each of the wars was followed by a brief period of economic hesitancy, or readjustment, which was succeeded by a business upturn of varying proportions and duration. The beginning of the upturn was based upon the satisfaction of a deferred demand for commodities that had not been available in sufficient quantities during the period of active warfare, and the replacement of property destroyed in the course of the conflict.

The period of economic expansion following the readjustment period varied in length, as between the different wars. It lasted about four years after the War of 1812, about five years after the Civil War, and about seven years after the first World War. These expansion periods were followed in each case by a period of economic recession.

Thus the three general characteristics of economic trends accompanying previous major wars have been, first, a high level of production during the war; second, a short period of reconversion, of readjustment, immediately following the war; third, a considerable period of postwar expansion. In each case the expansion period carried economic levels in the United States above those of all previous prewar periods, and in some cases above those of the immediately preceding war period itself.

The situation following the second World War seems likely to pursue these same general lines. For in addition to the war influence, the postwar period will be affected by certain long-term trends that have persisted in our economy over many years. These trends have been upward, as befits a country where expansion and growth are still an effective force.

Total population has continued to grow. Urban population has increased at a greater relative rate than rural population. Increasing mechanization and improved methods of production, such as the assembly line, have made it possible to produce a given amount of goods or services with a decreasing number of man-hours of labor. Standards of living

(Continued on page 14.)

ACCENT ON THANKSGIVING.

The modern pilgrim is not without manifold reasons for thanksgiving. Prodigal nations, having wasted their substance in riotous killing, are returning to the Father's house of peace. The blessings of a provident Father are still rained upon the just and the unjust. How sorely the patience of God has been tried! If God were a god of vengeance as some have pictured him, the world would not be permitted to stand. One fit of divine impatience would eliminate our world and all its proud and strutting inhabitants. Surely "His mercy is everlasting."

Thanksgiving Day, in the year 1945, has a special meaning for us. Remembering that "every good and perfect gift comes from God," we would thank Him today for every blessing our country enjoys. Particularly would we thank Him for its abundant harvests. Never have we had greater reason to thank God for the harvest than now, for much of the world looks to America for food. There are many lands whose fields have been laid waste by advancing armies. There are many countries whose industries have been paralyzed by war. There are many places where, even now, men and women and little children would be starving were it not for the food-laden ships which sail out to them from America. Shall we not, then, in a special way, thank God for our country's rich lands, for the wealth of its produce, for its abundant yield?

On Thanksgiving Day, we naturally think of material blessings. Coming in the autumn at harvest time, Thanksgiving suggests gratitude for fruits and grains and other crops. That idea was large in the minds of our forefathers, and it needs to be large in our minds, too; for while man does not live by bread alone, he does live by bread in part. And the Lord sees to it that the earth bears bountifully.

But Thanksgiving is a time to thank God not only for sustenance but also for salvation, not only for Country but also for Calvary, not only for Harvest but also for Heaven. Therefore, take "the cup of salvation"—and taking it, give thanks. Spiritual blessings without measure have been ours. God forbid that we should be so obsessed with expanding harvests that we pull down old barns, build new ones, and forget the needs of the human soul! The peril of every age is reflected in the soliloquy: "Soul, take thine ease." Amid the gustatorial spread of Thanksgiving, ponder the words of the Master: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

E UNO PLURES.

Consolidation may be carried to an extreme. Progress may be realized by putting unification in reverse. The yoking of small churches into a parish may be a step forward or a step backward. Weak churches should be yoked: E Pluribus Unum. But growing churches should learn to stand alone: E Uno Plures.

It is gratifying to note that churches throughout our Convention are slowly but surely "getting the idea." One parish in the North Carolina and Virginia Conference formerly included Haw River, Providence Memorial (Graham) and Long's Chapel. Now after years of mutual assistance each has emerged as a full-time parish. Watch the budget of these three churches during the next few years. It is safe to predict that under capable leadership the budget of each church will be doubled in the near future. Who will be the next to follow the example?

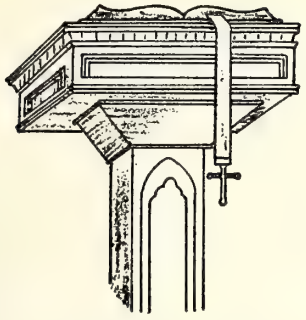
Many churches throughout our Convention should take this cue, emerge from their adolescent leanings, become mature and self-supporting. In some instances rare courage and leadership may be required to effect the weaning from a long and comfortable attachment to other churches. The return of chaplains should accentuate this movement toward additional units of pastoral service. The gains to the local church in terms of constant pastoral care and an enlarged church program are incalculable. Let this our slogan be: "Many from One."

R. L. H.

A PRAYER FOR THANKSGIVING.

We have gathered in Thy courts, Almighty God, to offer our united thanks for Thine unfailing providence, and for the success which has crowned the work of our hands in the year that has passed. Thou hast ordained that man should labor for his daily needs and Thou hast rewarded our efforts with blessings. We recall today with grateful hearts. Thy loving providence which watched over and guided our fathers in their wanderings through the barren wilderness and the trackless desert. Under Thy protection the weary pilgrims found shelter and security. Thy bounty preserved them in famine, and from the flinty rock did they slake their thirst. We praise Thee that the same unfailing mercies have sustained, guided, and sheltered us, their children, in all the years of our experience, and our hearts are filled with gratitude at the remembrance of Thy goodness. We pray Thee that the enjoyment of Thy blessing may awaken within us a spirit of contentment and fortitude, that we may neither grow proud through prosperity nor become discouraged by failure, but that our success may lead us rather to trust in Thy wisdom and be satisfied with the least of Thy mercies. May our hands be outstretched to those who suffer, and our hearts be opened to those who are in need, may we sympathize with those whose hopes have been disappointed and whose labors have been unfruitful. Praised be Thou, O Lord, giver of all good. Amen.

A man always goes to the devil before he goes to the place prepared for the devil.—Perry F. Webb.



DYNAMIC GRATITUDE.

By Rev. Allyn P. Robinson, Jr.

[Sermon given over station WPTF, Raleigh, N. C., on November 18, 1945.]

"It is a good thing to give thanks unto the Lord."—Ps. 92:1.

"It is a good thing to give thanks unto the Lord." There was assurance in the word of the ancient Psalmist. He knew that it was a good thing to give thanks. Yet we know that most of the psalms were written during the periods of national emergency, that they were written to encourage pilgrims upon treks that were often weary and uncertain. Indeed, the Jewish nation moved out of one crisis into another—lived its life with some threat hanging forever over its head, and yet the psalmists and the prophets and the other spiritual seers of Israel were forever grateful people who knew that it was a good thing to give thanks unto the Lord. They were never blind to threatening national disaster; they did not live in ivory towers, imagining things were so because they wanted them to be; they faced the dark realities of life; and they challenged evil; but they never overlooked the good. They were men of thankful spirit, conscious of their indebtedness to the past, appreciative of the glory of their tradition and gratefully aware of possibilities to which other men were blind. Their very gratitude made them men of power.

Once more America approaches its traditional day of Thanksgiving. Did we ever come to this day with more to be thankful for? If a grateful attitude were sometimes hard to summon during the years of war, it ought surely to come to us unbidden in this year of peace. America, of all lands, has been blessed, not alone with victory but with great national resources that have been largely untouched by the ravages of war. Whatever the reasons for the war just ended, however much the fact of war was a token of our failure, at least the outcome of the war has given us a new chance, an opportunity to redeem our failure, an opportunity to build peace into the world. We are sobered, of course, by the heavy price that we have paid, the millions of young men dead before their time—robbed of the joys of life almost before they tasted them, the other millions maimed in body or in mind or in spirit, the homes left desolate by vacant places never to be filled, the great gifts never to be offered because those who would have given them have been sacrificed upon the altar of man's greed and blindness, yet sacrificed also upon the altar of man's dream. Yet even these sober considerations are reasons for our Thanksgiving. "These have died not having obtained the promises," but the promise is ours; what we have is their gift, and grateful spirits in our land this Thanksgiving time will want to acknowledge this indebtedness, acknowledge it as only it can be acknowledged by a new dedication to the ways of peace, by a new and a more firm resolve that these dead and wounded shall not have suffered and died in vain.

Ah! yes, if America, if ever you had reason to be grateful, you have reason now! Yet one wonders if this Thanksgiving-time will find a people moved by gratitude. As we celebrate this ancient festival, will the thankful spirit of our Pilgrim Fathers be upon us, or will we too easily take for granted the blessings vouchsafed us, or be so easily distracted by the new problems that confront us that we shall not pause to be thankful. The first Thanksgiving was held under circumstances much less conducive to gratitude than the circumstances that we will face on Thanksgiving Day in 1945. The hardy pioneers who were our forebearers had fought their way through a pitiless struggle; their pittance of food had been wrung from the land with difficult toil; many who were most dear to them had died; and they found themselves in a new and almost terrifying land, amidst a strange people who frightened the newcomer even as they were frightened by him. It was in such a year of hardship that our fathers gave thanks, gave thanks because in the midst of all that was difficult and hard they were not unmindful of that which was good, gave thanks because though they had payed a heavy price for it, they had moved on toward the dream which burned in their hearts. It would be passing strange if we who have taken from them our day of national Thanksgiving would in our time fail to know a thankful spirit. It would be passing strange, and yet not impossible for thanksgiving is a matter of the inner man much more than it is of the outer circumstance.

Thanksgiving is a matter of the set of the heart. There will be some in America this Thanksgiving whose tables will groan with the abundance spread upon them who will yet not be moved to offer thanks. There will be others full of gratitude that body and soul are still held together. There will be those who will offer their thanksgiving in bombed-out buildings. Shivering from the cold, and hungry, they will yet be glad for such shelter as they know, for such food as they manage to find, grateful for the end of the war, grateful for the promise of the future though that future is but dimly apprehended. David Louis has given us the Thanksgiving prayer of a little Dutch girl.* *"Onze Vader,"* she begins. "Our Father . . ."

"Onze Voder . . .

"I give thanks . . .

". . . that peace has come to Holland. I give thanks that my father and the one brother who is left can start building the dike again, the dike at the north end of our land which the conquerors tore open to let the sea water in.

"My brother says it will not take long for the land to become fertile again. The sea water and the salt will drain out of the land in time. Not long, my brother says. Just a few years. I give thanks that we are a patient people.

"I give thanks for the piece of meat on my plate.

"It is a long time since we had meat. For three cold hours I stood in line at the food office. But my reward is great, for I have this piece of meat. For it I give thanks, Onze Voder, some day perhaps we shall eat the hutspot again, the meat with carrots and potatoes and onions. Some day soon. A year or two, perhaps. I can wait. My brother says I am the patient daughter of a patient people.

"Onze Voder . . . I give thanks for these blessings: for the land which is ours again, for the lives which we can live again, for the meat on my plate, for the still strong arms of my father and the one brother who remains. For all these blessings I give thanks.

"But most of all—for Peace. Most of all that when the wind blows now it brings not the terrible sound of Stukas and the fear of bombs, but the force to drive the windmill that grinds the wheat that makes the bread to eat with the piece of meat to make us well and whole again."

There will be many prayers of thanksgiving that could make us weep. But in that spirit of thanksgiving there is strength and power and those

(Continued on page 7.)

*"Coronet," November, 1945.

News of Elon College

By President L. E. Smith.

STALEY-ATKINSON-NEWMAN MEMORIAL FOUNDATION.

It is the hope of the College and the plan of the Church to raise within the churches $100,000 for the Staley-Atkinson-Newman Memorial Foundation for Christian Education. The full amount has been allotted to the various churches of the Convention. Each church is asked to contribute ten times its conference apportionment for the college as of 1943. At the request of the Executive Board of the Convention we are trying to complete this campaign by January 1, 1946. It is not mandatory that the campaign be completed at that date, but it is highly desirable. The amount may be contributed or pledge by the church as a unit, or it may be contributed or pledged by individual members or families through the church. It is desirable that each church receive credit for the amount contributed. The following organization has been set up for the campaign: *Executive Committee*—L. E. Smith, W. E. Wisseman, W. T. Scott, S. C. Harrell, W. C. Elder and H. S. Hardcastle. *General Committee* — Eastern Virginia: John G. Truitt, W. B. O'Neill, J. H. Dollar; North Carolina and Virginia: W. M. Stevens, W. J. Andes, Mrs. Jerry Strader; Eastern North Carolina: J. Frank Apple, . E. McCauley, Miss Susie Allen (Mr. McCauley has moved out of the bounds of the Eastern North Carolina Conference. This committee was completed at the recent session of the Eastern North Carolina); Western North Carolina: Cyrus Shoffner, H. V. Cox, E. C. Brady; Virginia Valley: R. A. Whitten, R. A. Larrick, G. H. Veazey, R. E. Newton. The committees for the Eastern Virginia Conference, the North Carolina and Virginia Conference, and the Western North Carolina Conference have already met and completed conference organizations in detail and the campaign is under way. Some very encouraging reports have been sent in. The Eastern North Carolina Conference and the Virginia Valley Conference will form their organizations as quickly as possible. There are but a few more weeks remaining in the year 1945, but sufficient time to complete the campaign successfully if the committees will give the matter a bit of their time and efforts. People are ready to respond if they are approached with a clear and convincing appeal.

Campaign Suggestions for the Local Church.

The pastor in consultation with a member of the conference committee or on his own initiative should form a canvassing committe for his church. The membership should be divided into families; the families divided in groups of five. Each group should be assigned an amount to raise. There should be one committeeman for each five families in the church. There should be a definite time to begin the campaign and a definite time to complete it. If these suggestions are followed and a bit of earnestness and determination put into the effort, there isn't a single church in our convention but that would succeed in raising its quota.

Now is the time to begin and January 1 is the date for the campaign to end provided it is completed and the goal is reached. If pamphlets, cards or other materials are needed, please write the College at once.

CONFERENCE APPORTIONMENTS.

Regular offerings through the year are most helpful to the College program. The College's expenses are daily. Its income is largely on a quarterly basis. Students pay quarterly. Offerings from the Sunday Schools and churches are made on fifth Sundays. Even though these offerings are on the average of three months apart they help materially with our program and have assisted in preventing a deficit in operating expenses. Only about two-thirds of our Sunday Schools cooperate in the fifth Sunday offerings. A good percentage of our churches, however, pay their apportionments in full. Four of the five conferences constituting our convention have made complete reports for the conference year recently closed. The Valley of Virginia Conference paid its apportionments for the College and a little more. The Eastern Virginia Conference went over its apportionment by about $600. The Western North Carolina Conference fell short by more than $500 and the North Carolina and Virginia Conference fell short by $175. The Eastern North Carolina Conference is yet to report. The total amount received to date with approximately $1200 to come from the Eastern Virginia Conference, is $9,770.43. The Eastern North Carolina Conference is meeting this week. Present indications are that the deficit sustained by the College on conference apportionments for 1944-45 will be approximately $1500 and about $800 less than the College received last year including the voluntary offering. As we close 1944-45 we are hopeful that the year we are now entering will be much better for our college and that eventually the college will realize the entire askings from our local churches.

Previously reported		$8,356.87
N. C. & Va. Conference:		
Belew Creek	$ 32.56	
Bethel	45.00	
Carolina	22.00	
Concord	36.50	
Durham	340.36	
Elon College (S. S. Class)	16.05	
Greensboro, First	335.38	
Hebron	35.00	
Hines Chapel	73.61	
Ingram	31.39	
Lebanon	36.82	
Liberty	39.50	
Long's Chapel	23.86	
New Lebanon	58.95	
Pleasant Grove	47.58	
Reidsville	160.00	
Tryon, Ersk. Mem.	25.00	
Union (Va.)	54.00	
		1,413.56
Grand total		$9,770.43

ONE DAY CONFERENCE ON EVANGELISM.

The following is the program on evangelism given under the auspices of the Federal Council of Churches, to be held at West Market Street Methodist Church, Greensboro, N. C., on December 5, 1945. Dr. H. H. McConnell will preside:

Morning Session.

10:00 Hymn, Scripture Reading and Prayer—Local Minister.

10:15 Opening Statement: *"The Objectives of This Conference"* —Dr. H. H. McConnell, Field Secretary of Evangelism, Federal Council of Churches, New York, N. Y.

10:20 Message: *"The Present Need for Evangelism"*—Dr. John Glenn, Duke Memorial Methodist Church, Durham, N. C.

10:45 Message: *"Are You an Evangelist?"*—Dr. George Heaton, Myers Park Baptist Church, Charlotte, N. C.

11:15 Hymn and Prayer.

11:25 Message: *"New Men for a New Era"*—Dr. Wallace M. Alston, Druid Hills Presbyterian Church, Atlanta, Ga.

(Continued on page 15.)

DYNAMIC GRATITUDE.

(Continued from page 5.)

who offer up their praise 'ere their tears are dry are the ones who will rise above their tragedy. It is the set of the heart that creates a thankful spirit. Facing the same experience of joy, one man will be dumb before it, while another will express his deep gratitude. Living through the same tragedy, one man will give thanks for such as he finds in it, while another will bemoan his fate.

I suppose that it has always been thus. Do you remember how Jesus on his way to Jerusalem met ten men who were lepers, who stood afar off." They cried unto him, Master, have mercy on us." When he saw them he said, "Go and show yourselves unto the priests, and as they went they were cleansed. "And one of them," says Luke, "when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus said, Were not ten cleansed? But where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise and go thy way; for thy faith hath made thee whole."

Dr. Charles E. Jefferson, I understand, once preached a Thanksgiving sermon on Jesus' question, "Where are the nine?" I have not read that sermon, but I can imagine the reasons that he probably assigned for the absence of the nine. For men are still men, and those who fail to give thanks in the first century and those who fail to give thanks now, do so, I suspect for much the same reason. After all these men were lepers, and the tragedy of their disease had probably warped the minds of some of them. At least one of the nine, we can imagine, was so filled with self-pity that he went on pitying himself even after he was healed and self-pity makes little room for thankfulness. Another probably took his cure for granted. There it was, and there was little marvel or surprise in it. His response was not profound enough to issue in thanksgiving. Another, quite possibly, thought of his cure as only his just reward. Life owed it to him, so he probably thought, and not remembering how much he owed to life, his lips formed no word of praise. Still another in all likelihood was too overcome with bitterness to have a thankful spirit. Life had dealt him a cruel blow. For years he had been among those compelled to stand "afar off," and the bitterness of that experience dried up his heart and left no room for thanks. At least one of the nine, we can assume, had drifted into so gloomy a frame of mind that he looked for gloom as a matter of habit. He was cured now of his leprosy, but surely there was some other gloomy problem he could focus upon and centering his mind upon some new darkness, it never occurred to him to give thanks for the light he knew. And so it goes; you can finish the list for yourself. The point of the matter is this: ten men face the same experience; one of them greets it with a thankful heart while nine others are unmoved by any spark of gratitude.

This varying response is true of men as they face all manner of experiences. If this were but a passing comment on human nature, we could let it go at that, but there is more to it than that. It matters very much indeed whether a man finds his place among the nine who know no gratitude, or whether in the face of life's goodness he possesses a thankful heart. The nine are forever handicapped by their lack of responsiveness to life's good gifts. The one grateful man is made whole, not only by the gift he receives but by his response to it. I cannot believe that Jesus demanded gratitude for his ministry to men. How much he did for men, knowing that in many cases they would not only fail to be grateful, but that they might actually be resentful, rebuke his goodness to them! If he desired gratitude in men, it was because Jesus knew that gratitude drew an added gift from life. The good in life has its way with men who are deeply responsive to it, as it never can have with men who take it for granted or turn their backs upon it.

Some of the most grateful people I have ever known have been the most handicapped. Several years ago when our services were being broadcast, I received a letter of appreciation from a young woman in Virginia who was slowly dying of an incurable disease. It was the beginning of a correspondence which I came to cherish very highly. Later I visited her in her home. She was suffering from a rare malady, yet the most remarkable thing about her was not her illness, but her grateful spirit. Every ministry of affection that came her way was magnified by her gratitude, and by her thankful spirit she surmounted what would have been to many an utterly intolerable tragedy. The fact that she lived on long after the doctors declared that she must die was due in no small measure, I believe, to the quality of her thankful spirit. There are others facing similar experiences who hurry themselves to defeat, because they see nothing but their tragic loss and they wear themselves out with their self-pity.

For the Christian there is no experience in life in which a prayer of gratitude would be utterly alien. One walks in the valley of the shadow and finds that even there some light finds him if he has an eye for it. One faces sudden loss. Someone dear to us above any in the world is taken by illness, or it may be by folly. Lives are so carelessly snuffed out these days. In such instances deep hurt and loneliness are shared alike by cynic and by Christian, but the cynic embitters his days with futile protest and angry grief, while the spirit of a man who knows the grace of gratitude finds cause for gratitude even in such an hour. Of course, his pain is great, but so also was the bond of love that is now part of that pain, and for that love which death never destroys he can give thanks. By his very gratitude he summons courage, and if perchance to courage he can add faith, even in the midst of grief he sings with Paul, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Illness and death are, of course, not the only darkness that for many blots out the sun. There are many good people who are thwarted in their goodness because of the obstacles they encounter. Young people, beginning some crusade in which they hope to change the world for better, are often amazed to find that they have stirred up a hornets' nest. You really can't do very much good of an important kind without, as I suggested last week, being dubbed a trouble-maker, for the world does not want to be disturbed into goodness. In an impatient mood, General Booth once declared: "The day has gone when the priest and Levite are content to pass by the wounded man. They must needs stop now, turn back, and punch the head of any good Samaritan who dares to come to the rescue." To many modern would-be-good Samaritans that must seem to be true. Does your Christian conscience dictate mercy toward our beaten enemies? Does your common sense tell you that we will not have peace in a world where multitudes of men are allowed to starve—even if they happen to be our recent enemies? What you may have in mind may not be at all the so-called soft peace that you will be accused of advocating, but merely the sound peace that must be built not upon sentimentality, to be sure, but upon justice and mercy. But you ad-

(Continued on page 13.)

ATOMIC BOMB AND MISSIONS.

By Miss Dorothy Cushing.

The vital necessity of prosecuting the Christian task of world evange l-ism in order that "a world conscience shall be established as the standard of right and wrong for public proceedure *before it is too* late" is emphasized in resolutions on the atomic bomb passed by the Prudential Committee of the American Board of Foreign Missions and released today from international headquarters, Boston, Massachusetts.

Dr. Russell Henry Stafford, of Boston, President-elect of Hartford Theological Seminary, President of the American Board and Chairman of the Sub-Committee delegated to draw up resolutions on the atomic bomb for the Prudential Committee made the following statement in presenting them:

"Our committee felt that it did not fall within the competence of this body to make pronouncements upon technical means employed in the prosecution of war. It seemed to us that the atomic bomb falls within the logic of modern totalitarian warfare and is no more than a climactic expression of the same purpose and method which are expressed in pattern bombing. The extraordinary destructiveness of the atomic bomb does, however, point up the iniquity of the war system in our minds." The American Board Prudential Committee adopted unanimously the following resolutions:

"1. The Prudential Committee of the American Board of Foreign Missions finds itself shocked by the concluding incidents of the war with Japan into even a more acute awareness than it entertained before the fact that war is an intolerable evil, by whatever means it may be prosecuted. We recognize sorrowfully that to many of our Christians it sometimes appears necessary as the only alternative to accepting states of living worse than war.

"2. It is evident that war cannot be permanently avoided and replaced by a more humane and efficacious method of settling international disputes save as there shall be an effectual organization of the united nations of the world. We applaud the initiative alraedy taken in this matter by the powers and we hail with hope the emergence of the United Nations Organization which by ratifications received in recent weeks has become a reality.

"We find ourselves constrained to insist that no political device nor economic order in itself can bring peace unless it be undergirded by a world conscience committed to the Christian ideal of human brotherhood and fair play. Therefore we would call to the attention of our constituents with more urgency than ever before in this time of world crisis and ambiguous portents for the future, *the vital necessity of prosecuting the Christian task of world evangelism through all agencies of all churches in all lands,* to the end that

THANKSGIVING AND THANK-OFFERINGS.

By LILLIAN S. HARGRAVE.

Our thanks to Thee, Dear Lord, this day
From hearts that humbly bow
In recognition of the things
With which Thou hast endowed
Us, Thy children—for 'tis Thanksgiving!
So abundantly we've reaped
Rich blessings from Thy bounty,
That we'd never fail to keep
Thee enthroned in our hearts and lives
As the giver of all we own.
For our sins which are many
We penitently atone.

We, too, would bring our gifts to Thee
Though small, we're confessing,
But much Thou canst do with them
Enriched with Thy blesings.
We've given of our gold and our strength,
Freely as we've received;
We walk with Thee towards goals we'd reach
With Thy word our only creed.

Accept, Father, the dear young lives
That are being given to Thee;
Take them in Thy loving arms
And from harm keep them free
As they go forth to take Thy name
To those who know Thee not;
Crown their efforts with success,
Make very rich, their lots.

Thus as we count our blessings, Lord,
—And may they never cease
To descend—we lift pleading hearts
In prayer that an early peace
On earth may soon supplant unrest
In the hearts of all mankind;
That all the power and the glory
Be not ours, but Thine.

Franklin, Va.

such a world conscience shall be established as the standard of right and wrong for public procedure everywhere *before it is too late.*"

The American Board, which represents the Congregational Christian Churches of the United States, just held its 136th Annual Meeting. It is the oldest foreign missionary society in America and is at work in Africa, Asia, Near East, China, the Philippine Islands and the South Seas.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 15, 1945.

Sunday Schools.

Linville, Va.	$ 10.86	
First, Greensboro, N. C.	18.79	
Concord, Timberville, Va.	2.97	
Antioch, Harrisonburg, Va.	9.13	
Newport News, Va.	17.15	
Leaksville, Luray, Va.	9.32	
Mt. Lebanon, Shenandoah, Va.	5.00	
Elon Community Bible Class, Elon College, N. C.	8.30	
		$ 81.52

Individuals and Churches.

Erskine Memorial, Tryon, N. C.	$ 20.00	
Belew Creek, N. C.	25.25	
Erskine Memorial, Tryon, Mrs. Ben T. Holden, Louisburg, N. C.	10.00	
Berea, Elon College, N. C.	96.00	
Palm Street, Greensboro, N. C.	30.00	
Carolina, Burlington, N. C.	11.80	
Concord, Burlington, N. C.	13.50	
First, Greensboro, N. C.	39.75	
Kalam Grove, Madison, N. C.	14.00	
Hebron, Nelson, Va.	33.00	
Union (Va.), Virgilina, Va.	52.00	
Bethel, Burlington, N. C.	36.00	
Durham, N. C.	134.56	
		515.86

Specials.

Bethel, Burlington, N. C. (Shaowu Mission)	$ 10.00	
Durham, N. C. (Shaowu Mission)	250.00	
		260.00

Woman's Board, S. C. C.

Mrs. W. V. Leathers, Treas., Suffolk, Va:		
Home Missions	$1,683.88	
Foreign Missions	1,304.07	
		2,987.95
Total for the week		$3,845.33
Previously acknowledged		3,462.77
Total since Sept. 1, 1945		$7,308.10

Gratefully,
MATTIE COX PARKER,
Secretary.

ANNUAL REPORT.

Following is the report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference of Congregational Christian Churches.

Women's Societies.

Antioch	$ 40.25
Bay View	50.00
Berea (Nansemond)	85.00
Berea (Norfolk)	60.00
Bethlehem	160.00
Christian Temple	352.00
Cypress Chapel	131.00
Damascus	75.00
Dendron	65.00
Eure	48.00
First, Norfolk	75.00
First, Portsmouth	90.00
First, Richmond	48.00
Franklin	303.00
Holland	155.00
Holy Neck	151.00
Hopewell	15.40
Isle of Wight	57.00
Liberty Spring	212.00
Mt. Carmel	55.00
Newport News	105.00
Oak Grove	30.00
Oakland	87.00
Rosemont	227.41
Second, Norfolk (Old Zion)	45.00
South Nofolk	75.00
Shelton Memorial	47.00
Shelton Memorial (Young Women)	10.00
Spring Hill	12.00
Suffolk	610.00
Suffolk (Staley Society)	210.00
Union (Southampton)	30.80
Wakefield	56.00
Waverly	55.00
Windsor	83.30
Total	$3,911.16

Young People's Societies.

Bay View	$ 8.55
Berea (Nansemond)	36.00
Bethlehem	100.00
Burton's Grove	30.00
Christian Temple	51.00
Cypress Chapel	60.00
Eure	16.00
First, Portsmouth	25.25
First, Richmond	7.00
Franklin	25.50
Holland	18.00
Holy Neck	41.00
Liberty Spring	60.50
Mt. Carmel	26.00
Newport News C. E.	31.00
Oak Grove	8.00
Oakland	36.00
Rosemont	30.89
Second, Norfolk (Old Zion)	23.00
Spring Hill	10.00
Suffolk	65.00
Union (Southampton)	32.50
Waverly	10.00
Windsor	35.37
Total	$ 786.56

Junior Societies.

Bay View	$ 5.00
Berea (Nansemond)	25.00
Bethlehem	32.60
Christian Temple	43.83
Cypress Chapel	22.00
Eure	4.00
First, Portsmouth	15.00
First, Richmond	2.50
Franklin	30.50
Holland	27.00
Holy Neck	20.50
Liberty Spring	30.00
Mt. Carmel	9.00
Newport News	14.00
Oakland	6.75
Rosemont	60.41
South Norfolk	16.00
Shelton Memorial	5.00
Suffolk	40.00
Union (Southampton)	12.20
Waverly	5.00
Windsor	25.43
Total	$ 451.72

Cradle Roll.

Antioch	$ 8.79
Bay View	3.75
Berea (Nansemond)	18.00
Berea (Norfolk)	4.25
Bethlehem	37.53
Christian Temple	12.50
Cypress Chapel	19.50
Damascus	5.00
Eure	4.00
First, Portsmouth	6.00
First, Richmond	2.50
Franklin	6.00
Holland	10.00
Holy Neck	20.00
Liberty Spring	60.00
Mt. Carmel	48.56
Newport News	15.00
Oakland	8.00
Rosemont	56.17
South Norfolk	3.00
Shelton Memorial	5.00
Suffolk	25.00
Union (Southampton)	3.47
Waverly	5.00
Windsor	21.63
Total	$ 408.65

Note.—The Thank Offering is "over and above" the apportionment, therefore is not included in the individual society list in this report.

STATEMENT OF RECEIPTS AND DISBURSEMENTS.

Receipts.

Balance in Treasury October 1, 1944	$ 123.64
Offering Woman's Conf. 1944	62.00
Offering, Young People's Conf., 1944	38.00
Life Memberships	310.00
Memorials	410.00
Thank Offering	1,471.11
Women's Societies Apportionment	3,911.16
Y. P. Societies Apportionment	786.56
Jr. Societies Apportionment	451.72
Cradle Roll Contributions	408.65
World Day of Prayer	46.95
War Victims and Services Com.	25.00
Work in India	10.00
Friendly Service	65.00
Total Receipts	$8,119.79

Disbursements.

Mrs. W. V. Leathers, Treasurer Woman's Board Southern Convention	$7,924.64
Bank Service Charges	.75
Mrs. Robt. E. Chandler (Conf. Speaker)	20.00
West & Withers (Renew Bond)	5.00
Mrs. J. F. Morgan (Expenses)	3.00
Franklin Printing Co.	16.25
Gurley Press	7.50
David C. Cook Pub. Co. (Young People's Banner)	3.50
Gurley Press	3.75
Bank Service Charges	3.71
Total Disbursements	$7,988.10
Balance in Treasury	$ 131.69

MRS. M. B. WILLIAMS,
Treasurer.

Pilgrim Fellowship

"Youth at Work in the Church"

WHAT ARE YOU DOING?

This page should include the news from the young people in all our churches. It will be a big help to others to know what you are doing in your church. Why not send the news to the convention office so it can be printed here?

Do you have a young people's society of any kind? If so, what is the name? What work do you do? When do you meet? Is it as difficult to meet now as it was a year ago? Have some of your members returned from the military service? If so, have they come back into the youth work? What has your group done to welcome them home?

How do you plan the work? Do you have a retreat for officers and plan for the year? How long do the leaders have to prepare their programs? Are the programs well planned, or do you depend upon the inspiration of the moment?

What do you use for materials with which to build programs? Do you find the *Pilgrim Highroad* to be sufficient help? How do you like the topics suggested in the *Highroad*?

These are some of the many things that could be the background for an interesting article from your society, Sunday school class, or whatever you have in the way of a young people's group. Please take it upon yourself to send in the news, or to see that it is done.

CHRISTMAS IS COMING.

It is little more than a month until Christmas will be here again. If plans have not already been made for observing that high festival of the Christian Year, work should begin at once.

Christmas is the celebration of the Birthday of Jesus of Nazareth, our Lord and Saviour. Sometimes we almost forget whose birthday it is. The way we celebrate does not always indicate that we think much of Jesus. The explosions of fireworks, drinking, and dancing are not in keeping with a real reverence for the Saviour of mankind who was born in Bethlehem nineteen centuries ago. Giving more than we can afford to those who will give back to us without making any contribution to the work of the Church hardly indicates a strong affection for the Christ of Christmas.

But there are things that young people can do that will really honor Christ on His Birthday. Here are some. You will think of others.

Church services can be greatly enriched by the music, poetry, speaking and presence of young people. Most ministers will welcome the aid that youth offers for the regular services of the church. It must be remembered that church attendance is a good testimony of one's faith and loyalty. Other things certainly should not prevent church attendance at Christmas. Young people can plan to attend church, and get others to attend at Christmas.

There can be a special program prepared by the young people. This may include poems, pageants, plays, music, pictures, and all the arts and skills that Christian youth have. The best program of the year should be at Christmas.

Youth can take the story of Christ's birth to those who cannot or will not attend services in the church. This can be done by singing Christmas carols throughout the community, and especially at the home of the shut-ins, by holding services in prisons, by reading Scripture, singing and prayer in homes, and by holding socials that have in them the Christmas idea and spirit.

Giving can show that we believe in Christ. Giving should bring joy to the giver and the receiver. The greatest joy comes to the giver when it is certain that no gift will be made in return, and when it is given for the sake of Christ. The needy should have first claim on our Christmas gifts. Little remembrances to friends is good, but food for the hungry and clothes for those who need them is far better. A sacrificial gift through the Church to rebuild our world is much the best.

The object of this writing is to stir up the good-will within the hearts of young people and their leaders so there will be excellent services in all our churches at Christmas.

RETURNING SOLDIERS.

Soldiers, sailors, marines, WAC's and WAVES are rapidly returning to their homes now. Everyone is delighted that their military service is over, and that they can be home again.

It is good to let them know that we are glad to have them back in the church. Many of them have real messages to tell of places they have been and people they have known. Most of them will not care to talk too much about the battle experiences. Your youth group might have some very fine meetings by getting them to tell about the countries and the people they have seen. Such meetings should be very informal so that questions can be asked by all present, and so the speaker does not think that he must make an address. Many of them will think that they cannot speak, but they can sit in a circle and tell much of great interest. Some will be real missionary speakers. Be sure to let them tell what they know, and also make them feel very happy to be back in your church group.

We have in the convention office some phonograph records that give ideas concerning the way these friends can be received. It may be a fine thing for your group to borrow them and have an evening in which your group, and perhaps the church, will hear the records which were prepared by leaders of our denomination. The records are for those who have stayed home, and not for the returning soldiers. If you want the records, just ask for them and tell the time that you want to use them. We will do our best to get them to you for your convenience.

YOUTH EVANGELISM.

Next year the emphasis in many Churches will be on evangelism. It is the opinion of our Christian leaders that now is the time that we should all busy ourselves in trying to win others to the Christian faith and to membership in our churches.

It may be that we have waited too long. Only about half of our American people appear to be interested in the Christian religion, even though all admit that the blessings we enjoy come largely because Christianity is the foundation-stone of our nation. If the majority should become non-Christian or antagonistic to Christianity, our country would soon become a very different place. We would not like it.

Young people are at the center of the need for winning others to Christ. They will live longer than the older

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

RICHARD.

Mr. Elam was coming home in the car on Tuesday afternoon. "Chugg, chugg," gasped the war-worn Lizzy as she tried to make the steep street in second speed! The man at the wheel leaned forward as if to help the old car reach her goal, when at the entrance of his drive he saw the two big garbage cans which the garbage men had thoughtlessly left right in Lizzy's path!

Suddenly across the street dashed a young lad to grasp the big cans out of the path of the car. "Screech, scrape," protested the garbage cans against the sidewalk's cement.

Lizzy gave a "chugg, chuckle" of joy to think that she had, for once, made that nasty hill in second!

Mr. Elam climbed out of the car, his face one big smile, "Thank you very much!" said he to the boy.

Richard's blue eyes seemed to send out happy sparks as he replied, "You are welcome!" Then before Mr. Elam could ask him his name Richard was back across the street taking up his game where he had left off.

"Who is the boy with the dark hair and blue eyes that lives in the house just across the street?" asked Mr. Elam of Mrs. Pearce as he came through the door with his box of groceries.

"Oh! you must have seen Richard Donahoo! Isn't he a nice boy?"

"He certainly is thoughtful for a boy his size," said Mr. Elam and then he told how Richard had just helped him.

"I remember one morning when I started to work feeling very blue, Richard, who was out on the street, said, 'Good morning, Mrs. Pearce. That's a lovely dress you have on today!' Well it just changed the whole day for me! I went on down the street with a smile and didn't feel blue any more."

Richard thinks of other folk, too, who are not his neighbors. He goes to the Presbyterian Church. They have an orphanage nearby. Every year at Thanksgiving time Richard thinks of the boys and girls who do not have lovely homes and a father and mother as he does. He makes his offering to his orphanage as large as he can. Besides his money gift Richard always takes a great big box of oat meal down to the church where gifts of food are taken. Richard likes his oat meal very much. He feels that there must be boys at the orphanage who will like it just as much as he does. I am sure that Richard is right, aren't you?

"TODDLE TALK."

Elizabeth and Dorothy Lester are happy to have their little brother at home with them. They have not yet decided which one of their parents he favors the most. Delegates attending conferences this year are impressed with "Daddy Lester's" SUN speech!

* * *

Cecilia Maurice and Dewey James Tillman, and Victor Teeter were christened by Mr. Todd at his final service in the Sanford Church, Sunday morning, October 14.

* * *

Rebecca Sousan Todd was christened by Rev. Jackson, pastor emeritus, at the First Congregational Church of Asheville, N. C., November 11, at the morning service.

* * *

((If you know any "Toddle Talk," please write it on a card and send it to Mrs. A. C. Todd, 41 Larchmont Road, Asheville, N. C. Help our page to be newsy and interesting.)

MOVING? HELP YOUR CHILDREN TO MAKE NEW FRIENDS.

Peoria, Ill.,
Tuesday morning.

Dearest Molly:

Did you hear that Fred has been transferred? Well, here we are—but only fairly well settled, for some of our things are still stored in boxes in the basement.

You know, before you move to a new community, you usually think much about whom you'll meet socially, the clubs you'll be asked to join, and all that. I was so absorbed in thinking about these things, that I entirely forgot about companions for the children, until Pat said, "Why, I don't want to leave Jane and Kath," and Marie remarked, "I just can't leave Mary Ann," and then little Betty piped up, with a pitiful catch in her voice, "Who'll play with me?" It struck me quite forcibly that we parents—when moving into a new community— often forget about making friends for the children.

When we first arrived here, the wife of the vice-president of Fred's firm called on us, and I found her to be not at all formal and ceremonious but one of the sweetest, most motherly women I have ever met. Fortunately her son's family live just around the corner from us, and she insisted that we go over with her that afternoon to meet them. That was a good start, as there are three children in that household just about the ages of our youngsters. The oldest girl, Laura, invited Pat to go with her to school, and that certainly saved the day for Pat. This same neighbor took me to the P.T.A. meeting, where I met the leading mothers of this section. I also learned about a private kindergarten to which her little girl goes, and I am sending Marie there, too. We now take turns conveying the children there each morning.

I flush guiltily now when I think of what a very dull time our children had when we first moved to that apartment in Mattoon, for I made no special effort to meet other families who had children. All I thought of was meeting the "correct" people for our own adult circle. I'm afraid that I kept consoling myself with the thought that our youngsters had all the toys they could use and that we were located there only temporarily. I also excused myself by thinking, "The children have each other to play with and that gives them enough company," but all youngsters need some companionship outside the home. Then, too, when they have no companions, the children tend to stay indoors too much.

Just before we moved, we became acquainted with the nicest family—the Grahams. They lived in an apartment, but they are the kind of folks who consider the welfare of their children first of all, and so they have rented an adjacent vacant lot where their youngsters have a grand place to play. They have very inexpensive equipment—a swing, a sand pile, a seesaw—but the children certainly have had some happy times there.

My husband says that now I am simply fanatical on the subject of getting new playmates for the children when a family moves. I actually gave a talk about it at the last P.T.A. meeting. We are buying as much playground equipment as we can afford, in order that other children may be attracted and so become acquainted with ours.

Molly, if you ever move, don't think merely about your own social contacts but think of how you can help your children to make friends!

I do hope all is well with you and yours and that you can run over sometime soon for a visit.

Lots of love,
Stella.

—*Ruth Peck McLeod.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHRISTIAN AND HIS ECONOMIC RELATIONS.

Lesson IX—December 2, 1945.

Memory Verse: *"A man's life consisteth not in the abundance of the things he possesseth."*—Luke 12:15.

Lesson: Dt. 8:17-18; Psalm 50:7-11; Malachi 3:8-10; Luke 12:13-21; 18:18-24; Acts 2:41-47; James 2:15-16; 5:1-6.

Devotional Reading: Matt. 6:19-30.

A Man and His Money.

Man is a spirit, but he has a body. This world is not his permanent home, but he does have to live in it while he is in the flesh. Man therefore has to come to terms with many things. He must learn how to adjust himself to things, how to live with others, how to master the practical affairs of life, as well as to how to live with himself, and with God. And one of the most difficult areas of life is the realm of money and material things. One suspects that more people lose their souls because of failure to deal rightly with money than over drinking or sexual irregularities or other gross sins. It is significant that Jesus had more to say about things and money and material possessions in his stories than about any other thing. That was undoubtedly because he knew that here was one of the crucial and critical areas of life.

Go Slow—Danger Ahead.

"And lest thou say in thine heart, My power and the might of my hand hath gotten me this wealth." Moses knew how easy it was for a man to be deceived, not only by others, but by himself. Men are always saying "I did this" or "I did that" as if they deserved all the credit for what they did. Men often refer to themselves as "self-made men" and others also use the same term. But in one of his letters Paul goes to the heart of the matter when he asks "what hast thou that thou didst not receive?" To be sure me n do deserve a great deal of credit for what they do and earn. But they need to keep in mind that they do not deserve all the credit.

God Gives the Power to Get Wealth.

"But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth." That body which enables a man to earn money by hard work, that brain that enables him to earn money by insight or foresight, that ability which enables him to turn everything into money, it is a gift, a trust, a stewardship from God. God gives his children, some of them, the power to make money, just as he gives them the power to teach or preach or to paint, or to invent, or to a hundred and one other things. If a man makes money, let him thank God and be glad. But let him be humble, and let him remember that it is God who gave him that ability.

Thieves in the Church.

"Will a man rob God?" Stealing is a pretty serious business. The word thief is not a good word. It ranks with "coward, liar, and libertine." It is bad enough to steal from one's felowmen; it is worse to steal from God. But God says his people had stolen from him. And he specifies the charge. "Wherein have we robbed thee?" "In tithes and offerings" replies God. I do not say that a man who does not tithe and make offerings robs God—God himself says that. I am simply quoting God in this subject. There may be interpretations of what is written, but there it is in black and white for all to read. Malachi 3:8-12. Furthermore God distinctly says that not only is their dishonest dealing with him the cause of their national calamity, but he "dares" them to tithe. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough for it to receive it?" Two men who had been on WPA finally got a job, a real job. When the first one received his pay envelope containing twenty-five dollars, the hot tears streamed down his face as he kissed the envelope. The other man took two dollars and fifty cents out of the envelope and put it in another envelope as his tithe. He quietly said, "I am glad that much."

The Master and Family Quarrels Over Money Matters.

Jesus had been in the midst of a discourse on things of the spirit. In the midst of it, some guy popped up with the request that Jesus should make his brother divide the inheritance with him. (One suspects that this is not the last time that a man has been thinking about something else when he ought to have been thinking about what the preacher was saying.) But Jesus refused to be a judge in litigation, to take sides in a family quarrel. He saw instantly that the man was wrong inside, he had the wrong spirit. And he proceeded to tell a story, timely and timeless.

Beware of Covetousness.

"Take heed and beware of covetousness." Be on the guard against inordinate desire for things. Do not let material things absorb your thought or your love. This applies to the folks who are rich but it may just as well apply to folks who are poor. Covetousness is as some have said "the unnamed sin." We decry drinking and immorality and such things and say little if anything about about covetousness. But it is one of the darkest and most dangerous sins.

The Wealth of Life.

"A man's life consisteth not in the abundance of the things he possesses." You cannot measure a man by his money. You cannot measure a person by his possession. The true wealth of a man is inner, the measure of his moral and spiritual ideals and attitudes and achievements. Long ago a man said that "a good name is rather to be chosen than great riches." Manhood, not money, is where Jesus puts the emphasis.

The Man Whom God Called a Fool.

But God said unto him, "Thou fool." Pretty strong talk. And God said it. This fellow was rich, rolling in wealth. He was probably one of the outstanding citizens of the community. But God said he was a fool. Why? He thought his soul would be satisfied with things. He thought only in terms of himself, "my, my, my" are the words that recur again and again. He thought he could take his money with him. He thought he had earned all this himself, and forgot that society had also contributed to his wealth. He had left God out of the picture. He thought a man's life consisted in the abundance of the things he possessed.

DYNAMIC GRATITUDE.

(Continued from page 7.)

vocate that loud enough and long enough and, I guarantee that there will be someone ready to "punch your head" figuratively if not actually. So it will be in the case of almost any important social issue of our time, if you insist upon attacking it vigorously on the basis of your Christian conscience. Well, what then? Are you tempted to be conquered by disgust, to give up? Many men are. And yet at such a point if you can summon

gratitude, it makes all the difference in the world. "Gratitude?" you say, "and for what?" Why gratitude for all of those who before your time met obstacles immeasurably greater than those you face, yet persevered. The very ideas and ideals which now challenge you are not your ideas and ideals; they are gifts bought with a price; they are part of our social heritage for which someone paid the cost. Your very Christian faith began with a man on a cross. The freedom of speech you cherish was purchased by men who were burned at the stake because they fought for the right to speak the truth. The democracy you are fighting for. imperfect though it is, came to its present estate because men bled for it. If in your moments of despair you can remember with gratitude these in whose line you stand, your very gratitude will bring you courage and you will say with Rupert Brooke, "Now God be thanked, Who hath matched us with His hour."

"It is a good thing to give thanks unto the Lord." We have talked about the way in which gratitude stands us in good stead in the midst of life's difficult experiences, but that is not the whole story. Even in the midst of life's positive blessings there are many folk who remain unresponsive and miss half the joy that might have belonged to them. Every day brings to most of us a multitude of simple pleasures, good food, good company, some beauty to be glimpsed, some loveliness to behold. To the grateful spirit these bounties are a double blessing, but to the man who takes them for granted they pass without half the joy they could contain. There is possible I believe, a religious response even to sensual pleasure that intensifies the blessing we receive. Rupert Brooke has some familiar lines that are full of sensuality, yet reflect a kind of responsiveness to things that a man misses at great cost:

I have been so great a lover: filled my days
So proudly with the splendor of Love's praise . . .
These I have loved:
White plates and cups, clean-gleaming . . .
The cool kindliness of sheets, that soon
Smooth away trouble; and the rough male kiss
Of blankets; grainy wood; live hair that is
Shining and free; blue massing clouds; the keen
Unpassioned beauty of a great machine;
The benison of hot water; furs to touch,
The good smell of old clothes.

So! Small things these, common things. All ten know them, but blessed indeed is the *one* who remembers to be thankful.

That man misses most, I dare say, who has most, yet remains ungrateful. We hail the self-made man who boasts of fame, of luxury, of position to which he has climbed supposedly by his own efforts. As if there ever were a self-made man! For the car that he drives, he is debtor to the inventive genius of generations of men. For the home that he is so proud of, he is debtor not only to the architect and builder, but to scores of men who began painfully in centuries long gone by to learn the use of nature's resources. What a multitude of contemporaries have labored that he might have good food upon his table, good clothing upon his back. Did he win with his own hands the peace of the orderly community in which he dwells? All the money that he has will not buy the things without which he is most poor, the heritage of religion paid for by the blood of martyrs; the love of family, a free gift bestowed upon him. The great books that he reads, he has not purchased. They were for the most part labors of love, the gifts of creative spirits. He may buy his ticket for the symphony, but how could he ever pay his debt to great souls like Beethoven and Brahms and Haydn. Even so are all of us, debtors beyond our ability ever to repay. To let any foolish pride in our own achievement make us unmindful of the free gifts that have been so lavishly bestowed upon us is not only to be a boor, but to cut ourselves off from life. For this is the meaning of life, to know your kinship with all living, with all that was before, is now, and is to come.

"It is a good thing to give thanks unto the Lord." God is not flattered by our gratitude. He does not need it. It is we who are made poor if we withhold it, for when we give it freely, life has a new dynamic power. The common, ordinary joys of life are no longer common or ordinary. Even in life's darkest hours we discover some beam of light finding its way through, because we have made a habit of looking for the light. Thus to be grateful is not to be a Polyanna. Thankful spirits like Paul and Jesus never turned their back upon the seamy side of life, never denied the seams, but they saw them as part of the weave, part of the whole cloth, and if they fashioned a better garment it is because they were never unmindful of the resources with which they could begin.

If we as a nation come to Thanksgiving Day in 1945 with truly grateful hearts, our very gratitude will be a dynamic force to bring us courage and new resolve. To those mindful of the price that has been paid, such peace as we now know can never be taken for granted, can never be greeted with a mere sigh of relief. True gratitude will bring us deeper joy and courage for our task; it will also be a call to action.

Dr. George Buttrick has suggested a parable for the situation that we will face this Thanksgiving time. Bruce and Finch, he reminds us, climbed twenty-seven thousand feet up the slopes of Mount Everest, but like pioneers of another time, "they received not the promise." Mallory and Irvine climbed higher and did not return. In 1924, Bruce said: "We have left too many of our comrades on the heights to abandon the road." "You and I," says Buttrick, "are called in Christ to climb a mountain much higher than a mountain: we are dedicated to a humanity redeemed in Christ. 'We have left too many of our comrades on the heights to abandon the road.'"

Are you mindful of them, America, this Thanksgiving time—the dead who died for us. For their sakes, America, will you sacrifice for peace? Will you give up your foolish pride, your timid fears; in gratitude and in faith and courage, born of gratitude, will you give them up? Not these recent dead only must we remember, but a great host who through the long ages stood up against overwhelming odds, dreamed great dreams, wrought out their gifts with brawn and brain, faced persecution and death, that we —even you and me—might have the great boon of life in this year of 1945. Can we remember and be grateful and be pledged anew with the dynamic born of our gratitude to the tasks that are ours? "We have left too many of our comrades on the heights to abandon the road."

"Therefore, let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside weight, and the sin which doth so easily best us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfector of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls."

Yea, consider Him, and be thankful, and faint not. "It is a *good* thing to give thanks unto the Lord."

Benjamin Franklin has given us our closing prayer. Will you pray it with me now? "Accept my kind offices to thine other children as the only return in my power for Thy continual favors unto me." Amen.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On November 22nd our country will celebrate Thanksgiving. It is a day set apart by our President and governors as a day to thank God for His bounty and mercy during the past year. The crops have been harvested and stored. We can see how good God has been to us and how richly he has blessed us.

The Pilgrims in Plymouth America held the first Thanksgiving in the autumn of 1621. Their first winter in this country had been a cold and hard one but they had survived and had made a bountiful crop during that year, 1621, and in the fall of that year after their crops were harvested they did not forget to set aside a day to thank God for His bountiful blessings.

At different times in different communities people set aside a special day of Thanksgiving. Abraham Lincoln was the first President in the United States to set aside a special day to give thanks. In 1864 he set aside and proclaimed the last Thursday in November as a National Thanksgiving Day. Since that time all our Presidents and governors have made their proclamations each year.

It is well to give one day each year at least to give thanks to Almighty God for His many blessings.

Our people look forward to a special dinner on that day. Many turkeys will lose their heads that day. But, what I want to say is this: many will be blessed with a good turkey dinner on Thanksgiving Day, but there will be others not so richly blessed. The Thanksgiving season of the year is the time we feel like giving to help others.

It is the season of the year that all orphanages will make a special appeal for special offerings through churches, Sunday schools, and individuals, to raise money to help support the little orphanage children in their care.

The Christian Orphanage is no exception. We make a special appeal each year for a special splendid offering at Thanksgiving to help us through the winter and spring months when our income is small and far less than our expense account.

At this Thanksgiving period may all the Sunday schools and churches and individuals do their best to make the writer's twenty-ninth anniversary as Superintendent a happy one.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 22, 1945.

Amount brought forward		$9,551.83
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Piney Plain		$ 18.00
N. C. & Va. Conference:		
Belew Creek .....$	5.51	
Danville	50.00	
Elon College: Church ...	20.72	
(1944 apportionment)		
Sunday School	8.30	
Lynchburg	6.00	
Mt. Zion	12.12	
Tryon Ersk. Mem.	10.00	
		112.65
Western N. C. Conference:		
New Center		14.16
Valley Va. Conference:		
Antioch .....$	8.76	
Leakesville	3.82	
Linville	10.00	
		22.58
Thanksgiving from Churches.		
Eastern N. C. Conference:		
Mt. Auburn		15.00
Eastern Va. Conference:		
Eure Ladies Aid		10.00
Western N. C. Conference:		
Pleasant Ridge .....$	42.66	
Pleasant Union	34.66	
		77.32
Total this week from churches .		$ 269.71
Total this year from churches .		$9,821.54

WORLD-WIDE BIBLE READING PROGRAM.

Every minister and also many laymen want people to read the Bible. There is no need to convince you of that! The problem is how to encourage them effectively. The Worldwide Bible Reading affords an opportunity for a great advance. If fully carried out new tides of moral and spiritual power should rise in the world. "Everyone is talking about plans for the new world. Has the Bible a contribution to make to the planning of the world's future? All the principles upon which men and nations should seek to rebuild the world are found in this Book, and only in so far as we follow its direction is there hope that we shall not build in vain."

The Plan.

By a worldwide canvass of our service men and women, 34 passages have been selected by them to be read in the 34 days from Thanksgiving to Christmas, inclusive. The theme is *"Marching Orders for a New Day."*

The reading of these passages by the people at home simultaneously with the men and women in service in all parts of the world will bring mutual strength and comfort.

The reading in other lands and in other languages where the Society is at work throughout the world will create a new bond of world unity.

The plan is not merely to reach regular Bible readers but rather to create an incentive for those who are not now readers to acquire the habit of daily Bible reading.

We know nothing can take the place of your own originality and vision in making this a widespread community action. Cooperation of the ministers, Christian laymen, churches and all helpful agencies will be required.

Today millions of copies of the 34 Bible passages selected by members of the armed forces for world-wide reading, scheduled to start November 22nd and run through December 25th, are being sent to the four corners of the globe and to tens of thousands of churches in America.

For your convenience, these passages are listed below. Clip them and send them with a letter to your son, father, sister, husband or friend who is now in service. Read the passages with them each day. You will enjoy a new spiritual experience that will never be forgotten.

November 22—Joshua 1 & Psalm 121.
November 23—Psalm 23 & John 10: 1-18.
November 24—John 14.
November 25—John 3.
November 26—Matthew 5.
November 27—Romans 12.
November 28—John 1: 1-14.
November 29—James 1.
November 30—Ephesians 6.
December 1—I Corinthians 13.
December 2—Psalm 24.
December 3—Hebrews 11 & 12: 1, 2.
December 4—Matthew 6.
December 5—Romans 8.
December 6—Matthew 7.
December 7—Psalm 91.
December 8—Galatians 6.
December 9—Colossians 3.
December 10—Ephesians 4.
December 11—Philippians 3.
December 12—I Corinthians 3.
December 13—I Timothy 2: 1-8 & Exodus 20: 1-17.
December 14—Philippians 4.
December 15—John 15.
December 16—Psalm 1.
December 17—Psalm 27.
December 18—I Corinthians 15.
December 19—Psalm 46.
December 20—Matthew 28.
December 21—II Timothy 2.
December 22—John 17.
December 23—Revelation 21.
December 24—Revelation 22.
December 25—Luke 2.

CHURCHES AND NATIONAL ECONOMY.

(Continued from page 3.)

have risen, with greater individual earnings, and more goods and services available to the average citizen.

These are the outstanding achievements of the national economy in the past—achievements which should continue into the postwar future, and enable the churches and their enterprises to go forward in their material undertakings. And, obviously, around these material undertakings many spheres of intangibles lie.

C. B. RIDDLE.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CATES.

It was quite a shock when the friends of Mrs. W. Luther Cates learned of her sudden death. She had been a faithful member of the Burlington Christian Church for a long time and at her death she was serving as Deaconess. Here was a life of Christian beauty and to know her was to love her. Therefore, Be it resolved:

1. That her life among us will be of sacred memory.

2. That the Church Sunday School, Missionary Society and the Community have lost a faithful and devout member.

3. That a copy of these resolutions be sent to the family, a copy to **The Christian Sun** and a copy be recorded in the minutes of the Woman's Auxiliary.

MRS. C. T. HOLT.
MRS. J. D. STRADER.

PUBLISHING THE ANNUAL.

The Board of Publications has been authorized to have the *Christian Annual* printed this year. I am asked by the board to request all conferences, and organizations wishing their minutes printed in *The Annual* to send them as soon as their respective sessions close. Please send complete minutes to our publisher: The Central Publishing Company, 1536 East Broad Street, Richmond, 19, Va., in a few days at most after closing of conference.

It is so important that we get this *Annual* into the hands of its readers early we are sure those who have to do with compiling the copy will gladly cooperate with this request. Thank you.

JOHN G. TRUITT, *Chairman,*
Board of Publications.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

people. They need and want a good world in which to live. Christians, and only Christians, will make this a good world.

Leaders of our Pilgrim Fellowships who met at Crabtree Camp last summer voted that evangelism will be one of the major projects for 1946. Plans are in the making for the work to be done by the Conference and Convention youth leaders. But the most of the work must be done in the local churches. Leaders there should begin making plans so the youth of each church will do its full share in evangelism.

There is good literature which can be secured to assist. Perhaps some should be written in our own area. All young people should be given the opportunity, and expected to use the literature. This will include the daily devotional materials and information on methods of reaching the unsaved.

Special periods should be designated for this special work. The period leading up to Easter is an excellent time. No better gift can one make to the crucified and resurrected Lord than a life dedicated to His service. The revival meeting will be another time. There may be Decision Days in the Sunday School. Personal work can be done all through the year, and people can unite with the church at any regular service.

Lists of prospects should be made. These will become the prayer lists for those who are willing to share in the personal work, and may be so used by some who think they cannot talk with people about becoming Christian. Make up the list early, and get as many as possible interested in working for them.

Further suggestions will be made later, but it is time now for leaders to be planning for the work of the next year. Planned work bears better fruit than that which comes through hurriedly at the last moment.

The Christ of Christmas needs witnesses who will win others.

F. C. L.

ONE DAY CONFERENCE ON EVANGELISM.

(Continued from page 6.)

12:00 Worship Service: Dr. H. H. McConnell.
12:15 Benediction.
12:30 Luncheon and Felowship.

AFTERNOON FELLOWSHIP.

1:30 Hymn and Prayer.
1:40 Message: *"1946—A Year of Lay Evangelism"*—Dr. John Glenn.
2:05 Symposium: *"The Church and and Lay Evangelism"*—
"Beginning With the Pastor"—Dr. George Heaton.
"Training and Using the Laymen"—Dr. H. H. McConnell.
Discussion.
3:30 Message: *"Christ, Our Divine Redeemer"*—Dr. Wallace M. Alston.
3:35 Solo: "O Divine Redeemer."
4:00 Benediction.
4:15 - 5:30 Denominational Meetings (if desiredi).

EVENING SESSION.

7:30 Worship Service, Offering and Announcemtns.
8:00 Message: *"The Evangelism of Jesus"*—Dr. George Heaton.
Message: *"Call the Witness, Please"*—Dr. H. H. McConnell.
9:00 Prayer and Benediction.

One ought to read just as inclination takes him, for what he reads as a task will do him little good.—*Johnson.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

• • •

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

Four Questions--and Peace

By JOHN FOSTER DULLES.

Extract from address opening the Philadelphia meeting of the Commission on a Just and Durable Peace.

Now that Germany and Japan have been defeated just and durable peace depends on the answer to four questions:

1. What kind of people are we going to be? The German Nazis and the Japanese Militarists were a kind of people who could never live peacefully in any world. They exalted force and thought that hardness was the most desirable human virtue. They considered the Christian virtues to be contemptible weaknesses. War has made many into the kind of people which the Nazis were. They accept with complacency what revolted us when the Nazis first did it. Men must quickly get away from that if the world is going to be a world in which men will live at peace.

2. Are men of good will going to team up together? A minority must save the world. There is nothing unusual or startling about that. Always minorities have blazed the trail of history. But such minorities have been well organized minorities. Today Protestant Christians need to work more closely together. They need to work on parallel lines with Roman Catholics and Jews, whose views about world order are much like our own. We need to coordinate the efforts of men of good will everywhere so that there can be concurrent action in many lands. Only through organization and cooperation can a minority be effective.

3. Will the peace settlements reflect principle or mere power? We are emerging from six years of war, during which morality and principle have increasingly been put aside in favor of military expediency. The war has now ended and with that ending, principle and morality must be reestablished in the world. If people and lands are shifted about merely to serve the strategic or economic advantage of the most powerful victors, such settlements will not be lasting or productive of peace. Of course, there are honest differences of opinion about what are the correct principles and what is their application to any articular situation. No one can have it 100% his own way. We must, however, strive for our ideals as we see them and, if we cannot achieve them all at once, we must not abandon them, but keep on working for them.

4. Are we going to make the United Nations Organization work? The business of peace-making is inevitably a disruptive process. Nations which sat at the same side of the table planning a common effort against common enemies now find themselves sitting on opposite sides of the table. We must not let that be the pattern of the future or allow that procedure to make the permanent grooves in which our future lines will fall. To prevent that, the United Nations must start anew to work together against new common enemies. Those enemies should be the social enemies of mankind: want, fear, disease, intolerance and the like. The United Nations Organization is designed to launch such new campaigns. Thereby it can set up unifying forces which will offset the divisive influence of peace negotiations. We must make pulling together, rather than pushing apart, the permanent way of the future. The United Nations Organization can assure that if it quickly and competently undertakes curative and creative tasks which will develop fellowship among the peoples.

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches.
ELON COLLEGE LIBRARY
ELON COLLEGE, N. C.

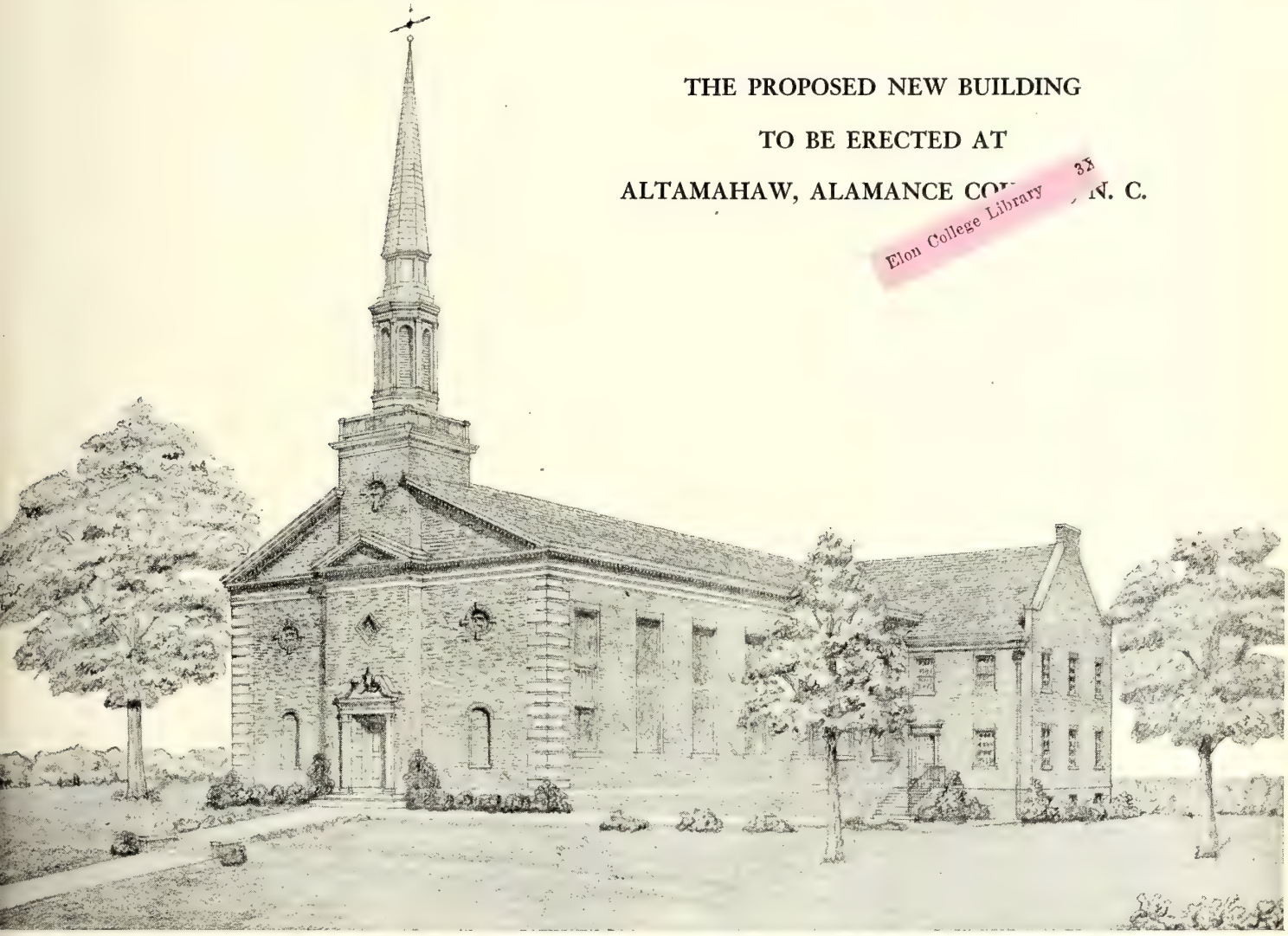
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, NOVEMBER 29, 1945. NUMBER 47.

BETHLEHEM CHRISTIAN CHURCH



THE PROPOSED NEW BUILDING

TO BE ERECTED AT

ALTAMAHAW, ALAMANCE CO[illegible] N. C.

Elon College Library

The Christian Church, which was founded by Rev. James O'Kelley, was only thirty-eight years old when Bethlehem Christian Church was organized. The following comes from the first page of the earliest secretary's book: "North Carolina, Alamance County, September, 1832. The Christian Church established at Bethlehem Meeting House and the following contains the names and numbers of all who are united to said church." Then follows a list of thirty people named Allen, Brown, Coleman, Dickey, Gerringer, Hughes, Iseley, Ireland, Love, Melvin, Tickle and Waynick.

Rev. Alfred Iseley, a native of the community who was born October 13, 1813, and served as a pastor of Christian churches for forty-one years, was the first pastor mentioned in the records. Rev. Albert Anderson was the second pastor mentioned. He was born in Caswell County, December 20, 1810, licensed to preach at Bethlehem Church in 1857, and was pastor of the church at the time the present building was erected about 1879. Other pastors include Revs. D. F. Jones, Jeremiah W. Holt, W. T. Herndon, C. C. Peele, P. T. Klapp, T. W. Stroud, J. F. Apple, J. W. Patton, G. C. Crutchfield and J. L Neese.

Bethlehem Church now has 456 members with a Sunday School of more than 200 regular attendants. The church is an active part of the Congregational Christian denomination. The present building has served for sixty-five years or more, but is not now adequate to meet the needs of this growing church and community. It is the hope of the church to erect a beautiful edifice on the hill where people have worshipped God for more than a hundred years.

NEWS AND VIEWS

Help boost our campaign for new subscribers by sending gift subscriptions to your friends for Christmas.

The Rev. Victor Murchison, assistant pastor of the Suffolk Church, preached at Holy Neck on the fourth Sunday in November.

The Young Ladies' Bible Class of the Suffolk Church is studying the lives of great missionaries at their monthly business and social meetings.

Governor-Elect Wm. N. Tuck will speak in the Fellowship Hall of the Suffolk Christian Church Monday, December 3, at the annual banquet of the Chamber of Commerce of Suffolk. There are to be plates for 300.

The Bell Tower, recently erected on our Newport News Church, was dedicated last Sunday as a memorial to Lt. David Harrison Collins and as a symbol of honor to the members of the church serving in World War II.

QUESTIONS ON CHURCH ARCHITECTURE.

By E. M. Conover.

[The director of the Interdenominational Bureau of Architecture (297 Fourth Avenue, New York, N. Y.), answers some questions which he is frequently asked by those planning church building programs. The Bureau will furnish additional information to those desiring it.]

Q.—Are any churches being erected now?

A.—There are many. In Fort Worth, Texas, the other day, I saw a Baptist Church, which will cost $125,000, half completed. The First Methodist Church, Arlington, Virginia, a few weeks ago let a contract for a $200,000 building. Prices, however, right now are very high. Churches would do well to have plans and specifications prepared so that advantage may be taken of any situation that appears favorable for getting contractors' bids. More than $600,000,000 worth of new church buildings and improvements are now in various stages of planning and fund raising among American Protestant churches.

Q.—What is the very first thing to do about a new church building enterprise?

A.—First of all, assemble a number of committees for survey work of the neded church program in the divisions of worship, Christian education, and fellowship activities. Face the responsibility of the church and the needed program regardless of the amount that may be available for building. The "Suggested Plan of Organization," published by the bureau would be helpful.

Q.—When should a building committee be appointed

A.—Not until after the committees that are to assemble the statement of needs have completed their work. A subcommittee on plans and construction may, however, at the direction of the church, investigate available architectural service and do other fact-finding work.

Q.—Will air conditioning be reasonably available for new church construction?

A.—The term "air conditioning" covers several things. Every church must, as a matter of course, include in its planning some means of moving fresh air through the building and cooling it to some extent in the summer. Air conditioning has already been demonstrated as a means of economy, since it results in larger church attendance during the summer.

Q.—Should churches delay their plans in view of possible new and revolutionary materials and methods of construction?

A.—Under no circumstances. All new materials should go through a long period of testing in various climates before churches should use them. We should stick to the tried materials such as stone, brick, concrete, steel, wood, and glass.

Q.—What is the deep mystery about acoustics?

A.—There is nothing mysterious about acoustics. The laws of sound have been reduced to an elementary and easily comprehended science. There is absolutely no excuse today for any type of acoustical disorder in any building. Make sure that the architect knows his business in this field. Bad acoustical conditions in existing buildings should immediately be remedied, since there is a satisfactory remedy for every acoustical problem.

BETHLEHEM'S NEW BUILDING.

Ground Floor Plan.

The ground floor of the Sunday school building will be occupied by the Intermediate Department with ample classroom space and classes for other departments if needed. This floor also contains a large social room with ample size kitchen adjoining. The kitchen is conveniently located and will be well equipped. The social room can be used for social functions and practice room for pageants and for board meeting room or mid-week services.

Toilet rooms are provided for both men and ladies. These are easily accessible from the corridor. There are two exterior doors on this floor.

The boiler room and fuel room are placed under the auditorium and are of ample size. Balance of space under auditorium will be unexcavated.

Main Floor Plan.

The auditorium is of rectangular shape, making posible the seating of a maximum number of people in a given space and facing directly towards the pulpit. Four hundred and fifty persons may be accommodated on this floor. The pulpit is in the center with the choir directly behind the minister, facing the congregation, but largely hidden when seated. There are 48 seats in the choir. Space has been provided for an organ console on the choir platform.

The auditorium is entered through a vestibule. This vestibule is of ample size to accommodate people waiting to be admitted. There are two stairways in this vestibule, each leading up to the balcony.

The main floor of the Sunday school building is occupied by the Adult Department and Beginners' with the ladies parlor also serving as a ladies' classroom. The nursery is of ample size, well lighted, and easily accessible. A small coat closet is provided in this room for hanging garments and for storage of toys. Adjoining the nursery is the Beginners' room with cross lighting and ventilation.

There are two exterior doorways on this floor with stairways down to grade. There are two interior stairways on this floor, leading to both second floor and ground floor.

The church office, located on this floor, is easily accessible to pulpit, auditorium, and exterior. It is of ample size, well lighted, and can be heated with separate heater connected to adjacent boiler flue.

Second Floor Plan.

The balcony in the auditorium will provide 100 seats for the over-flow. This balcony adds to the architectural

(Continued on page 15.)

REPORT OF COMMITTEE ON SOCIAL ACTION OF N. C. AND VA. CONFERENCE.

This Committee is, as its name suggests, a group concerned, not primarily with theological or social theory, but with action in the realm of human relations in light of the Christian ethic. We, therefore, make no apology for directing the attention of this Conference to certain aspects of current society which merit serious thought and action.

1. To begin with, we remind this Conference of the fact that war veterans are now streaming back into every local community and thus are once more directly available to the churches for recruitment and spiritual enrichment. After an unparalleled season of slaughter, many of them are calloused in spirit; many are sagged in their morals; many are maimed in body; and doubtless all of them are hungry for normal social companionship. If these youth are not reached by the church and brought under vital religious commitment, the Christian movement in America will be greatly weakened during the next generation. The time to act on their behalf is now!

2. The Congregational Christian Churches of America have launched a three-year (1945-48) *Postwar Emergency Program* to raise the sum of $4,500,000 for reconstruction both at home and abroad. Objectives of this movement include the following: (a) to provide food, clothing and medical care for war victims; (b) to rebuild churches, schools, and hospitals destroyed or damaged by war; (c) to strengthen the American churches in order that they may be equal to their post-war tasks; (d) to promote fraternal relations between races, nations, and economic groups. The booklet announcing this undertaking says: "The Post-War Emergency Program is our attempt to face the total Mission of the Church in the most critical hour of our generation." This program of expansion is not only timely, it is imperative; and the Committee recommends that it be endorsed by this Conference and heartily commended to the churches.

3. The emergence of the atomic bomb has created world-wide repercussions, and its effect on international relations is bound to be great. On September 18, 1945, the Federal Council of the Churches of Christ in America issued an extensive statement, a paragraph from which reads as follows: "Atomic bombs and rockets in the separate hands of competing states would tend to precipitate total war, because of the mutual fears of annihilating aggression. Consequently the establishment of a single world control of destructive atomic power is an urgent necessity. Unless it can be achieved in the short period while the United States alone posseses atomic bombs, it may be difficult or impossible to achieve. We urge our government to state now its intention to place the new discovery under a world-wide authority as soon as all states will submit to effective controls. We also urge the government to press without delay for the creation of such controls."

Recent events tend to suggest that our government may complacently assume that peace can be preserved by the establishment of national control over this most frightful weapon. Any such notion, according to the scientists who produced the bomb, would be utterly stupid; and would be blindly exposing this nation along with other peoples to possible mass destruction. Your Committee, therefore, requests this Conference to give its full endorsement to the statement of the Federal Council.

4. This leads us to the thorny question of compulsory military training in the United States, an issue which cannot be dodged by the Church. In his recent speech on foreign policy, the President spoke exultingly of the fact that the United States is now militarily the strongest nation on earth. Even so, he urged America at once to compel every able-bodied youth to enter a military training camp for a year.

To be sure, Mr. Truman paid verbal tribute to the possible service of the United Nations Organization, but he revealed no solid faith in it as an effective medium of world peace and security. On the contrary, his real confidence seems to rest in armed might. Thus there is danger that the very nation which took the leadership in the creation of the United Nations Organization will also be one of the first powers to render it impotent. This would be a tragic epigraph to the milions who gave their lives in World War II.

We recognize that force is a definite factor in the present life of nations, and thus we do not believe that the United Sstates can safely abandon the essential means of national security. But neither do we believe that military might alone will save a nation from catastrophe. Furthermore, we are certain that America will forfeit her primacy as peace missioner if she immediately launches the most formidable military training program in the world. In previous history that nation which has armed itself to the teeth has without exception been held in suspicion by other powers.

Your Committee, therefore, asks this Conference to petition the President of the United States to hold in abeyance his proposed program of universal military training, and to use his utmost influence to make the United Nations Organization an effective instrument of world peace and security.

5. In recent years, thanks primarily to Robert Lee House, Franklinton Institute has been largely rejuvinated. The Institute now serves not only as an in-service training agency for Negro ministers of North Carolina and Virginia, but also as a center of fellowship between white and colored ministers of our churches in this area.

Confidence in the new program is shown by the fact that the Home Board of the Congregational Christian Churches has agreed to provide a full-time director to live at Franklinton and promote its general educational and religious enterprises. This will insure the Institute's growth and development.

The present plant, however, leaves much to be desired. The administration building is pathetically in need of reconditioning, and the one new structure that was started a few years ago still stands there with an unfinished interior, to say nothing of adequate furnishings. It is a shocking thing to reflect upon the fact that a Church whose white Congregational Christian college is denied to Negroes by law is content to leave Franklinton in this doleful condition. It makes our theory of equality of educational opportunity under segregation look like a sorry rationalization.

Franklinton is now seeking to raise the modest sum of $20,000.00 with which to remedy this situation somewhat. The Christian Sun has ably voiced the need. Your Committee on Social Action cannot think of a more worthy project by which to enrich Negro-white relations than for this Conference to help Franklinton attain its financial goal. We, therefore, recommend that the Conference endorse this financial campaign and request its constituent local churches to make a special offering for this purpose. It is suggested that Race Relations Sunday (February 10, 1946) be the occasion for this offering. All funds should be sent to the Superintendent of the Southern Convention for transmissal to Reverend Robert Lee House, treasurer of Franklinton.

H. Shelton Smith, *Chairman*,
Mrs. O. H. Paris,
Mrs. H. A. Gleason,
Rev. J. Howard Smith.

ARCHITECTURAL RENAISSANCE.

Many of our churches were built by people who had little knowledge of church architecture. An appropriate text for this situation is found in the words: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." There is no longer any excuse for serious architectural blunders in church construction. Church architects, literature and conferences on the subject are almost universally available.

We rejoice in the widespread interest in better church architecture. It is gratifying to know that more people are learning to spell and pronounce the word correctly. More frequent circulation of the word results in a wider realization of the fact. The current conferences on architecture sponsored by the Virginia Council of Churches will be reflected in new and improved churches throughout this area. The report Historian C. E. Newman indicates the progress of a typical conference. Added beauty, utility and worship should be the results of this architectural renaissance.

MEMBERSHIP STATUS.

News comes out of Germany that Americans have succeeded in finding the Nazi party's master file of personnel records, including membership cards bearing nearly 8,000,000 names. Records were kept for every person who joined the party or who aspired to membership. This evidence indicates that party membership was a matter of permanent importance. The strength of the Nazi machine which seriously threatened to overrun the world cannot be explained in terms of a few military leaders. Its formidable strength was gained in this mass of active members. Without this huge roll of active, loyal members, the Nazi party could not have made its bid for world conquest. Before an effort was made to conquer the world, it was necessary to formulate a plan, an inclusive plan, and expend tireless energy in the solicitation and enrollment of every prospective Nazi. Master strategy coupled with relentless effort produced a machine of such formidable strength that the combined powers of the world's greatest democracies were necessary to resist and overcome it.

The church avows its world-wide mission and has enrolled its members in many lands. But, sad to relate, while the Nazi party enrolled members with a fanatical zeal, the church has applied itself with diminishing zeal to the task of membership recruitment. An alarming percentage of our Protestant members are inactive or semi-active. How can the church cope with a pagan world on such diminishing returns Our Christian forces are being constantly undermined by leakage in membership. The church must apply itself to this basic problem with renewed zeal if it would remain a voice rather than an echo. This means that every local church must be more concerned with evangelism. This means that every pastor must endeavor to find the "lost sheep." It means that our members must have a conscience about finding their church and moving their membership when they move. The strength of the church inheres, not only in the validity of its gospel, but in the total strength of its active membership. Another Pentecost may be required before there are "added unto the church daily such as should be saved."

R. L. H.

ADVENT.

Advent is a word that is coming home. It has at times been associated with cults. It has been a part of the vocabulary of the liturgical churches all along. Since Christmas has become so commercial—in contrast to the original purpose of a Christ-Mass: a holy service honoring the Christ-child—it is becoming increasingly clear that the time of preparation for the holy-day (which is what holiday means) must be seized upon by the churches or the emphasis will become wholly secular. There is the perpetual danger that Jesus become second to Santa Claus, so prone is the human spirit to shallowness. So Protestant churches are observing Advent, the weeks leading to Christmas. The observance of some phases of "the church calendar" is good for us. It helps to keep our minds focused upon the essentials, and it helps to balance our spiritual diet.—O. R. Warford.

DEPUTATION TO JAPAN.

Emperor Hirohito, in audiences with each of the four members of the Protestant deputation now in Japan, said that the Christian churches and schools had rendered great service to Japan and to the world, it was reported by Dr. Walter W. Van Kirk, one of the deputation members, in a radio broadcast from Tokyo heard over NBC Saturady night, November 10.

The Emperor also referred to the visit of the American churchmen, which was officially approved by President Truman and General MacArthur, as being of the utmost consequence to the Japanese people, Dr. Van Kirk said.

The four church leaders flew to Tokyo three weeks ago to confer with Japanese Christian leaders and to study the relief and rehabiliation needs of the churches in Japan.

The other members of the deputation are Dr. Douglas Horton, Chairman of the American Committee for the World Council of Churches; Bishop James Chamberlain Baker of Los Angeles, Chairman of the International Missionary Council, and Dr. Luman J. Shafer, Chairman of the Japan Committee of the Foreign Missions Conference.

No true and permanent fame can be found except in labors which promote the happiness of mankind.—Charles Sumner.

The Christian Deputation to Japan

By WALTER W. VAN KIRK.

The Protestant Church deputation which went to Japan four weeks ago for the purpose of renewing spiritual fellowship with the Christians of that country has just returned to the United States. The trip was made entirely by air and the elapsed time each way was 38 flying hours.

The deputation included Dr. Douglas Horton of New York, Chairman of the American Committee of the World Council of Churches; Bishop James C. Baker of Los Angeles, Chairman of the International Missionary Council; Dr. Luman J. Shafer of New York, Chairman of the Japan Committee of the Foreign Missions Conference of North America; and Dr. Walter W. Van Kirk of New York, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The American churchmen were uncertain in their own minds as to how they would be received by their Christian brethren in Japan. Months of bombing by the Allied forces had resulted in the death of hundreds of thousands of men, women and children, the laying waste of great industrial centers, the destruction of churches and the scattering of congregations. It would have been only human had the Christians of Japan been something less than cordial in their attitude toward the Christians of the nation primarily responsible for the defeat of their country. Such not the case. Quite the contrary. The reception accorded the deputation was a deeply moving experience. There were expressions of gratitude and thanksgiving that the American churches had sent their representatives to Japan so quickly following the war. The visitation was described by Japanese Christians as a welcome adventure in ecumenical fellowship.

Destruction of church property in Japan reached frightful dimensions. In Tokyo 154 churches were destroyed, leaving only nine churches intact. In Osaka 46 churches are in ruins, In Hyogo, 45; in Kanagawa, 26. Of 2000 churches in Japan 455 are wholly or partially destroyed. Few pastors were killed in air raids but of 2000 pastors and teachers some 350 lost their homes. Despite this destruction the deputation is unanimous in its conclusion that the Christian community in Japan has survived the war and its accompanying persecution in a manner that augers well for the future. Conferences were held with church leaders in Tokyo, Nagoya and Kyoto. In the latter city, Christian teachers and pastors from Osaka and Kobe participated in the discussions with the American churchmen. In all of these centers, and elsewhere, Japanese Christians evidenced an impatient eagerness to rebuild their schools and churches, re-assemble their congregations, and press forward in their efforts to evangelize Japan.

There were, to be sure, defections here and there. In isolated instances the curriculum of Christian schools was modified to meet the insistent demands of the Japanese military. The charter of certain of these schools was revised or modified in such a way as to minimize the emphasis upon Christian principles. In such schools, particularly those for boys, there was a discontinuance of chapel and Bible study. The ceremonial bowing to the Emperor was practiced in some of the churches, as was the reciting of formal prayers for military victory.

In evaluating these defections it must be remembered that Christians in Japan number not more than 400,000 Protestant and Roman Catholic in a total population of nearly 80,000,000. These Christians were harassed by the military police and hounded by the "thought" police. They were spied upon, gossiped about and ridiculed by a war of indoctrinated public. That the Christian community in that country is today not only intact, but vigorously alive, is a tribute to the loyalty and steadfastness with which, in the main, it adhered to its convictions. Now that the war is over and the military influence is being liquidated the opinion is widespread that Christianity in Japan is confronted with an unprecedented opportunity to demonstrate its superiority over Buddhism and Shintoism. The deputation is recommending that a small initial group of missionaries be sent to Japan as quickly as possbile. Long range missionary relationships with the Christian community in that country are yet to be determined.

The visiting churchmen were received in audience by the Emperor. To each member of the deputation the Emperor directed inquiries regarding the work of the American churches and the possible significance of Christianity in the reconstruction of Japan. This audience, widely reported in the Japanese press is believed considerably to have enhanced the prestige of the Christian movement in the mind of the Japanese public. Conferences were also had with Premier Shidehara; Minister of Education, Maeda; Minister of Public Welfare, Ashida; and Foreign Minister Yoshida. Here, too, the conversations centered on the task of Christianity in the rebuilding of Japan.

The deputation found Kagawa with undiminished faith in the future of the Christian enterprise. With more than his customary vigor this world-renowned Christian is busily at work on many fronts including evangelism, the organization of cooperatives, the relief of the homeless and needy and the strengthening of the Social Democratic Party. Time and again Kagawa said to the American churchmen: "Give us your prayers and send us Bibles and good missionaries."

The influential *Nippon Times* in a two-column editorial entitled, "The Visit of the American Religious Leaders," commented on the significance and timeliness of the visitation. "The present visit in Japan of four prominent religious leaders comprising a deputation representing the Protestant churches of America, is a matter which should interest the general Japanese public no less than the Japanese Christians," said the *Times*. "For, although the avowed purpose of this deputation is to reestablish contact with the Japanese Christians and to survey the general postwar religious situation in Japan, the influence of such visitors will far transcend mere matters of church policy. The work of this deputation is bound to mark a significant first milestone on the road of Japan's return to the international fellowship of peace-minded peoples.

REPORT OF HISTORIAN OF NORTH CAROLINA AND VIRGINIA CONFERENCE, 1944-45.

My work as Historian of the North Carolina and Virginia Conference began with the first preserved records, 1828 and continued until 1900. This report deals only with the past conference year.

The Monticello Christian Church, where we are now assembled for the 120th session, was the outgrowth of a Sunday school and preaching service in the schoolhouse near by and was organized by Rev. C. C. Peele on September 30, 1909, with 21 charter members. The land was given by the late A. O. Rudd and the lumber by Mrs. Tora Rudd McKinney. Mr. Ed. W. Walker sawed the lumber free-of-charge. When the auditorium was built among the most liberal givers

(Continued on page 8.)

News of Elon College

By President L. E. Smith.

WINTER QUARTER BEGINS NOVEMBER 26.

For the past three years student enrollment in Elon College has declined all through the college terms. The demands of the country for men for the Army, Navy and Air Corps were so great that as young men reached the required age, they would either volunteer or be drafted. Consequently we were losing students almost every week. We are still losing students to the Army and Navy, but only occasionally. On the other hand we are constantly enrolling new students. Veterans are permitted to enter at any time and they are enrolling.

The fall quarter closed Wednesday, November 21, and the winter quarter will begin Monday, November 26. Advanced registration is quite satisfactory. There will be ten to twelve new civilian students, and we will have from twenty-five to thirty veterans to enter at the same time. This will give a total enrollment of about 460. We have a large number of inquiries on file—civilian and veteran. Present indications are that by the time the spring quarter is under way our enrollment will have reached near the 500 mark.

Elon's peak enrollment was 661 in 1942 with approximately 450 resident students. A larger proportion than usual of our present student body is resident. More and more students elect to live on the campus that they may be a more definite part of campus life. This is a wholesome trend and the college is glad to note the same, although it will eventually put a strain on our present rooming facilities. At present dormitory space for young women is extremely limited. We do have rooms for young men and will be glad to have every available space occupied. We could arrange to accommodate more than 100 additional veterans. Elon College is anxious to be of service to our boys who have served us and our country so faithfully.

Should you know of any who plan to go to school, please forward names and addresses and we will contact them at once.

THE MILLION DOLLAR CAMPAIGN.

The campaign to secure $100,000 for Christian Education in Elon College to establish the Staley-Atkinson-Newman Memorial Foundation is progressing very well — perhaps better than we know. There are doubtless a number of our churches in the Convention that have decided definitely that they will raise an amount equal to their suggested quotas but have not taken the time to report the same. It would be most encouraging to have the information as soon as your church decides. The quotas suggested are purely voluntary, but it is earnestly hoped that every church will want to do its share.

The following churches have accepted their quotas and have given assurances that they will raise the same in due time: Wake Chapel, Burlington, Franklin, Newport News, Liberty Spring, Oakland, Rosemont, Elon College, Ingram, Pleasant Grove, Eure's, and Henderson.

There are other churches where individual members have contributed rather generously, but the churches as such have not reported a definite acceptance of their quotas. If there are other churches who have accepted their quotas, won't you please forward the information at once that your church may be added to the next report. This is a fine beginning but we should be making a lot better headway. Your report will help the campaign greatly.

CONFERENCE APPORTIONMENTS.

The Eastern North Carolina Conference met in annual session Tuesday and Wednesday, November 20-21, with Liberty Vance Christian Church. This was the last of the annual conference sessions for the current year. According to Convention customs the college year closes with the conference year. All conference apportionments from the churches and Sunday schools through the conferences for the college have been received with the exception of the Eastern Virginia Conference. In that conference a number of churches sent their apportionments to the conference treasurer. These contributions from churches in the Eastern Virginia Conference have not been received by the college. To date, the amounts received by the college from Sunday schools, churches and conferences within the Convention for the current year total $10,020.69. The amount to be received from the Eastern Virginia Conference on the current college year will be around $1200, which will make a total on conference apportionments for the year just closed of about $11,200, leaving the college short of Convention askings of approximately $1300. The college is most appreciative of the generous support from the Sunday schools and churches of the Convention. As we face the new year, we are hoping for larger contributions and a more general support. The college should receive the entire apportionment.

Previously reported		$ 9,770.43
Eastern N. C. Conference:		
Amelia	$ 18.00	
Antioch	8.00	
Beulah	15.00	
Liberty (Vance)	69.97	
Moore Union	4.00	
Mt. Auburn	15.46	
Mt. Carmel	17.00	
Mt. Gilead S. S.	6.20	
New Elam	20.00	
New Hope	25.00	
Niagara	5.50	
Pleasant Hill	1.47	
Plymouth	5.00	
Pope's Chapel	20.00	
Wake Chapel	8.66	
Va. Valley Conference:		
Palmyra	11.00	
		250.26
Grand total		$10,020.69

WINDSOR CHURCH LEADS THE WAY.

More than a week ago Shirley Holland, the good treasurer of Windsor Church, handed the writer a check for $100 in full payment of his church's conference apportionments for the college for 1945-46. The apportionment for Windsor Church is $90. This means an increase of more than eleven percent over conference askings.

It is thoughtful and generous of the Windsor Church to pay its conference apportionments in advance. This gives the college the use of the money at the beginning of the conference year which is most helpful.

Wherever there is likely to be great success, the open door and the opposing adversaries will both be found. If there are no adversaries you may fear there will be no success. A boy cannot get his kite up without wind, a wind which drives against his kite. Opposing work, although in itself evil, is wonderously overruled by God for the best purposes; since persecution often arouses natural sympathy, and this becomes a ladder by which love climbs up into the heart. — *C. H. Spurgeon.*

Be not merely good; be good for something.—*Thoreau.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia and the Western North Carolina Conferences reported a decrease in church membership for the year 1945. That is not a very encouraging report. But the records usually show that whenever Conference and Convention Apportionments are based upon the number of members, churches are inclined to revise the roll very carefully and that system accounts for some of the losses reported. This was learned out of many years of experience as secretary of the Conference and Convention. Some churches have two rolls: one active and the other inactive. The active roll is reported to Conference; the "inactive" list is kept "in the back of the book." The chief purpose seems to be to keep Conference Apportionments down as low as possible. Does this usually result in reducing the salaries of the ministers and other paid officials in the churches? Does it not discourage the effort to add new members and increase the total number of people affiliated with the church?

This matter of church growth has become a serious problem in the churches of the Southern Convention. It has not been our privilege to attend all the Conferences. But Conference programs and the sessions of both Conferences and Convention have for a number of years given very little time and consideration to this vital matter. The report on evangelism which is intended to deal with this matter is usually given little time or serious consideration. The same is true of the report on home missions. How we have missed the voice and appeal of Dr. J. O. Atkinson in our Conference sessions! And the pity is that there is no one who seems to be willing to attempt a great challenge for that phase of missions which deals with the growth of the local church. How long shall we be content to go on at a "poor dying rate" when there are so many inviting fields and unused opportunities for increasing our membership?

Now it may be that some one will write to THE SUN office and ask that a subscription be discontinued because of this letter. Subscribers sometimes do request THE SUN office to stop the paper because some writer has the courage to express his convictions. It is our conviction that the church should "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." It should grow in numbers. It should grow in patience and forbearance. It should grow in tolerance. It should grow in understanding. It should grow in stature and in favor with God and man.

Other denominations are growing in numbers. They are building new churches. They are raising large sums of money for their colleges and universities. They have set forth a program and a plan that may challenge their great leaders and their millions of laymen. Their people are rallying to the support of their denomination. In the meantime we are facing our opportunities and our common tasks. We have shown some increase in contributions, but the increase is so small when it is compared with the income of our people. Some new members have been added to our churches—but the total is small. The total number of members in the churches of the Southern Convention could be doubled within five years. Unless conditions change, it will not be doubled in the next twenty-five years. Those conditions will change. Our people—both ministers and laymen—will see the vision of a new day for our church. Then they will put their hands and hearts to this inviting task with greater energy and spiritual enthusiasm. God help us to be willing to grow.

I. W. JOHNSON.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

The One Hundred Twentieth Annual Session of the North Carolina and Virginia Conference met at Monticello Christian Church, Brown Summit, N. C., November 13 and 14, 1945. The Conference was called to order by the president, W. J. Andes, and Mack Welch, pastor of the host church, led the opening prayer and welcomed the unusually large number of delegates, friends and ministers.

The first day's session was highlighted by the panel discussion on "Evangelism for This Day," led by Rev. E. J. Arnold, secretary of the North Carolina Council of Churches. Three reasons were given for emphasis on Evangelism in this day: Christ demands it, the Church demands it, and the condition of the world demands it. Mr. Arnold introduced the members of the panel. Dr. Harrell of Durham spoke on the need for special effort and care in ministering to returned service men and women. He stated that a special class in the Durham church school had been organized and that a returned service man was its teacher. Dr. Merton French of Elon College emphasized the fact that evangelism must begin in the home and church through education of the very young child, that very few are reached after they have attained the age of the college student. Rev. Earl Farrell of the Haw River Church reemphasized the need of evangelism in the home and Dr. D. J. Bowden of Elon College stressed the fact that evangelism must also seek new recruits for the ministry. He reminded us that we are not reproducing our ministerial leadership and he defined the word "minister" as pertaining to all workers and teachers who minister as well as a pastor.

The importance of Evangelism was climaxed with an enthusiastic address by Dr. Frank H. Lewis of the Shelton Memorial Church in Portsmouth, Virginia. Dr. Lewis said that nothing in the church is important except as it evangelizes, and that even the building is of no consequence except as it houses an evangel. The church must not retreat from its mission of saving the lost which are found everywhere today. For this task more power is needed than is possessed by the modern church.

The conference adopted the conference apportionment for each local church as it was the past year. Many churches paid all of their apportionments and quite a few went far beyond what was requested of them. There were a few churches that didn't quite make the grade.

Rev. W. M. Stevens, minister of the Burlington Church, presented the work of the North Carolina Council of Churches as he had been the conference representative on that Council for the past year. So important seemed the work of the Council that the Conference later voted to give to this Council the sum of $100.00 for the coming year, and advancement of $25.00 over last year. Mr. W. T. Dunn of Lynchburg presented the Virginia Council of Churches and the Conference voted to give $35.00 to this work. The following representatives were elected to the North Carolina Council of Churches: Minister—W. J. Andes with D. J. Bowden as alternae; Lay Representative—Mrs. W. E. Wisseman with W. H. Garrison as alternate. Rev. J. Howard Smith of Lynchburg, with Rev. C. E. Newman of Virgilina as alter-

(Continued on page 15.)

MISSIONARY LETTER.

If THE SUN comes out for weeks at a time without a letter from us please be patient. We have really undertaken something difficult we are convinced by this time. The Chinese language is a tone language. The meaning of a word is determined by the tone used. For example, the word "shr" (spoken in a singing fashion with a level tone) means "to be "; the word "shr" (with a rising inflection) means "ten"; and the word "shr" (with a falling tone) means "work". As you can guess, it is most difficult to distinguish the three. Most Chinese words are similarly distinguished from others by tonal variations.

We learn the language partly by listening to phonograph records in Chinese over and over again. Last week we had classes and studied from 8:00 A. M. to 11:00 P. M. almost every night, and one night I didn't turn the light off until after 1:00 A. M. The lack of sleep has contributed to my getting a severe cold, so I've tried to rest some over the weekend to be ready for another strenuous week. However, we are thankful to say the language is coming to us gradually. Already we know 138 words in addition to the numerals one to ten thousand.

We are enjoying living in the cooperative house. One of our fellow cooperators is Fred Wong, a native of Peking (North China) and a most genial and friendly person. We are all very fond of him. He is studying as well as teaching us Chinese, and plans to return to China as an educator. After he had listened to some of my jokes around the dinner table, he asked me to make a record of some. When I complied with his request, he listened to them over and over again, trying to get the point and to imitate the expression. (Dr. Hardcastle, he laughed hardest at the one about the boy in Harvard.) Yesterday, I made another record for him.

Fred is particularly interested in American slang. Whenever he hears a new expression, we hear him repeating it over and over again to himself. He has only been in the United States one year, but he is already quite fluent. Last night for a diversion we were playing a few hands of Rook and Fred joined us. When we asked him if he found the game difficult, he replied, "It's ducksoup," which brought a laugh from all of us. The Chinese are like Americans, he says, in that they have a similar sense of humor.

Fred isn't a Christian, but we hope by the time he is ready to return to China, he will have made that decision.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 22, 1945.

Sunday Schools.

Palmyra, Edinburg, Va.	$	14.00
Mt. Carmel, Walters, Va.		4.47
Mt. Gilead, Louisburg, N. C.		32.80
Flint Hill (M), Biscoe, N. C.		1.60
Wake Chapel, Fuquay Springs, N. C.		20.09
Durham, N. C.		12.60
Total	$	85.56

Individuals and Churches.

Pleasant Union, Lilington, N. C.	$	3.84
Niagara, N. C.		10.00
Shallow Well, Jonesboro, N. C.		30.00
Amelia, Clayton, N. C.		24.00
Mt. Carmel, Franklinton, N. C.		8.12
Plymouth, Raleigh, N. C.		8.00
New Hope, Louisburg, N. C.		19.50
Beulah, Zebulon, N. C.		4.00
Good Hope, Jonesboro, N. C.		20.00
Moore Union, Jonesboro, N. C.		8.00
Antioch, Elams, N. C.		4.00
Pleasant Hill, Benson, N. C.		4.00
Bethlehem, Elon College, N. C.		5.00
Rosemont (S. S. & Church)		71.50
O'Kelley's Chapel, Durham, N. C.		3.00
Total	$	222.96

Specials.

Betty Gibson Bible Class, Rosemont, S. S., Norfolk, Va.	$	35.70
Total for the week	$	344.22
Previously acknowledged		7,308.10
Total since Sept. 1, 1945		$7,652.32

Gratefuly,

MATTIE COX PARKER,
Secretary.

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.—*Washington.*

HISTORIAN'S REPORT.

(Continued from page 5.)

were A. D. Gerringer and W. R. McKinney. The following have served as pastors: L. I. Cox, R. F. Brown, C. E. Gerringer, J. L. Neese, E. J. Sanderson, J. H. Lightbourne, Jr., Geets Clark, J. B. Knight, Rev. Mr. Hook, M. T. Sorrell, F. E. Hyde, Henry Wise and Mack Welch. During their history this church has had an active Woman's Missionary Society and a Young People's Organization.

The work of the Woman's Missionary Organization of this Conference is worthy of commendation, especially the support they are giving to the Shaowu Mission in China.

Our Greensboro First Church is forging ahead toward a new building. The building fund now is $16,000.00.

Rev. W. J. Andes is now in charge of the work at Winston-Salem and Pfafftown. The parsonage is clear of debt and has recently been painted. The one thing of unusual interest is the unified work of this church with the Fries Memorial Moravian Church. The work is being reorganized and plans formulated to improve the building.

Our church in Lynchburg has $9,950.00 in the treasury of their building fund. At Easter a Gethsemane window (art stained) was instaled at a cost of $450.00. Collection plates, choir robes and a cabinet for the latter were purchased at a cost of $205.49.

Union, Virginia, is making improvements on property to cost $5,000.00. This church has $1,000.00 in the treasury as the beinning of a parsonage fund.

Lebanon has $1,500.00 for future improvements.

Liberty is spending several hundred dolars in improving the house of worship.

Apples Chapel has let the contract for a modern two-story Sunday school building with a heating plant for both the Sunday school and auditorium to cost $20,000.00 with the greater amount of the cost in the treasury.

Our Bethlehem people and pastor are to be commended for having the blueplints made for a modern auditorium and Sunday school building that will cost over $60,000.00. When completed this will be the most beautiful and modern of our rural churches.

Burlington is planning a new parsonage and a Christian education building to cost $100,000.00.

Happy Home has money in hand to build a new parsonage.

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

OUR BIBLE STUDY.

The theme for our Bible study this year is witnessing. This is a little different from what we have been having. In the past we have taken one book from the Bible. This year we are studying five witnesses from the Old Testament. These five agree in the One of whom they witness. They all point to Christ.

The name of the book to aid us in our study is *Concurring Witnesses.* The price is twenty-five cents. It can be secured from the Committee on Woman's Work, Presbyterian Church in U. S. A., Henry Grady Building, Atlanta, Georgia. This book is not in your packet, but I hope every woman gets one. Bible study and prayer are the greatest need of today. There are two other books which are very fine and can be bought from the same address as the one above. The name of these books are *Say So* Series and Guidebook. The first one is twenty-five cents and the second is fifteen cents.

In your package you will find devotionals written by women of our Southern Convention.

Remember our goal is for every woman to win at least one person to Christ and our prayer is:

"Lord, lay some soul upon my heart
And love that soul through me
And let me nobler do my part
To win that soul to thee."

MRS. C. C. FONVILLE,
N. C. Spiritual Life Supt.

THANK-OFFERING SERVICES.

No doubt many of you have held your Thank-Offering Service recently. If the service was "different," if you received more money than you even hoped for, if the service meant a great deal to your group, write it up and send it to the editor of this page. We need to share our experiences and so gain inspiration and ideas for future

The night circle at Elon College was fortunate in having as its guest speaker Miss Laura Ward, missionary to South China, who spent several years in Shaowu. The group, under the leadership of Mrs. Mattie Cox Parker, met at the home of Mrs. D. J. Bowden for a covered dish supper. Following the supper and the business session, the thank-offering service was held. Miss Ward, dressed in a blue silk Chinese coat, gave an interesting discussion of life in China and the needs of the Shaowu area. Attention was then centered on a table covered with a white cloth, on which was placed a cross, silver candle sticks with lighted white tapers, a globe of the world, and a brass bowl. At the proper time in the thank-offering service (prepared by Mrs. W. T. Scott) each member of the circle brought forward her gift and placed it in the bowl. The amount received that night was forty-seven dollars. Thus an evening of fellowship, inspiration, and giving was enjoyed by all.

WHEREABOUTS OF ANGIE CREW.

Many of you are interested to know what has happened to our friend, Miss Angie Crew, and how you can write to her.

Address her at Talas American College, Talas, Turkey; put on a five-cent stamp, and in about a month she will receive your letter. In case of something very urgent, you can write her air mail for about 75 cents! As yet you cannot send parcel post packages to Turkey, but new post office regulations regarding mail to foreign countries are coming out from time to time so it will be well to inquire about this later. Of course, small gifts can be sent first class at five cents an ounce, like a letter. Write her now if you want her to receive it by Christmas. How happy she will be to hear from a number of her Southern Convention friends at that time!

The Freighter "Cochrane."

Miss Crew expected to sail on the *Gripsholm,* world famous ship which has carried thousands of repatriates from war-torn countries. After waiting more than a month for it to sail, she received word to wait for it no longer, but to sail on a freighter named the *Cochrane.* She left New York on August 17 and arrived at Iskenderum, Turkey, on September 17. About her trip she writes: "I have the nicest cabin on the ship. I'm on a higher deck than the other passengers as I have the gunner's cabin (we don't need him now!). I have a corner room with cross ventilation, an electric fan, hot and cold running water, a big closet and several big drawers under bed and davenport. The bed is very comfortable. I have a desk, book rack and medicine chest. I'm sure I could not have had all this if I'd gone on the *Gripsholm.* The food is plain but good and plentiful. Everyone seems most accommodating."

The only other passengers on board the freigher were a Mr. and Mrs. Brown and ten-months-old baby from Winston-Salem, North Carolina! He is a Reynolds Tobacco Company employee and she has taught in a mission school in Turkey. They proved very congenial..

The freighter was suposed to go direct to Turkey, but the captain received last minute orders to stop over in Alexandria, Egypt. That gave an opportunity for Miss Crew to visit the pyramids, near Cairo, via camel.

Arrival in Turkey.

After arrival at Iskenderum, Turkey, she had to wait three days for a train to Kayseri. She writes, "It was a strange experience traveling in a country when I couldn't understand the language. I was a bit worried when I arrived at Kayseri and found no one there to meet me and no one who could understand a word of English. Fortunately, I didn't have to wait more than a few minutes. Mr. Nilson, the principal of the school, came in his "jalopy" and after spending most of the morning in Kayseri he brought me to Talas. He told me that the American cultural attache in Ankara had offered to fly to Cairo to meet me and bring me back if I didn't arrive soon. It turns out that I knew him twenty years ago in student volunteer work."

Talas.

"Talas Boys' School is on a high plateau surrounded by higher mountains. It is pleasantly cool here after the heat of Iskenderum.

"I got here in good time—almost a week before school begins. One-third of the boys have arrived already. Some of them came a week before school began. They surely must like it here.

"Mr. and Mrs. Nilson are fine people. I'm sure I'll like them a lot. I've also met two lady missionaries and they seem nice.

"Most of the land I've seen in this country seems barren. There is very little rain here but the ground is very rich, they say. Up here on this plateau there are trees, vineyards, shrubs and many kinds of flowers. Where irrigation is possible the crops are abundant. The grapes and apricots grown here are most delicious."

As other letters come from Miss Crew, we will share them with her friends in the Southern Convention. Remember she is one of the missionaries our women's societies are to study about this year.

Pilgrim Fellowship

"Youth at Work in the Church"

PILGRIM FELLOWSHIP RETREAT.

After an hour's ride on the sunny Saturday afternoon of November 9th, two cars loaded with food, literature, and enthusiastic young people, arrived at Crabtree Creek Camp No. 1, near Raleigh, N. C. This was the beginning of a Retreat arranged by the Pilgrim Fellowship group of the Congregational Christian Church of Chapel Hill. The group was comprised of seven members and Rev. and Mrs. A. Greig Ritchie, to whom we looked for leadership. After arranging housing accommodations and after having enjoyed a very fine supper, we settled down in front of an open fireplace. Following a period of meditation and outlining our week-end activities, we discussed the pros and cons of current events, among which were world peace, compulsory military conscription, personal religious living, race, and the economic situation in China. Upon bringing our discussion to an end for the evening, we enjoyed light refreshments and games.

Sunday morning breakfast was followed by a period of silent meditation and the reading and discussing of various guiding printed material furnished by Mr. Ritchie. As we shaped up our week-end, after our noon meal, we found that in making our plans for the coming year we were most interested in the subjects, personal religious living and world peace. We decided to adopt as our first project the solicitation of pledges from our church members and others interested for specific contributions toward relief and rehabilitation in the war devastated areas. We also decided to take as our worship theme for the next few months the ideas about faith expressed in John Knox's book *He Whom a Dream Hath Possesed.*

We felt the retreat had been a most profitable and enjoyable experience and it was suggested that another be planned for the spring of 1946.

YOUTH WEEK AWARDS.

Eight young people will receive college educations, with a total value of $9,200.00, as winners of Parshad College Scholarships, awarded as part of the 1946 Youth Week observance, January 27-February 3, according to Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement. Twenty-four additional winners will receive scholarships to the six summer regional planning conferences of the United Christian Youth Movement, he stated.

"These awards will be presented to outstanding young people of Protestant denominations on the bases of Christian character and service, and a written essay on 'The Meaning of the Christian Faith in My Community'," Dr. Beckes declared. "They are offered through the United Christian Youth Movement and made possible by Alfred H. Avery, a Methodist layman of Malden, Mass."

"Top awards of four-year scholarships, valued at $1,600.00 each, will be granted the boy and girl winning first in the contest," he continued. "Six awards of four-year scholarships valued at $1,000.00 each, will be given to winners in each of the six regions of the United States and Canada. The eight top winners will also receive full scholarships to a summer regional conference sponsored by the United Christian Youth Movement."

In announcing the rules, Dr. Beckes explained that participants must be Christian young people between 16 and 24 who are at least seniors in high school and not more than freshmen in college. "Out of high school young people now holding jobs," he said, "are eligible to participate if they have not attended college more than one year."

Awards, according to Dr. Beckes, will be granted on the following bases:

1. Evidence of Christian service in the local church and interdenominational work.
2. Evidence of successful Christian citizenship in school, at work, or in the community.
3. Presentation of an essay not to exceed 1,500 words with the title, "The Meaning of the Christian Faith in My Community."

Official entry blanks and further information may be secured from denominational youth departments, local or state youth councils, councils of churches, or from the national office of UCYM, 203 North Wabash Avenue, Chicago 1, Illinois.

Theme of 1946 Youth Week is: "Mold the World—Through Daily Christian Living, Through Unbounded Christian Fellowship." It is expected that more than 3,000,000 young people of the United States and Canada will participate. Special services and activities will be held both in individual churches and in community-wide rallies and forums with attention centered upon winning youth for Christ and on the need of building Christian character.

Youth Week began over 30 years ago in the celebration of the 30th birthday of the International Society of Christian Endeavor. It is now an annual interdenominational observance sponsored by Christian Endeavor and the United Christian Youth Movement, which is administered through the International Council of Religious Education. Agencies of UCYM include 40 Protestant denominations, 31 state councils of churches and religious education, and youth-serving organizations including the Boy Scouts and Girl Scouts, Camp Fire Girls, the Y. M. C. A., the Y. W. C. A. and the Student Volunteer Movement.

WHAT ABOUT PREJUDICE?

The new world that we so much want comes slowly because so many people have so much prejudice. If everybody could be fair, it would be easy for people to live together happily.

Prejudice is a personal matter, but it greatly affects a group. If each of us could get rid of our personal prejudices, then there would be no group prejudice. If all individuals liked the Jews there would be no persecution of Jews. If all white people had no dislike for black people, there would be no racial conflicts between those groups.

Perhaps the best way to get rid of prejudice is to take a look at it in our own lives. Alice Beaton prepared a questionnaire to assist us in analyzing our prejudices. You may want to try it on yourself now, and again a year from now. This will help to discover which way you are growing.

1. What "group" do I lable and make cacks about?
2. When did I start feeling this way?
3. Where do I get the ammunition that feeds this feeling?
   a. adjectives in books?
   b. the accepted view of my fiends?
   c. Stories that are told to me?
   d. frequent personal experiences?
4. Do I know more than ten people who belong to the "group" I dislike? (The word "know" means more than casual meeting.)

(Continued on page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends,

I am too busy with personal problems these days to write as I would like to for our page. I hope that you will be patient and try to understand.

During the past two weeks, Mr. Todd has gone to the North Carolina and Virginia Conference, and the Eastern North Carolina Conference. The other members of the family have been very busy "getting along" without him!

The first week it was not too cold and our oil heatrola kept the house warm. Oliver, Rebecca and I went to the big Dixie Food Store, about a five-minute walk away, to get groceries. Grandmother Todd stayed at home to look after the house. Oliver was a real good boy and stayed outside the store to watch after Rebecca in her buggy while I went in to get our groceries. Rebecca was good, too. She went fast asleep in the sunshine that warmed her buggy. We put all of our groceries in the buggy at Rebecca's feet and away we went, but not before Oliver had bought him an ice cream cone at the drug store for being a good boy! When we got to the foot of our steep street, Richard saw us and came running to help me push the baby and groceries up to our house.

This past week was cold and I had to keep the furnace going all of the time that Mr. Todd was away. It was too cold to take the baby and buggy out. I toiled up the high hill with a huge bag of groceries; the wind and rain playing tag with me and trying to steal my umbrella! You should have seen me when I got about one-third of the way up! I tried to get a better hold on my bag and off fell the top bag which would be the cranberries for our Thanksgiving sauce. "Well, good-bye," said I feeling that I could not possibly retrieve them! Then I saw how much nicer the dinner plate would look with their bright color to cheer it! That imagined picture gave me courage enough to stoop for them. I finally did get them back into their place; laughing the while at the picture which I was making for the neighbors to gaze upon. When I gained the warmth of our living room I dropped the load and sank into nearest chair..

Mrs. Pearce, with whom we live, bought and cooked the turkey and Mother Todd and I prepared the rest of the dinner. (Mrs. Pearce did make lovely home-made rolls, also.) Oliver was so interested in the preparation of the food that he watched each dish prepared. His special order was "pumpkin pie." I knew that I could not carry a pumpkin home from the store. There was no canned pumpkin. I was wondering what I could do to keep Oliver from being so disappointed when my eyes fell upon the frozen food box! Quickly I scanned the list of contents. Thank goodness there was "pumpkin pie mix" on the list. So Oliver got to watch me make the two pumpkin pies.

"Mother, when we get all of the Thanksgiving food on the table, will you bring Rebecca in so that she can see it?"

"Yes," I replied. I did bring Rebecca to the table and she watched us eat with wide eyes.

The Captain and his family were sent to Oklahoma City, Oklahoma. We are to move into our new home the last of this week if the painters have finished redecorating by that time. When we finally get settled I shall be able to spend more time with you on our page.

I do want to tell you that I was especially thankful at this Thanksgiving for I had just received word that my baby brother had returned home from Europe and more than three years of war, safely.

I hope that many of you had the same cause to be thankful. But for those of you who had vacant places at your table, I'd like to send my sympathy and may God bless you in your sorrow.

Until next week, good-bye.

DOROTHY TODD.

TIME FOR CHRISTMAS.

"It's wonderful to have time for Christmas this year!" exclaimed my friend, Evelyn Woodruff.

The December evening was cold, and Evelyn had come to my apartment for a cup of hot cocoa. We had been attending a performance of Handel's "Messiah," given annually by the combined church choirs of our city.

"I mean that it's wonderful to have time to enjoy such things as the oratorio we heard this evening," my friend contnued, in answer to my puzzled look. "Last year I didn't hear 'The Messiah.' I thought I couldn't find time for it."

That was my first thought when you suggested our going this evening," I answered, "but I decided one ought to take time for such inspirational music."

"If we miss the songs and stories about the birth of Christ, we're missing Christmas itself," Evelyn declared. "I found that out last year when I almost let trivial things prevent my attending a program at the high school on the Friday before Christmas.

"When the girls were starting for school that day, I was sitting at my desk checking over a list of things that had to be done before Christmas.

" 'You're coming to our program, aren't you?' Jean asked. 'It begins at half-past two.'

" 'I'll come if I have time,' I answered absent-mindedly.

" 'Please try to come, Mother,' Rose urged. 'The pageant is so lovely we don't want you to miss it!'

"The list on my desk was appallingly long. There were gifts, letters or cards to be sent to a host of relatives and friends, elaborate decorations to be put into place, and food to be prepared—enough for a multitude! After working feverishly through the morning, I decided in the afternoon to do a bit of shopping.

"On my way downtown, I walked past the high school. It was just the hour for the Christmas program, which I had almost forgotten. I did not really have time to join the throng of people streaming in at the door, but I knew the girls would be disappointed if I were not there. I thought I would go in and listen for just a few minutes and then continue downtown.

"The auditorium was darkened when I slipped into a back seat, and the orchestra was playing 'Silent Night.' It was good to rest and listen to the strains of Christmas music.

"In a few minutes the curtain rose to show the beautiful manger scene and from the balcony above me, where Jean and Rose were singing with the capella choir, rang out the triumphant words, 'Joy to the World, the Lord is Come!'

"From the first joyous chorus to the last note of the solemn postlude, I sat in reverent wonder as the immortal Christmas story was unfolded on the stage and the choir and orchestra poured forth the glorious Christ-was music.

"My heart was filled with peace and joy as I walked out of the school building and started downtown. I

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHRISTIAN'S PLACE IN THE LIFE OF HIS NATION.

Lesson X—December 9, 1945.

Memory Verse: *Blessed is the nation whose God is the Lord.*—Psalm 33:12.

Lesson: Matthew 5; I Timothy 2:1-4; Titus 3:1-8; I Peter 2:1-17.

Devotional Reading: Romans 13:1-10.

The Individual and the Nation.

There are, in round numbers, about 140,000,000 people in the United States, according to the last census and the estimates based upon growth of population. That is a "lot of people" to use slang. And some of those people are highly educated and wealthy and influential and gifted. Some of them are unscrupulous, too. And we, well so many of us are just "run of the mine folks" with not so much wealth or education or prestige or power or influence. What are we among so many? How can the individual count? What can we do? It all seems so foolish and futile to talk about the individual and the nation. Many people think that it is a lot of nonsense and bunkum.

You Are Important.

But Jesus says the individual is important. He says we count. And he says it in an arresting, interesting, challenging way. For what else is he saying when he says that we are "the salt of the earth" and the "light of the world"? The value and work of salt is not to be estimated in terms of its proportionate size to the thing which it seasons. One can season a large piece of meat with a comparatively small bit of salt, or a big pot of vegetables with only a "little pinch of salt." A little salt, good salt that has not lost its seasoning power, goes a long way toward seasoning and preserving things many times its equal in weight and bulk. One wonders if Jesus wasn't trying to tell us that one individual, even though he may seem just a very ordinary individual, has a tremendous potential influence and power, great potential powers for seasoning and preserving the life of the big, big world. Dr. Bruce Wright puts it thus: "In life, as at the table, salt is a necessity. According to Jesus, Christian character is salt—not like salt, but salt itself, imparting to life the necessary taste and tone that salt gives to food. The influence of Christian character is beneficial, refreshing, positive, far-reaching. One Christian man can change the atmosphere of an entire factory. I have seen it done. One Christian governor can lift the moral tone of a great state. I have seen it done. One Christian youth can change the moral tone of a whole fraternity. I have seen it done." Say folks, we are important after all. We do count, even the least and the lowest among us.

Jesus put the same truth in another way when he said: Ye are the light of the world . . . let your light shine before men . . ." It is the Chinese, I think who have a proverb to the effect that "all the darkness in the world cannot put out the light of one tiny candle." That is a profound and inspiring word. No matter how dark the night, no matter how big the space, the light of one tiny candle cannot be put out by that darkness. And although a tiny candle will not light up a huge auditorium, or a big field, it will give enough light to guide both the person who carries it, and others who may be trying to find their way around. And if enough candles are lighted there is enough light for everybody to see. I saw a candle-lighting service at a Young People's Conference at Elon some years ago which illustrated this truth. At the beginning of the service the auditorium was in practical darkness. Then a large candle was lighted to represent Christ the Light of the world. The ushers then lighted their candles from this large candle and passed down the aisles the candle held by the worshipper at the end of the pew. In turn these young people lighted the candle of the person next to them and so on until every person in the auditorium held a lighted candle in his or her hand. And then the group filed out of the room singing, and carrying their lighted candles across the campus, lighting up the dark world outside. It was a parable of life. If one individual Christian lets his light shine, it gives light. If enough join in, the whole world could be lighted up. You do count. You are important. Let your light shine. Keep it shining.

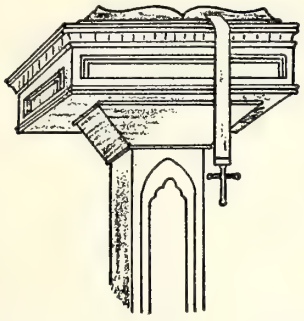
Christians As Citizens.

Christians are citizens of two worlds. Their "citizenship is in heaven," to quote Paul, and they owe highest allegiance to Christ their Lord. But they are also citizens of the state, and they owe allegiance to the state. Paul also enjoined allegiance to "the powers that be." Peter, in today's lesson, emphasizes the same thing. "Be subject to every ordinance of man for the Lord's sake, whether to the king as supreme, or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well." Christian citizenship is the best silencer of the ignorance of foolish men, and the soundest argument against those who speak evil of us. Christians are of all men most free, but they are not to use their freedom as license. Furthermore they are to "honor all men, love the brotherhood, fear God, and honor the King." The man himself may not be worthy of honor, but the office is. A man may be unworthy of real honor in himself, but he is a representative of humanity and his humanity is to be honored. Special affection is to be shown those of the brotherhood—the Christian is bound by the ties of love to his fellow-Christians. Jesus prayed that his disciples be not taken out of the world, but that they be kept from evil. A Christian ought to take his religion into his citizenship. He ought to live his best, earn his own way by useful service, take a personal interest in human welfare, and have a deep concern for good government combined with sustained study and action. He may not be able to influence world politics to any great extent but he can influence local politics, especially through the primary. A Christian has a sacred duty as a citizen.

In this connection the writer of these *Notes* would like to pay tribute to a man who for many years carried his Christian ideals and principles into politics, our esteemed J. E. West. There may have been times when he was forced to bow to political expediency, but he never compromised his ideals, took down his white banner, or sold his soul. We need more men like him in state and national life.

The Suffolk Church sends the following additional new subscriptions to The Christian Sun: D. F. Barnett, Mrs. C. D. Andrews, Jas. E. Babb, Jr., Mrs. W. J. Boyette, Mrs. C. O. Bradshaw, Mrs. E. L. Bradshaw, Mrs. T. N. Bristow, H. E. Bruce, Mrs. C. C. Clark and Mrs. A. G. Dunn.

He who loves goodness harbors angels, revers reverence, and lives with God.—*Emerson.*



ON BEING MODERN DISCIPLES.

By John G. Truitt, D. D.

Hear the words of Jesus, speaking to those who believed on Him, and who loved Him: "If ye continue in My word ye shall be My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32.) Jesus seemed quite often to be battling the fact that many people would begin well, and then fail to follow through on becoming really great lives in God's hands. As Paul puts it: "Ye did run well, what hindered you." So many people start off with an enthusiastic beginning in their high resolutions of faith, and before you realize it they are lethargic, and back on the way to being mediocre, or worse. But Jesus says, "If ye continue in My word." You know it was Jesus who spake the parable of the soils and the seed, in which He said: "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet he hath no depth in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended." And so he folds us. Let us thank God, and take courage for the many, many "salt of the earth people" who have forbearance, patience, and love; who have that breadth and depth of being that keeps them in the way of helpfulness, and joy, and kindness. They are the people you just love to say good morning to on the street, or to call on for help when you are in need of additional hands.

"If ye continue in My word." There is something about reading the Bible earnestly and devoutly, there is something about studying the life of our Lord whether at home, in Sunday School, or in the worship hour, there is something about thinking on Jesus as we go about our work, that gives us cleanness of mind, and soul, and spirit, so that we can be somebody, whether in school or on the football field, or the shop, or factory. Being a Christian by jerks and starts, is certainly better than being none at all, but the one who day by day, week after week, continues in the way of the Lord, he is the one whom Jesus says: "Shall be My disciple indeed." It is very sweet to have people say lovely things about one, to give one a bit of praise for some unselfish piece of work, or some outstanding effort or achievement; but what sweeter words could ever be uttered than to hear the Master at the end of the way say, "He has been My disciple indeed." Nor will you have to dig the Panama Canal, or build the Empire State Building, or amass a sizable fortune, or write "Gone With the Wind," if you just love God truly, and show really sincere kindness to your neighbor, and walk humbly in the ways of service. your neighbors and friends will love you now, and God will love you always. The world stands in need of the kindly neighbor. Be that. Not hot one day and cold the next, but continue in your kindness—the same yesterday, today, and always. What a blessing, what a quiet beautiful power such a life is!

"If ye continue in My word, ye shall be My disciples indeed. . . But that is not all, Jesus continues His beautiful promise to those who believed on Him . . . "and ye shall know the truth." It is like saying, "And ye shall know what is really necessary and essential." There are the laws which govern this universe, laws laid in the keel of eternity to govern the ways of this world by the infinite hand of God. The follower after God, is a follower after truth. So we aspire to search deeply and long for it . . . the great discoverers of truth have been the quiet, sincere, humble followers of the laws of justice and right, and truth and beauty, whether they be Beethoven, or Newton; or Einstein or the Wright brothers. It is not an accident that great modern discoveries in science have been made in lands with a Christian background, and environment. But I am thinking more definitely of the truth which humble people like you and I can find the truth which makes our daily toil sweet, the truth which makes us acquainted with the Divine will for our personal lives, the truth which gives us victory over our own selfishness, and sin, and fears, and faithlessness, the truth which serves us bravely in adversity, or anxiety, or sorrow, the truth which helps us to live what our neighbors call a good, Christian life. It is to us Jesus is saying, "If ye continue in My word ye shall be My disciples indeed, and ye shall know the truth," ah! and listen to these final words: "And the truth shall make you free." As I read that beautiful promise I feel the wind blowing on my face! I feel the sweet glorious sunlight, as one who has stepped forth from a deep, dark, damp, cold dungeon—the free, sweet, sunlight of God's love! No wonder the common people, the people like you and I, heard Him gladly; for they had been bound so long by the slavery of Rome, the indecencies of shadow had blighted their lives for many years; and their high priests and rulers had caught the ugly spirit of their times, and made burdens in the name of religion as heavy as those made in by Rome in the name of the state. They were ground bebetween the upper and nether millstones of oppression.

But here was One who spake with the authority of eternal truth, the light of God's own freedom in His soul, and the truth of God's light in his teachings, who was promising them that they should be learners in His school, and that as they went along through life they should ever be His pupils, learning more and more of His goodness and truth and beauty —that it should make them free, so that they would be free indeed.

Free! Have you ever thought how many ways there are in which one may be bound and fettered. What little threads may bind us when wrapped again and again about us! Some are bound by habits, or appetite, or selfishnesss, or ambition, or fear, or timidity, or ignorance of the right thing for the right time, or the lack of knowledge of the right path to the right goal, or fear to undertake, or the lack of faith, or the right spirit within. You meet a person on the street. He is walking along all right you think. But he may be bound—bound by sin, or fear, or the lack of patience, or self-control. Some people allow anger to lessen the range of their influence, others an ugly tongue. Well, fellowship with Jesus, thinking of Him, trusting Him is the way. He says, "I am the Way, the Truth, and the Life." Follow Him, and ye shall know the truth, and the truth shall make you free!

HISTORIAN'S REPORT.

(Continued from page 8.)

Pleasant Ridge, Guilford County, during the past year has spent $1,-100.00 on making the church building one of the most beautiful of our rural churches.

Long's Chapel has built and paid for a beautiful and modern home for their pastor at a cost of $3,400.00.

Providence, Graham, Long's Chapel and Haw River have preaching each Sunday.

C. E. Newman.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The children had a splendid Thanksgiving dinner. Three churches sent in three coops of chickens and the dietitions with the help of the children cooked the chickens with all the trimmings. It certainly was kind of the good women of Ingram, Hank's Chapel and Hines Chapel Churches to make it possible for a most excellent Thanksgiving dinner and the little fellows enjoyed it immensely.

People love little children. On Monday, November 19, we were invited to put on a program for the Burlington Rotary Club. The little boys and girls did very well and the Rotary Club donated several hundred dollars to the Orphanage. One member of the Club selected four little girls and invited them to take Thanksgiving dinner with him so his little daughter could be hostess to them. They were happy to accept the invitation. After the meeting adjourned the little children were given ice cream and candy.

On Tuesday night, November 20, they were invited to put on the same program at the Gibsonville Rotary Club. They were again treated to ice cream and candy. This Club, too, made a splendid offering and several nice checks have been sent in since the meeting.

There is nothing like seeing. If the members of our church could visit the Christian Orphanage and see the splendid substantial buildings for the children, the modern dairy barn newly painted, the fine dairy herd, the fine hogs and the beautiful little children, we know you would be happy to send us money to carry on this work. These little children, being unfortunate, gives you an opportunity to open your heart and give so they may have a chance in life to make fine men and women.

The priest had an opportunity to help the man on the road to Jericho. He passed up the opportunity. The Levite had an opportunity to do a good deed and he also passed up that opportunity to do a good deed and passed by on the other side without heeding the call. But the Good Samaritan saw an opportunity to do a good deed and he took advantage of it.

The little children here are here because of circumstances they could not help. Their misfortune gives you an opportunity to help them. Will you at this Thanksgiving season, when the Lord has so richly blessed you, this year, be a Good Samaritan or will you pass up the golden opportunity?

CHAS. D. JOHNSTON.

REPORT FOR NOVEMBER 29, 1945.

Amount brought forward		$ 9,821.54
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Antioch	$ 8.00	
Auburn	17.50	
Good Hope	15.00	
Mt. Gilead	8.55	
Mt. Carmel	3.94	
Niagara	8.00	
Wake Chapel	21.94	
		82.93
Eastern Va. Conference:		
Cypress Chapel	$ 11.50	
Rosemont S. S.	48.75	
J. Morrison Class	25.00	
		85.25
N. C. & Va. Conference:		
Bethlehem	$ 44.01	
Durham	31.80	
		75.81
Western N. C. Conference:		
Bennett	$ 15.94	
Big Oak	5.00	
Brown's Chapel	5.00	
Flint Hill (M)	12.61	
Seagrove	3.00	
Shady Grove	10.00	
		51.55
Va. Valley Conference:		
Palmyra	$ 11.00	
Wood's Chapel	8.00	
		19.00
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Hope Mills	$ 40.00	
Lee's Chapel	10.00	
		50.00
Eastern Va. Conference:		
Berea (Nans.)	$ 50.00	
Isle of Wight	25.00	
Liberty Spring	62.84	
Christian Temple ..... (Friendship Class)	10.00	
Portsmouth, Elm Ave. .	21.00	
		168.84
N. C. & Va. Conference:		
Bethlehem	$ 95.37	
Gibsonville	50.83	
Haw River	67.44	
Lynchburg	6.00	
Shallow Ford	12.00	
		231.64
Western N. C. Conference:		
Ether	$ 35.69	
Flint Hill (R)	5.00	
Sophia	31.76	
		72.45
Va. Valley Conference:		
Bethlehem	$ 20.75	
Mt. Olivet (G)	17.09	
		37.84
Total regular offering this week		$ 314.54
Total Thanksgiving offering this week		560.77
Grand total offering this week from churches ..		$ 875.31
Grand total from churches		$10,696.85

Representatives of the Board of Home Missions and of the Afro-Convention met in Raleigh last Tuesday to consider plans for a ful-time director at Franklinton.

YOUTH FELLOWSHIP.

(Continued from page 10.)

5. Are those I do know all of the things I have said?

6. Have any of my own "group" some or all of the qualities that I blame on the "group" that I don't like?

7. Do I make nasty remarks and avoid all members of my own "group" when I discover that one or two are less than perfect?

8. What minority do I belong to? (Think.)

9. What would I do if I had to stand and watch the real persecution of the "group" I think I don't like—old people beaten in streets, little children starved, men and women kidnapped from their homes? Could I walk by and pretend not to see? Could I? That last question is a sticker. Of course you couldn't. But that last question is the one you must face. It's no longer a horrid theory. The history we're living shows us that that is the end-of-the-road, the true destination of prejudices. Get it really rolling and there is no way to put on the breaks.

The above article appeared in the May, 1945, issue of *Seventeen* and was reprinted in the Bulletin of Christian Friends of the Anti-Defamation League. It should help us to check our personal prejudices — and they really need to be checked!

F. C. L.

FOR THE CHILDREN.

(Continued from page 11.)

wished that all of our Christmas celebration could be like that pageant—a commemoration of the birth of Christ. Even as I made that wish, I knew that I could make it come true. I realized that my children would be richer for my faith than for all the expensive gifts and lavish entertaining my overworked hands could provide.

"Right in the middle of the street I turned around and stared home—my heart growing lighter with every step. I was sure we could have a happy Christmas without the elaborate preparations that were depriving me of the blessings of the day."

"And you did have a happy Christmas last year?" I questioned, and my answer I read in my friends face.

"Yes," Evelyn replied, "the happiest ever! We simplified our gift giving even to each other, and I do not think our friends suffered any lack because we expressed our interest in less wearisome ways. The consideration of individual preferences, in planning simple holiday menus, brought more pleasure to our household than a lavish display had ever done, and it enabled us to afford contributions in several cases where otherwise the meals would have been un-Christmas-like and scanty. We're going to have a happy Christmas this year, too."—*Lucia Mallory.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

N. C. AND VA. CONFERENCE.

(Continued from page 7.)

nate, was elected to the Virginia Council.

Tuesday afternoon gave emphasis to Christian Education. Dr. Merton French of Elon College, assisted by Miss Helen Cobb of Burlington, representative of the Pilgrim Fellowship, and by Rev. John H. Sunburn, president of the Student Christian Association at Elon College, presented this discussion. Dr. L. E. Smith, president of Elon College, presented the campaign of Elon College that is now in progress.

Dr. W. E. Wisseman, of the Greensboro First Christion Church, was in charge of the services Tuesday evening. A licensure and ordination service was led by Rev. W. J. Andes. Revs. Joe A. French and Mark Andes assisted in the licensing of Mack Welch, now pastor of the Monticello and Hines Chapel Churches, and Allen Hurdle of the Burlington Church. The ordaining presbytery was composed of Rev. A. G. Ritchie, Dr. C. E. Newman, Rev. W. M. Stevens and Dr. F. C. Lester as W. Walter Hall, pastor of the Carolina and Shallow Ford Churches, and C. Shannon Morgan, pastor of the Happy Home Church, were ordained to the full gospel ministry.

World-Wide Missions was the topic of Wednesday morning's session. The session of the Christian Missionary Association was held and the name was changed to the Conference Missionary Association. All dues are to be $5.00 per month for both adults and children. Three churches, Winston-Salem, Long's Chapel and Graham Providence, asked for aid in carrying out their programs. The requests were turned over to the Executive Committee for further consideration and appropriations are shortly to be made. New officers were elected as follows: President, W. M. Stevens; Vice-President, Mack Welch; Secreary, Kenneth Register; Treasurer, Walstein Snyder.

The report of the Board of Home Missions was also adopted at this time calling for an increase in the minimum salary of ministers from $1500 to $1800 on the condition that these ministers give their full time to their work and live on their fields of work. It is hoped that each church or group of churches would provide a parsonage for the minister or pay the rent for the house in which he might live. Members of the Home Mission Board were elected as follows: W. M. Stevens, Mrs. J. D. Strader, W. T. Dunn, Mrs. O. H. Paris, W. W. Snyder, Mrs. Howard Gerringer, H. A. Gleason and C. R. Wicker.

Rev. Joe French presented the report of the Committee on Foreign Missions. Following this report, Dr. F. C. Lester discussed the Shaowu Mission project and introduced Miss Laura D. Ward, Missionary to China. She opened new vistas of thought and heart as she pictured so realistically the work in Shaowu and other parts of China. Mrs. W. E. Wisseman read a report on War Victims and Reconstruction urging the Conference to greater sacrificial giving for this cause. Nine churches reported to Conference that they had raised the one dollar per member goal for foreign missions.

The afternoon's session had the routine reports. The officers of the Conference for 1945-46 were elected: President, Rev. Joe A. French; Vice-President, Dr. Merton French; Secretary, Dr. S. C. Harrell; Treasurer, Dr. Waldo Boone; and other officers that will be listed in a later report. The Conference set aside $250.00 for scholarships for the ministerial students of our denomination in the Divinity School at Duke.

Miss Frankye Marshall of Salem Chapel presented the report and led the discussion on Religious Literature. Dr. F. C. Lester addressed the Conference on The Christian Sun and its place in our church life.

The Conference was well attended throughout and a spirit of harmonious fellowship prevailed. Many thanks should go to the Monticello Church for their splendid hospitality during the Conference.

Frankye Marshall,
Reporter.

BETHLEHEM'S NEW BUILDING.

(Continued from page 2.)

beauty of the auditorium and provides extra seats at a minimum cost.

In the Sunday school building, this floor will be occupied by the Young People's Department with additional classrooms for other departments as the need arises. Toilet rooms are provided for both men and ladies.

Stairways to first floor are located at each end of the corridor, and on each side of the choir space there is a room of ample size for pipe organ. In addition to this, there is ample closet space on this floor for hanging of garments and storage of Sunday school supplies.

Contributions from members and friends may be sent to the following officers: Rev. J. L. Neese, Pastor, Elon College, N. C.; Clyde Iseley, Secretary, Route 4, Burlington, N. C.; George Somers, Treasurer, Route 2, Elon College, N. C.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

An Advent Message to Ministers

There may be, and there should be, something of unusual power in the observance of Advent this year. The birth of Jesus has always dated our civilization; but this year it can do something more than merely **date** it; it can **direct** it. There will be, of course the same worldly tendency to see the tinsel, and the world will be well prepared with all the cheap and gaudy trappings, especially so at this time of released war tensions.

But, on the other hand, there are wonderings everywhere about Christ. People are saying, whether they believe it or not, that the Christian answer is the only answer! And this Christmas, in the very necessity of the world's life, will focus attention upon Christ and His way to meet our human need.

On the first Advent season Sunday—December 2—and on through the blessed days of anticipation, you may help that portion of the human family entrusted to your care—and, indeed, your whole community—to see and accept the saving answer that the holy birth has brought.

You have that answer—let it be heard in all its glorious affirmation and promise! What a time for Christian preaching!

You have the redeeming fellowship. Quicken and strengthen it, enlarge and extend it; What a chance for every Christian altar to be ablaze—not alone in our churches, but also in all our homes! Put a copy of the "Devotional Guide for Advent" in the hands of your people. Try it!

And if ever you had the chance to lead people to Christian commitment—if ever human hearts were more ready to respond—that chance is now! Lead your laymen in a "Visitation Evangelism"—a friendly, yet direct, invitation to accept the Gift of God. Try it!

Yes, this Christmas will signal to our world in ways it has not noticed before. Even in the midst of our darkness, and in many ways because of it, the Eternal Light will be seen across our darkened sky. Will our people come to it? Will they find it the pathway to their peace, and walk in it?

God bless you, my brethren. You have in your hands something of supreme moment this Advent; supreme in its divine significance, as always; and also, strangely supreme in its human potential.

WOFFORD C. TIMMONS, Executive,
The Commission on Evangelism
and Devotional Life.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, DECEMBER 6, 1945. NUMBER 48.

Universal Bible Sunday, December 9, 1945

ELON COLLEGE LIBRARY
ELON COLLEGE, N. C.
Elon College Library 3X

If Your Bible Could Talk

Chaplain Thomas C. Hepner describes the experiences of the average family Bible, letting the Book tell its own story as though it had voice to speak.

January 15—Been resting quietly for a week. The first few nights after the year began my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean, I was dusted, with other things, and put back in my place.

February 7—Owner used me for a short time, looked up a few references. I went to Sunday school.

April 2—Busy day. Owner led a devotional meeting and had to look up references. He had an awful time finding me, although I was right here in my place all the time.

May 5—In grandma's lap. She is here on a visit. She let a teardrop fall on Colossians 2: 5-7.

June 4—Had a couple of four-leaf clovers placed between my leaves today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation I guess.

July 15—Home again and in my old place. Quite a journey, though I don't see why I went.

September 10—Clean-up. Dusted and set right again.

December 31—Tomorrow I expect each member of the family, blindfolded in turn, will open me at random and place a finger on the page to find a verse-motto for the year. Suppose a finger rests on John 5: 39?

NEWS AND VIEWS

The Eastern Virginia Christian Missionary Association met last Tuesday at Liberty Springs.

Dr. Charles W. Gilkey, Dean of the Chicago University Chapel, was the guest preacher on Tuesday evening at Central Church, Atlanta.

Dr. and Mrs. Wm. T. Scott, and Dr. and Mrs. John G. Truitt attended the address of Dr. Frank C. Laubach in Norfolk on November 30.

Dr. Ralph Woodward, professor at Yale Divinity School, spent a week-end recently in Burlington with his former pupil, the Rev. W. M. Stevens.

The Eastern Virginia Pilgrim Fellowship made a donation of $50.00 to the Virginia Council of Churches to be applied on the young people's work of that council.

Forward your Christmas gift subscription immediately to Supt. F. C. Lester, Elon College, N. C. It reminds the recipient of your interest and friendship 50 times in the year.

The Rev. Thomas D. Sutton has been called for another year to serve the group of churches near Franklinton, N. C. Mr. Sutton lives at Franklinton and studies at Wake Forest College.

The annual report of Burlington Church reveals some interesting facts. E N. Pierce, secretary and treasurer, reports total receipts for the church, $13,867.24. Total given by all organizations for all purposes, $28,-278.63. Present membership, 819. Sunday school membership, 471. Christian Sun subscribers, 63. The average attendance for the Sunday morning services has been 240. The Rev. W. M. Stevens made 989 visits, delivered 62 sermons and received 40 new members. Miss Mary Deane Brown serves the church as a full-time young people's worker.

VIRGINIA VALLEY CONFERENCE.

Rev. S. E. Madren has recently conducted a two-week meeting in the Antioch Church. The pastor has been doing the preaching and a feature of the services was special music at each service. We hope to have a good report later of this series of service.

Rev. Guy H. Veazey reports Thanksgiving services in the Bethlehem Church and the Fairview Brethren Church. Brother Veazey was the speaker at the Fairview Brethren service, a union service for both Bethlehem and Fairview Churches.

Mayland joined with the Bethel Church of the Brethren in a Thanksgiving service held this year at Mayland. Rev. Joe Miller of the Church of the Brethren was the speaker. These services were well attended and we believe much good was accomplished.

On November 26, the Shenandoh County Ministers Association, meeting in Woodstock, elected Rev. Guy H. Veazey as president of that organization for the coming year. Congratulations to Brother Veazey in this distinctive honor.

It is reported that Bethlehem, Concord and Mayland members and friends are quite busy these days raising funds for a parsonage and to repair their church buildings. We congratulate these fine churches and hope they will be successful in making possible a home in which their minister can live and serve them more efficiently. Every group of churches should have a house of their own where a minister serving them could be located so as to be able to render better service to each church. A resolution of the Stewardship Committee, adopted at the recent session of the Valley Conference, calls for a "One Day Institute on Stewardship" to be arranged by the executive committee. Will some one please page the executive committee. A suggestion for a time and place would be greatly appreciated.

Robert W. Whitten.

DR. PAUL A WOLFE OPENS RELIGIOUS EMPHASIS WEEK ON DUKE CAMPUS.

Dr. Paul A. Wolfe in the opening program of Religious Emphasis Week taking place last week on the Duke University campus called for a new warfare against "ignorance and incompetence, the two chief enemies of mankind." Dr. Wolfe is ministers to the Brick Presbyterian Church in New York City.

The opening program on the long list of meetings, chapel services, and and discussion groups that are a part of the Emphasis campaign, was held in the Duke University Chapel last Sunday. The minister was the central figure among the number of noted educators and ministers who took the lead in the Duke program last week. He spoke every night last week through Thursday night at 6:45 in the University Chapel.

Religious Emphasis Week is an annual affair on the Duke campus, and each year the University brings to Durham leaders in the spiritual world to discuss moral and spiritual problems facing the nation and the youth of the nation.

Other distinguished visitors taking part in the program included the Reverend Craighill Brown, Rector of the Emanuel Episcopal Church at Southern Pines; the Reverend R. Wright, Minister of the Trinity Methodist Church, Charleston, S. C.; Rabbi David Wice, Newark, N. J.; the Reverend Richard T. Howerton, Baptists State Student Secretary; Miss Mildred Winston, Lutheran Board of Education; Miss Mae Ross Taylor, Social Service Director, Fourth Presbyterian Church, Chicago, Ill.; and F. R. Roy Cooper, Traveling Secretary, Southeastern Regional Office, Y. M. C. A.

FRANKLINTON CONTRIBUTIONS.

White friends of Franklinton have made the following cash contributions during current reconstruction program:

Individuals.	
Mr. George Colclough	5.00
Chaplain W. W. Elder	5.00
Rev. R. L. Jackson	10.00
Dr. L. E. Smith	10.00
Dr. D. J. Bowden	10.00
Rev. R. A. Whitten	500
Rev. V. H. Holloway	2.00
Mrs. W. H. MacNeil	5.00
Mr. E. C. Earle	1.00
Rev. J. F. Apple	10.00
Mrs. Darley Downs	5.00
Mr. E. B. Henderson	2.00
Mrs. Louise H. Allyn	15.00
Churches.	
Laurium, Mich.	10.00
Muskegon, Mich.	10.00
Travers City, Mich.	25.00
Plattsburg, Ohio	10.00
South Vienna, Ohio	5.00
Mission Board, Southern Convention	250.00
Massachusetts Woman's Home Missionary Union	200.00
Total	$ 595.00

R. L. House, *Treasurer.*

There is a burden of care in getting riches, fear in keeping them, temptation in using them, sorrow in losing them, and a burden of account at last to be given up concerning them.—*Matthew Henry.*

Christian Action on Four Fronts for Peace

Statement adopted by the Commission on a Just and Durable Peace at Philadelphia, November 9, 1945; approved by the Executive Committee of the Federal Council of the Churches of Christ in America, November 20, and referred to the churches for study and action.

INTRODUCTION.

In our pursuit of just and durable peace we have entered upon a critical and difficult period. It is critical because it is a formative period, which will determine the pattern of the future. It is a difficult period because it calls for vigorous effort, along original lines, at a time when men generally are war-weary and dispirited.

We are experiencing one phase of the cycle whereby, in the past, war has always perpetuated itself. This time we must break the cycle. We have what may be mankind's last chance. With the development of atomic power, traditional conceptions of security are obsolete. The most powerful nation might now be conquered in a day. Another great war will release forces which might even leave the earth barren and lifeless like other planets. The prevention of war is now the issue which transcends all other social and political issues.

Christians have a special responsibility to lead the effort which must now be made. If they are true to Christ's example, they will be able to plan soundly; because their minds will not be warped by hatred and vengefulness; they will be spiritually equipped for new endeavor because they draw inspiration from resources of God which are unfailing. Let us therefore set ourselves resolutely, hopefully and unitedly to do the task that is set before us.

That task calls for effort on four fronts.

I. THE INNER FRONT.

Let us seek to cleanse our hearts of the evil contaminations of war and pray God to renew a right spirit within us.

The war has faced mankind with a terrible dilemma. A desperate and momentous struggle has evoked much that is sacrificial and noble. But, also it has often seemed to require a submerging of the Christian spirit. Hypocrisy and indiscriminate hate have masqueraded as wartime virtues. Too easily we have condemned whole peoples because of the race and have hardened our hearts to inflict on them wholesale death and destruction. We have come to tolerate, as aids to victory, qualities and deeds which, when they appeared in Naziism, rightly revolted us.

We are humbly thankful that this particular moral conflict has now come to an end. Today, the national safety, no less than the security of mankind, requires that we quickly awake from the moral nightmare of war and become what God, as revealed through Christ, intends that men should. We must be "more than conquerors" if humanity is to survive.

If we are slow in riding ourselves of the baser qualities which war has bred, we shall adopt policies which will produce inhuman consequences. Later on we shall surely recoil. Those revulsions will occur in different places at different times, with consequent division and recrimination among the allies and vacillation and unwarranted sentimentality toward our ex-enemies. What is needed are far-sighted policies that can and will be consistently pursued for many years. Such policies can come only from visions that are clear, minds that think straight and hearts that are comprehending. Such visions, such minds, such hearts cannot coexist with hatred, vengefulness, hypocrisy and hardness of heart.

Therefore, as a first prerequisite to a just and durable peace, we call upon our people speedily to cleanse themselves from the moral contamination of war. Let us submit ourselves in penitence and prayer to God's will that He may renew a right spirit within us.

II. THE CHURCH FRONT.

Let us seek unity of effort, by all men of good will, at home and abroad, in order that their influence may accomplish the task that lies ahead.

If mankind is to be saved from disaster a minority must lead the way. There is nothing surprising about that. It is minorities which have always blazed the trail of history. But those minorities have been profoundly dedicated and well organized There is enough Divine strength available, and there are enough persons who recognize the claims of righteousness to save the world from threatening disaster, if they organize themselves more effectually for action.

Individual Christians must recognize that their influence will be of little effect unless it is united with that of others in a local church and parish. Each denomination must realize that its influence for world order will be slight unless it is combined with that of others. In turn, the united effort of the Protestant and Eastern Orthodox Churches needs parallel action by Roman Catholics, Jews and all others whose vision and purpose in relation to world order correspond closely with our own.

To some extent what we here urge has been done through the Federal Council of the Churches of Christ in America, and through the parallel pronouncements of different faiths. In that way views such as those our Commission has held have become influential within our nation. But we have done only enough to make apparent how much more could be done.

Christian unity must also be developed on a world-wide basis. We have, with great benefit to ourselves, enjoyed such intercourse as war permitted with our Christian brethren in other lands. Thereby, for example, an international standing was given to our "Six Pillars of Peace." Now, with war ended, world-wide organization of the Christian Church can be developed so as to coordinate, as to substance and timing, the Christian effort in many lands. This requires that the World Council of Churches and the International Missionary Council become increasingly effective organs. It requires that the churches of all nations accept their responsibility to create a sense of world community. It requires that the churches of America exert themselves sacrificially to aid the stricken churches and peoples of Europe and Asia. It calls for deepened understanding and intensification of missionary effort.

The Christian forces of the world, though still a minority, must on that very account become a well-organized and militant minority.

III. THE PEACE TREATY FRONT.

Let us seek peace treaties which embody principles of justice and which will promote the general welfare.

Particular peace settlements need now to be made. The making of them will strain allied unity and imperil the future peace. That peril will be inescapable if the victors look upon peace negotiation as a completition in self-aggrandizement. Realizing that they themselves stand under the judgment of God, the victors must beware of pride and selfrighteousness. In order to maintain unity and to give the United Nations Organization a chance to succeed the victors must apply principles which will promote the general welfare. Among these are the following:

1. Territorial changes should conform to the natural long-term aspirations of the inhabitants. Strategic and economic considerations ought to

(Continued on page 10.)

THE BIBLE IN ADVENT.

The second Sunday in Advent has been observed for many years as Universal Bible Sunday. Ministers may emphasize the place and importance of the Bible in Protestantism. The premise on which our church is founded is the responsibility and opportunity of the individual. The Bible is an open Book. Let us thank God for that and make the most of it.

While the Bible is **open** to everyone, it is by no means **understood** by everyone. While everyone has the **right** to read the Bible, everyone does not have the **equipment** to interpret the Bible.

Most people need guidance in the reading and understanding of the Bible. A few people still read the Bible "blindly"; that is, reading at random. Some still persist too much about the Bible to engage in blind reading, but know too little to use the historical approach intelligently.

This Advent may be made significant by a new understanding and appreciation of the Bible. A modern translation or a recent book on the Bible may be suggested as ideal Christmas gifts. Give the Bible its rightful place in Advent and Christmas!

POSTWAR ARCHITECTURE.

The fact that more than 600 million dollars will be spent in the next few years on the erection of new, and the renovation of old, church buildings in the United States has proved a stimulus for a series of conferences on architecture. The money will be spent, wisely or unwisely. Today is the day of architectural salvation for many churches. It is the chance of a lifetime to do something which is aesthetically and pragamatically as well as spiritually valid. Failure to do so only provides another architectural illustration of the ancient law: "the sins of the fathers are visited upon the children to the third and fourth generation."

The series of six regional conferences sponsored by the Virginia Council of Churches aroused widespread interest. Dr. Elbert M. Conover urged that church leaders use the vast store of beautiful and significant religious symbolism in the erection of sanctuaries. He illustrated his lectured by showing colored film slides of various types of architecture that may be used in building for education, recreation and worship. The Rev. Alex R. Batchelor, director of Sunday School Administration for the Presbyterian Church, said that although truth can stand on its own feet, religious symbolism in a house of worship helps the communicants. Literature covering all phases of this timely subject has been prepared and is available through the Interdenominational Bureau of Architecture.

R. L. H.

The Bible never discusses heaven theoretically, but practically.—L. T. Talbot.

TRANSLATING AND DISTRIBUTING THE BIBLE.

When the Yanks landed on the Marshall and Gilbert Islands, they found that the Bible had gotten there first—and a long time before. Our nation was struggling with the problem of slavery when the first Scriptures were set down in the languages of these Pacific isles. Hiram Bingham, a missionary, made the first translation of Chapters 1 to 12 of the Gospel of Matthew for the Gilbert natives in 1860, reducing the language to writing for the first time. He accomplished the Herculean task of translating the entire Bible in 1893. The Marshalls received parts of Matthew's Gospel printed on a tiny mission press in 1858, and the entire New Testament was published in the native tongue by the American Bible Society in 1885.

The task of translating the Bible into native dialects is a heroic one, and only the selfless Christian devotion of the missionary translator and his aides makes it possible. In many instances, the Bible is the first written record of the language.

The mass production of Bibles and the translation of the Scriptures into the widely spoken and obscure languages of the peoples of the earth has been primarily the work of the Bible societies in the United States and Great Britain.

Before Gutenberg invented the printing press in 1943, there had been a few translations of the Bible laboriously copied by hand. The Syriac version of the New Testament appeared in the 2nd century, and Jerome's great "Vulgate" edition, in Latin, the official Bible of the Roman Catholic Church, in the 4th. In the 12th century, translations were begun in modern European languages.

On the eve of the invention of printing, 33 languages—22 in Europe, 7 in Asia and 4 in Africa—had had some part of the Bible. By 1800, 71 languages and dialects had seen some printed portion of the Scriptures.

With the rise of the great missionary movement, in the early 19th century, came the Golden Age of Bible translation. In the brief space of thirty years, 86 languages received some part of the Bible for the first time, more than in all the 1800 years before. This was the era of the modern pioneer missionary translators. Among them were William Carey and other missionaries working with him at Serampore, India, near Calcutta, who produced New Testaments in 27 languages and whole Bibles in 9 more. Robert Morrison in China, Henry Martyn in Persia, Adoniram Judson in Burma and Henry Nott in Tahiti are also great figures of this period in the field of Bible translation.

These men and others wrestled with the many colloquial dialects of China and with the tribal tongues of Africa and India. There are more than 300 African languages in which the Bible appears. Thousands of native linguists who assist the translators have made indispensable contributions to this achievement. With the

founding of the Bible Societies—the British and Foreign in 1804, and the American in 1816—the almost insuperable burden of translating, proof reading and printing, was facilitated, and distribution was vastly extended.

The American Bible Society today reports that some complete portion of Scripture has been translated and published in 1062 languages and dialects. Its goal is that every man willing to possess the Scriptures should have them in his own tongue and at a price within his reach, however much it may cost the Society. In addition to building a network of publishing and distribution centers in our own and foreign lands (some of which have been curtailed by the war), the Society handles finances, translation committees, and composition, proof reading, plates, press work, paper, binding and storage.

The Bible is the only book that is in continuous production. It has been a best seller in this country every year since 1800. Recent careful estimates indicate that each year sees at least 25,000,000 copies of the Bible, in whole or part, produced throughout the world. This production is not limited to America, but includes in normal times London, Amsterdam, Oslo, Stockholm, Istanbul, Beirut, Cairo, Calcutta, Shanghai, Sydney, Rio de Janeiro and scores of little presses operated by Christian missionaries in China India, Africa, and the Islands of the Sea.

The time when there will be at least some portion of the Bible in every language spoken on the globe is not in some far-distant age, but in the foreseeable future. Even now, it is possible for nine-tenths of the peoples of the earth to have the experience of those who heard the Apostles on the Day of Pentecost—to hear in their own tongues, the wonderful works of God if only they had access to a copy of the Book and could read, or have someone read to them.

WAYS OF READING THE BIBLE.

When you have gotten the lay of the land and some insight into what the Bible is about, you will find different ways of reading rewarding.

1. Take one book or one group of chapters and read and re-read it scores of times. "By repeated rereading in the face of our practical problems, a book begins to live in the mind like a magnetic current. To get the benefit of the Bible, one needs not a snapshot, but a time exposure." Creative power comes, not from collecting every new idea, but from being laid hold on by great vital and enduring truths.

2. Read it, especially the Gospels, and from the Psalms and Epistles, for light on personal problems—purpose in life, friendships, anxiety over loved ones, financial perplexities, the guilt of sin, when tempted to do wrong. It can be marvelously helpful.

3. Read it to find the person most like yourself, and study his experience with God and life. A brilliant woman, who became acquainted with Christ only in her mature years, compared her experience with the like experiences of men and women in the New Testament.

4. Read the Gospels and the Acts, and, as you study each scene, think where you—caring for the things you care for—would have been in that scene, had you lived then.

5. Read to understand thoroughly a single character—what his motive and his hope, what his ambitions, what battles he lost and won. The Bible holds life before us so that we can see into it.

6. Take a great word or phrase—"faith," "patience," "grace," "the glory of God,"—and trace its meaning through the Bible. Or take some great theme—the creative power of God, what God expects of us, what help God gives us, the meaning of courage, prayer. Perchance prayer, that may seem "unreal" to you now, will become alive.

7. Read the Bible for light on some one of the problems of the world's life—individual rights, freedom and law, the duties of nations, the qualities of public leaders, the fundations of peace.

8. Sometime you will want to read the Bible all the way through—for what it will do for you, not for the sake of having done it. One of the busiest editors of a metropolitan newspaper remarked lately that he was reading it all the way through for the fifth time, a few verses each day. It will enrich your life as it has his—*From the Church Tower, Madison, Wisconsin.*

THE BIBLE IN HUMAN RELATIONSHIPS.

Surveys show that the Bible is being read by more people today than ever before. The war is, of course, responsible. Families at home, men on the fighting fronts and prisoners of war need faith to see them through. But what about tomorrow? Will the truths of the Bible now being absorbed by more millions than ever change human relationships so that "peace on earth, good-will towards men will really prevail?

Dr. Francis C. Stifler, editorial secretary of the American Bible Society, says "there is no better instrumentality to speed the rehabilitation of bleeding Europe than the Bible." The best things in American life spring from it. The founding fathers who built the framework of the republic were nursed and reared on the Bible and wove the wisdom and love of humanity gleaned from it into the fabric of our society.

When human relationships clash in bitter struggle and in war, it is because the teachings of the Bible have been ignored.

Daniel Webster once said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm our glory in profound obscurity."

While to the casual observer business and the Bible seem an insoluble mixture, a study of the lives of some of our business giants reveal the steady influence of the Bible. John Wanamaker, founder of a famous department store, was a lifelong student of the Bible and a man who earnestly sought to guide big business by it. A half century ago, he stated with remarkable insight:

"I cannot too greatly emphasize the importance and value of Bible study —more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon the eternal principles laid down by God himself."

How quickly international cartels and monopolies would vanish if other business leaders followed Mr. Wanamakers profound advice.

Wherever the Bible has gone, Dr. Stifler points out, men's way of living has had to change:

"They abandon their dirty huts and build decent homes. They begin to cleanse both their bodies and their minds. They begin to sing new songs. They develop new arts—they are on the march to the rich human heritage which God intended for them."

This noted Bible authority and Christian leader believes that the better world of tomorrow must have its roots in the home—the kind of home in which the Bible has an exalted place. His words are worth remembering:

"If the world for which we are struggling now is to be a world where

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

The North Carolina and Virginia Conference in recent session changed the name of its "Christian Missionary Association" to the "Conference Missionary Association," presumably on the basis that the name avoids any denominational implications or associations. Any conference or any denomination could use that name without suggesting denominational affiliation.

Someone might suggest that the name of the church paper be changed, that the present name does not recognize the Congregational contribution to the existing denominational organizations. THE CHRISTIAN SUN is a product of the sacrifice and labor of the Christian churches of the Southern Convention. We take it that our people who were trained in the use of the name Congregational are too broad-minded to enter a protest in the use of a name of an institution founded many years before the union of the two denominations was seriously considered.

How about the name of our Convention Orphanage? The name "Elon Orphanage" has been used several times as a substitute for "The Christian Orphanage." Is there anything in the present name which is offensive in its implications? Would the name "Congregational Christian Orphanage" be more acceptable to the people whose past affiliation with Congregational churches might be a basis of preference for a recognition of the name "Congregational"?

The same attitude may be found in the name of the church paper, the official organ of the Southern Convention. THE SUN may not shine very bright but it is an institution with a well known name and history. The kingdom of God will not fall if the paper is discontinued next week. But it has a place and value under its present name, for its name is linked with many precious and valuable associations. According to tradition we have learned that in the early history of our denomination in Virginia and North Carolina the official meetings were held with the distinct orders that all records should be immediately burned. This was done to prevent the establishment of fixed rules or methods for future guidance. Later they learned by a bitter experience that churches as well as other groups are enriched by their traditions and historical background.

It will be better to go slowly in the movement to discard all reference to the contribution made by the Christian denomination to our present fellowship. The same counsel applies to the Congregational traditions and history. The history of both branches of our fellowship should be equally recognized and appraised at face value. It is well to recognize the fact that an organization without a united fellowship cannot hold people together. There is much value in a name. A double name for a denomination is too long and cumbersome. That was a problem with the M. E. Church, South. It is a problem with the Protestant Episcopal Church. It is a problem with all denominations with a double name. We should be reasonable in our attitude towards any name used in our churches. There will not be unanimous agreement upon any name, or any changes made in the use of names, for the various churches and organizations. We should try to be on the Lord's side in every matter pertaining to His church and the extension of His Kingdom on earth. When we are not wise enough to know what His side is, or where it is, we should be cautious and prayerful in setting up any fixed standards for others to folow. Let THE CHRISTIAN SUN and the Christian Orphanage keep their present names until we have good reasons for a change.

I. W. JOHNSON.

NEW C. M. A. PRESIDENT SPEAKS.

It is time for the men of the Eastern Virginia Conference to get behind the work of the church in our conference. Not that they are not already a goodly part of it, but that there is so much great and good work they could unitedly, and enthusiastically do. Such was the tenor of a "pinch-hitting" address which I was called upon by President I. W. Johnson to make at today's Christian Missionary Association in the place on the program assigned to Dr. W. T. Scott, who could not be present on account of sickness in his family. This speech seemed to turn out to be, I'm sorry to say, a sort of "campaign speech" as thereupon I was elected Dr. Johnson's successor—Dr. Johnson not standing for re-election.

The address was "seconded" by several present. One of the leaders in the Eastern Virginia Woman's Missionary Conference went so far as to suggest that laymen in Eastern Virginia, who do everything they undertake so well, could easily raise sums around $25,000.00 annually for work much needed in developing our conference, and the work of the church abroad.

It was fine to see the the response given by both laymen and laywomen to the suggestion that next year a challenging program be put on by the laymen of the conference, beginning at a banquet table at 7:00 o'clock in the evening when laymen could be present and make their own speeches, and plans. I believe that if our laymen saw the need of developing the fine country churches throughout our whole conference as many of them are already developed; and if they saw the need of laying the foundations for additional churches in needy centers in our metropolitan districts, they would rally to a program of growth and expansion that would challenge the church in a statesmanlike manner. My fellow ministers agreed that the idea was good. One minister arose and asserted that he was going to start out himself at once to see what could be done in a section nearby his city pastorate, another minister says we are talking about building new churches, and that is good, but what he wants to see is the growth and expansion of several churches already well established with good traditions, and good favor in their respective communities where the communities have themselves established far-reaching advancement in roads, schools, homes, and community development, with their churches still in the fifty-years-ago stage. I think he is on the right track. There are few, if any, finer sections in the United States, all things considered, for really great development of churches than right here in our conference.

With the laymen on the job we can do it. The laymen of Suffolk and Nansemond County, for instance, were asked to sell $7,000,000.00 worth of War Bonds and they sold more than $13,000,000.00 worth. They planned it, made the speeches and addresses for it, organized it, and did it. I am for soliciting their interest and vision for the church, too. They should be given a larger place in all of our church conferences, plans and programs. The women have shown us what they can do, and they are still showing us. What would we do without them. Now let us get busy with building the laymen into the program of the church? It will take really challenging planning and vision. If we open the way, and give them the

(Continued on page 15.)

News of Elon College

By President L. E. Smith.

ONE HUNDRED THOUSAND DOLLARS.

Yes, one hundred thousand dollars, but it is a part of the million dollars now being raised for Elon College. Fair progress is being made towards securing the proposed million dollars for the college. Including the amounts to be raised by the individual churches reported in last week's Sun, the total in cash and pledges is approximately $220,00.

When we first started to plan for the present campaign for the college, the goal was set at $100,000. It was officially voted to raise this amount for endowment. This was necessary to meet the minimum requirements of the Southern Association of Colleges and Secondary Schools, but Elon had other needs that were just as pressing, if not more so. As we considered the whole picture, the present and future needs of the college, the post-war education program, and our ability to give, it was seen that $100,000 was entirely too small. At a late hour, but not too late, the goal was increased to $1,000,000. The churches of the Southern Convention were asked to raise the original $100,000 for Christian Education. The college agreed to take this amount and establish a foundation for Christian Education as a memorial to Drs. Staley, Atkinson and Newman, representatives of the ministry, missions and education—three major departments of our church's program. All conferences constituting the Southern Convention have voted to accept this obligation but not all local churches have as yet accepted their suggested quotas. If they have, they have not reported to the college.

The quotas assigned to the local churches are not too high—only ten times the church's apportionment for the college as of 1943. I don't believe there is a single church within the Convention that could not raise its quota. It would only require a planned and determined effort on the part of the pastor and people. Give your people the information and then give them the opportunity, and they will surprise you.

The time is short. Only a few more weeks. Yours is a good church. You will certainly want it to do its share and be placed in the paid column with the other churches of our Convention.

The following churches have accepted their quotas: Wake Chapel, Burlington, Franklin, Newport News, Liberty Spring, Oakland, Rosemont, Elon College, Ingram, Pleasant Grove, Eure's, Henderson, Cypress Chapel, and Pleasant Ridge.

You will note that only two churches have been added since last week's report. We should make better progress. The time is ripe for such a program to be presented to your church. Prices are high; taxes are high; and money, as a rule, is plentiful. Don't miss this opportunity for your people to express their gratitude to God for peace and for prosperity. How better could you express it than to undergird our institution of higher education that is charged with the responsibility of training the young people of today to be leaders of tomorrow?

We should be making better progress on this campaign. Won't you please see that your church takes the necessary action and forwards its quota, or assurances that it will forwarded it in due time.

The establishing of the Staley-Atkinson-Newman Memorial Foundation for Christian Education in Elon College will add $100,000 to the endowment and make it possible for the college through its Department of Christian Education to be of more practical and vital assistance to the local churches of our Convention.

A GOOD EXAMPLE.

Last week I received a very interesting and cordial letter from a good friend of the college enclosing a substantial check made payable to Elon College. This friend stated that he was enclosing a cashier's check because he wanted this check to clear before December 1. In checking over the year's business he found that his company could spare this contribution and it would not cost it very much. Therefore, he was happy to send this contribution to me for the college.

Now doubtless there are scores and hundreds of individuals and many business concerns who if they, or the officials of their companies, would do a little bit of research work, they would find that they could contribute substantial amounts to the college without great cost to themselves or their companies. Why not follow the example set by our friend and see what can be done?

Elon College, as you know, is now conducting a vigorous campaign to raise $1,000,000. The college is not asking for your money for itself or for selfish purposes, but for the Church and the public at large. If the country is to adjust itself rightly in the post-war period and if the affairs of our country are to be conducted along the lines of peace, calculated to bring peace to all men and keep mankind at peace, it must have Christian leaders—leaders with Christian principles. How else can such leaders be trained other than on the campus of the Christian college? The peace and progress of the world demand that the church college keep its doors open to the ambitious youth of our home and of our land. This is a good time to write your check made payable to Elon College.

SUPERANNUATION.

Previously acknowledged October 31, 1945	$1,603.11
Union (N. C.), Burlington, N. C.	17.00
Shady Grove, Troy, N. C.	3.00
Haw River, N. C.	19.00
Ether, N. C.	2.00
Sophia, N. C.	3.00
Spoon's Chapel, Asheboro, N. C.	5.00
Needham's Grove, Steeds, N. C.	10.00
Bennett, N. C.	6.00
Pleasant Cross, Asheboro, N. C.	4.00
Pleasant Grove, Bennett, N. C.	12.00
Antioch (C), Bear Creek, N. C.	8.00
Chapel Hill, N. C.	8.00
New Lebanon, Summerfield, N. C.	2.00
Belew Creek, N. C.	16.00
Pleasant Grove, News Ferry, Va.	22.00
Carolina, Burlington, N. C.	2.00
Ingram, Va.	2.00
Concord, Burlington, N. C.	2.00
First, Greensboro, N. C.	18.48
Kallam Grove, Madison, N. C.	8.00
Danville, Va.	55.00
Hines Chapel, McLeansville, N. C.	27.00
Union (Va.), Virgilina, Va.	7.20
First, Reidsville, N. C.	40.00
Bethel, Burlington, N. C.	9.00
Durham, N. C.	112.00
Wentworth, Raleigh, N. C.	10.00
Palmyra, Edinburg, Va.	3.00
Mt. Gilead, Louisburg, N. C.	1.00
Turner's Chapel, Sanford, N. C.	7.00
Liberty (Vance), Henderson, N. C.	45.00
Shallow Well, Jonesboro, N. C.	10.00
Amelia, Clayton, N. C.	5.00
Damascus, Chapel Hill, N. C.	5.00
Mt. Carmel, Franklinton, N. C.	5.00
New Hope, Louisburg, N. C.	8.00
Beulah, Zebulon, N. C.	5.00
Pope's Chapel, Youngsville, N. C.	5.75
Moore Union, Jonesboro, N. C.	3.00
Antioch, Elams, N. C.	2.00
Pleasant Hill, Benson, N. C.	1.00
Eastern Va. Conference Collections	281.05
Total in bank Nov. 30, 1945	$2,423.59

Mattie Cox Parker, *Sec'y,*
Board of Superannuation.

CONGREGATIONAL MISSIONARY EXPLAINS CHINESE COMMUNISTS.

By DOROTHY P. CUSHING.

Characterizing the present activities of Chinese Communists as "un-Chinese," Dr. Roderick Scott of 144 Hancock Street, Auburndale, Mass., Congregational educator since 1916 in China, declares that Chinese Communists are hard for Americans to understand because "they operate under a principle wholly foreign to American thought, i.e. *violent idealism.*"

Then Dr. Scott, who really understands Chinese philosophy, psychology, and history, and is head of the Department of Western Culture at Fukien Christian University, Foochow, added: "Many of our American reporters and writers see *only* the idealism in the Communist activities. The more experienced Western interpreters of China, and the educated Chinese in this country, know also about the violence and they reject the Communist program in spite of its alleged reforms."

Without denying that there have been reforms under the Communist program, Dr. Scott went on to point out that the simple formulas of these Communists "regimentation, violence, summary justice, secret police, materialism, and the principle that the end justifies the means, though practiced often in Chinese history, are *not* really Chinese, just as they are not American."

Dr. Scott feels that the achievements of Chiang Kai-Shek who has kept the war going "against incredible obstacles" have been "grossly underestimated." He refused to make a separate peace when this could easily have been done, points out Dr. Scott, "To restore peace to China after 34 years of Revolution and eight years of war, is no slight task. Given a chance he will deal with Communist problems as well as with land control, elections and the establishment of a democratic government."

Dr. Scott feels "impatient Americans should let the Chinese Communists alone, even as the Russian Communists have done."

Asked what he felt America should do about this civil war in China, Dr. Scott replied, "We should stand by our State Department in its pledges many times given to render aid to Chiang Kai-Shek and the legally recognized Government of the Republic of China—and then *have patience!* There are around 4,000,000 Japanese in China to disarm, ship home or absorb, in addition to cleaning up the ports and guarding the rail lines to vital sources of supply."

Steeped in the Chinese way of thinking, Dr. Scott maintains, "You do not have to fight a Chinese to convince him of reason, as apparently we had to fight the Germans and the Japanese. In fact, there is an old notion in China that he who resorts to arms has lost his case. At its worst, the fighting reported in our press is not as serious as the headlines make out. The Chinese reporting is never as accurate as American, and the Chinese, left to themselves, fight rather more like 17th century armies than 20th century. Furthermore, both sides lack the big modern weapons, and finally, a lot of the fighting is local political jockeying."

Dr. Scott worked on Fukien Christian college campus with its beautiful site and fine plant until the Japanese invasion some five years ago made the school become a refugee institution in the ancient, walled city of Shaowu, well into the interior. Here they carried on with meager equipment, housing and food. The Scotts lived in a pressed mud house without plumbing, lighting or communications and with primitive heating. Food was limited and monotonous. For several years no letters or books came through from America. He returned to America for furlough with his clothes hanging loosely on his six foot-two frame, and a fascinating story to tell of life in an exiled college.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 29, 1945.

Sunday Schools.

Second, Norfolk, Va.	$ 20.00
Bethlehem (Nans.), Suffolk Va.	6.08
	6.08
First, Richmond, Va.	10.00
Ingram, Va.	5.41
Winchester, Va.	8.14
Pleasant Ridge, Ramseur, N. C.	14.66
New Hope, Harrisonburg, Va.	5.22
First, Portsmouth, Va.	9.46
Liberty (Vance), Henderson, N. C.	12.60
Total	$ 91.57

Individuals and Churches.

Mayland, Broadway, Va. (Shaowu)	$ 21.00
"A Friend"	2.00
Total	$ 23.00

Conference Collections.

Eastern Va. Conference, Dr. W. T. Scott, Sec'y, Franklin, Va. (Home Missions—$470.18) (Foreign Missions—$176.11)	$ 646.29
Total for the week	$ 760.86
Previously acknowledged	7,652.32
Total since Sept. 1, 1945	$ 8,413.18

Gratefully,

MATTIE COX PARKER,
Secretary.

JANUARY PROGRAM.

The January program for the women's missionary societies was not included in the packet because it was not ready for distribution from the New York office at the time of our fall conferences. This program which concerns our denomination's share in rebuilding the war-torn world in which we live, has just been sent to all who bought packets. If by some error you failed to receive one, please send a card to Mrs. F. C. Lester, Elon College, N. C.

THE BIBLE AND HUMAN RELATIONS.

(Continued from page 5.)

righteousness shall prevail under democratic rule, the common man, who is the ultimate ruler, must know something about the sources of the freedom he would enjoy. These freedoms are essentially religious. They have never been successfully propagated apart from the popular use of the Bible. The only place in the present set-up of our American life where the Bible can be effectively used to this end is in the home. The hope of the future of the world appears then, to be invested in the wider use of the Bible in the home. It is God's instrument by which men may be empowered to resist evil, love their neighbor, build happy homes, strengthen nations, achieve peace and usher in the Kingdom for which our Saviour taught us to pray."

There never was a person who did anything worth doing who did not receive more than he gave.—*H. W. Beecher.*

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

THANKS FROM DAKOTA.

Several of our societies have sent money and gifts to our Indian Mission at Elbowoods, North Dakota. A letter has recently come from Miss Alice M. Watson, expressing thanks for these gifts and telling more about the work. She says:

"I was suprised to find that I had not answered your letter and acknowledged the gift of $37.75 from the women of the Southern Convention. I had not realized so much time had gone by. I am out on the road every day, going from district to district and do not get to my desk until late evenings or on a bad weather day. Today it is an all-day snow storm and it is impossible to get to an out station.

"But we are so very grateful for this wonderful gift and want to express to the women our very deep appreciation. A good number of packages have come from the southern churches and they have all been very, very fine. It means so much to have the home churches remember the work, both materially and spiritually. We count very much on your prayers, too.

"Perhaps you know that our other social worker, Miss Murray, has left the work after fourteen years of service and that leaves Mr. and Mrs. Case and me alone with this added work on our hands. That is another reason you have not heard before. We are expecting our State Superintendent to visit us today and tomorrow, giving us inspiration and ideas. He will especially help to get our young people's program under way.

"Our clothing room is still a very popular place on Thursdays and many of the people come to select garments for making over. They are very ingenius in making used things look like new. Our new barn is being put to use this fall and it is an added help to the farm mission work.

"I appreciate so much the interest of your women in the work here and trust this will continue. We need you and you need us in the work of God."

SPECIAL THANK OFFERING GIFT.

A very generous gift for the Shaowu Thank Offering Project has been received from Rev. and Mrs. Charles L. Storrs, 210 South 39th St., Philadelphia, 4, Pennsylvania. Rev. and Mrs. Storrs were missionaries to Shaowu for many years. They visited the Southern Convention a year ago last spring and made many friends here. Through THE CHRISTIAN SUN they keep us with what is going on among our churches.

In the letter accompanying the check, Mrs. Storrs says:

"We enjoy THE SUN very much and keep in touch with the friends we made a year and a half ago. Of course, we follow especially what the Jacksons are doing. They are grand people. We hope that some of those young folk at Elon College will head for Shaowu, too. We need two women evangelists right off; the field is wide open for talents they have to use as tools for winning souls. And soon there will be more men and women needed. This first seven is only a start toward building back to the old twenty-five, and we had been hoping to increase that and open another station when the depression struck."

Surely the church people in this area will stand by our obligation to support this mission with our extra gifts, when such faith for its future is expressed by ones who know whereof they speak!

"I LOVE TO TELL THE STORY."

The Woman's Missionary Society of Palm Street Church, Greensboro, presented their public service on Sunday night, November 11, in the form of a drama entitled, "I Love to Tell the Story." The offering, amounting to $47.00, was received for Shaowu, China.

The drama was in the form of a regular monthly meeting of a missionary society. After the president called the meeting to order, the group sang, "I Love to Tell the Story." One member objected to the use of this song, saying that they did not mean the words when they sang them. She felt that more people would be members of the missionary society if they really loved to tell the story. She asked how many had spoken to anyone in the community during the past month concerning their souls. No one had, and they all agreed not to use the song again until they had done some personal work. One member had had a maid for three years and had said nothing to her about Jesus Christ. She won her to the Lord. Others told the story of Jesus to friends in the community, people who did not go to church, and won many of them to the Lord. The society really grew when its members realized the meaning of the song, and went to work telling the story of Jesus to others.

The second scene opened when they met for their next regular monthly meeting, with the largest attendance they had ever had. The church services had increased. And they were really ready to sing, "I Love to Tell the Story" and 'mean it in their hearts.

Do we really love to tell the story of Jesus and His love? Are there those whom we might win for the Lord right in our own church or community? If we really love to tell the story of Jesus and His love, let's get busy like these people did and see what happens to our society and church.

MRS. O. D. TAYLOR, *Reporter.*

NEW MISSIONARY SOCIETY.

After being inactive for almost two years, the Winston-Salem Woman's Missionary Society was reorganized on November 9 at the home of Rev. and Mrs. W. J. Andes. We were very happy to have eight who joined our society, and our number has since increased to eleven. Rev. W. J. Andes led our devotionals and we held a business meeting, electing the following officers: President, Mrs. Stafford Peebles; Vice-President and Superintendent of Friendly Service, Mrs. Maynie Neale; Recording Secretary, Miss Ruth Willis; Corresponding Secretary, Miss Bobby Jean Kimball; Treasurer, Mrs. C. T. Moser; Program Chairman, Mrs. W. J. Andes; Assistant, Miss Helen Jackson.

At our next meeting on December 7, we will have our husbands as special guests. We will have our Christmas program and party at this meeting. On Sunday night, December 9, we will have our thank offering service at the church with the missionary society and young people leading. From six until seven o'clock, the young people will meet in the church basement. They will have a program, play Chinese games and have Chinese food. In the church auditorium, from seven until eight o'clock, the missionary society will have the regular thank offering program, with special music and other added features.

Our regular meetings will be held the first Friday night of each month in the homes of the members. Our year books are being prepared now.

MRS. C. T. MOSER.

Pilgrim Fellowship

"Youth at Work in the Church"

UNITED CHRISTIAN YOUTH COUNCIL.

The cadence was "double time" as young people renewed their united efforts for a united world. The setting was beautiful Rosalyn on the James River, eight miles from downtown Richmond. The occasion was a meeting of the United Christian Youth Council of Virginia. Age-old "three *F's*," fun, food, and fellowship were supplemented by greater Christian understanding of all social problems. Adults who have often wondered at these seemingly "daffy" kids and have asked, "What is this younger generation coming to?", would have realized the true facts had they been at this conference. Denominational and racial prejudices were forgotten as youth of several colors and creeds worked, studied, and listened together. Outlines for interdenominational youth councils in every county were made. The most progressive councils in Kingsport, Tennessee and Charlotte, North Carolina were cited as examples and served as a stimulus. Vigorous discussion at the conference will inevitably lead and be transformed to vigorous action in the future.

One of the most inspiring addresses of the session was that of the Rev Arthur W. Newell, pastor of St. John's Evangelical and Reformed Church in Richmond. Mr. Newell spoke on the subject: "Important Minorities."

Keep your eye and heart open to aid youth in its forward march to the greater glory of the Kingdom of oGd.

WILLIAM T. SCOTT, JR.

The officials and pastors of Eastern Virginia Pilgrim Fellowship met in Suffolk November 30, at 8:00 P. M., and planned for a mid-winter meeting to be held in the Suffolk Church the third Sunday in February. There will be afternoon, supper, and evening sessions.

The Eastern Virginia Pilgrim Fellowship plans to call on every church in the Conference which does not have an evening meeting for young people to solicit the cooperation of young people's Sunday school classes to become active members of the young people's organization of the Conference.

CHRISTIAN ACTION ON FOUR FRONTS FOR PEACE.

(Continued from page 3.)

be subordinated to human considerations. There ought to be no wholesale displacements of peoples.

2. Colonial peoples should be assured independence or self-government within a fixed term wherever practicable. Meanwhile, genuine international trusteeship should be provided through the United Nations Organization.

3. Armaments and military establishments should be limited to the needs of internal order and of international order as planned by the United Nations. There should be a beginning of such international supervision and control as must become general if the human race is to be protect itself against its own total destruction.

Reparations should be limited to productive capacity over and above that required to maintain average living standards. It should not be an instrument of vengeance. There should be no enslavement and, as stated in the Atlantic Charter, the vanquished should see the possibility of "access on equal terms to the trade and to the raw materials of the world which are neded for their economic prosperity."

5. The treaties of peace should make a beginning in realizing the conception of an international Bill of Rights.

When the struggle for victory was desperate, our leaders saw that it was necessary to add moral strength to our side. Then they proclaimed such principles as are above axpressed. Today the struggle for peace is no less desperate. We are no less in need of moral strength. Therefore, the victors should now seek to apply the principles thus proclaimed.

The peace-making procedure should be such as to give moral principles a maximum chance to prevail. That calls for a general peace conference upon which the public opinion of the world can focus. Also such a conference provides the best opportunity for the nations to understand and reconcile honest difference of moral judgment.

Even with the best of intentions, mistakes are inevitable, particularly since judgments and visions are still confused by war psychology. Accordingly, settlements made now should not morally or legally preclude any party, in the light of truer insights, and altered circumstances, from hereafter seeking "the peaceful adjustment of any situation, regardless of origin, which it deems likely to impair the general welfare of friendly relations among nations." (United Nations Charter, Article 14.)

We call upon our people to study these principles and support their application, so that they may, as citizens, influence and judge their government's part in designing a better future for the world.

IV. THE UNITED NATIONS FRONT.

Let us seek that the United Nations Organization develop its curative and creative functions so that through common effort against the common threats to mankind the peoples of the world may find fellowship.

The United Nations Organization is an asset of incalculable value. In Many respects it is the kind of organization which we sought by our Statement of Political Propositions ("Six Pillars of Peace"). It constitutes a political framework for continuing cooperation of the nations (Pillar I). The tasks committee to it include: economic and financial cooperation (Pillar II); peaceful change (Pilliar III); self-government for colonial peoples (Pillar IV); control of armament (Pillar V) and religious and intellectual liberty for individuals everywhere (Pillar VI). There is being founded an international organization which has the power and opportunity to establish a peace which will accord with Christian principles. Furthermore, it is available for use now when it is most needed.

The hour of victory inevitably starts the disintegration of a war coalition. The common enemy, which compelled united action, is gone. To take its place, new occasions for unity must quickly be seized upon. This compulsion is upon us. For better or worse all mankind is now bound together in a common destiny. We must unite or perish.

We must now together engage in fighting against other common threats to the general welfare. These exist all too plentifully. There are the economic dislocations and maladjustments that produce human want and fear. There are political maladjustments that repress natural human aspirations. There is the menace of militarism and the necessity for con-

(Continued on page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

TIPPEY THE SQUIRREL.

Up over the mountain came the big, round, warm October sun. Across the morning sky it reached its fingers of rosy light. One of these warm fingers of light shone upon a big mound of oak leaves in the fork of a giant oak tree. Tippey the Squirrel, who lived in the leaf mound, felt the warm sunshine on the tip of his furry nose. He opened his eyes and shook the leaves from his head. Then picking out a limb of the tree where the sun shone the warmest, Tippey slid out of his nest and scampered up the limb. Soon Tippey felt the full warmth of the sun. He turned his back to the sun and wrapping his nice bushy tail about the rest of his body, he stretched out along the limb for another forty winks.

Just below his tree a door opened. Tippey raised his head to gaze down over the edge of the limb. Mrs. Pearce had come out to empty the grounds from her coffee pot. Suddenly Tippey decided that he was more hungry than sleepy; down the tree he scampered like a grey streak. He sped across the ground and when he reached the walk in front of the back porch he stopped right in front of Mrs. Pearhe. Tippey stood up on his hind feet and held out his front ones, in the shape of a cup. Mrs. Pearce said, "Well, Tippey, I see that you want your morning toast! I do not have any toasted yet. Would you like some bread?" Mrs. Pearce turned and going into the kitchen she returned with some bits of white bread. Tippey nosed them. He did not like the way they smelled. Again he asked for food! "Oh! so you want a nut this morning, do you? I think I have a few pecans so you may have some." Once more, Mrs. Pearce went into the kitchen and this time she came out with a hand-full of pecans. "There, young fellow," said she as she threw them to him. Tippey hurriedly loaded his cheek-pockets full of the nuts and scampered back up to his tree-perch to eat his breakfast.

TODDLE TALK.

Virginia Eileen Poythress was born October 3, 1945. Her parents are Sergeant and Mrs. Leary D. Poythress of South Norfolk, Va. Virginia has never seen her dady, who is with an Ambulance Company in far away Manila. Her daddy hopes that he will soon get to come home to be with his lovely little blue-eyed, red-headed daughter. We hope that he'll be able to do so, Virginia.

* * *

Oliver and Rebecca Todd have moved into their new home at last, at 41 Larchmont Road in Asheville, N. C. They moved on Rebecca's third month birthday. Snow was coming down in swirling flurries but Rebecca did not get to feel a flake. Her mother had booted, hooded and blanketed her until Miss Rebecca didn't even know when her mother dashed across the street with her to their new home.

A TRADITIONAL CHRISTMAS.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Christmas won't be any fun at all if we have to stay at home," wailed Malcolm Pratt to his mother one day in mid-December.

"We've gone to Grandfather's house in the country to spend Christmas ever since I can remember," added his sister Christine. "Grandfather always waits till we're there to help him before he begins to trim the tree, and Grandmother always lets me make candy and fix the nuts for the table."

"I like to help Grandfather with the chores," continued Malcolm. "Last year he let me climb up to the loft and pitch hay down for the horses. He was going to teach me how to milk the cows this year. I don't see why we have to stay at home; the war's over!"

"Couldn't Daddy spare enough gas for the trip if we didn't ask him to take us anywhere else all winter?" urged Christine.

"Daddy might spare the gasoline, but he is obliged to consider his tires," Mrs. Pratt answered quietly. "He and the three neighbors who ride with him depend on those tires to take them to work every day."

"There ought to be room on the bus or the train for ust four people," Malcolm insisted. "Why couldn't we go that way this time?"

"Four of us?" inquired his mother. "Don't you count Ted?"

"Ted's only a baby, and we could hold him on our laps. Couldn't we crowd into the train, Mother?"

"You gave the reason, Malcolm, for our staying at home when you spoke of crowding into a train," answered Mrs. Pratt. "We might crowd into one—we might even find seats—but there are hundreds of people who need to travel more than we do this year. There are people who have been away from home for years while, you have just reminded us, Christine, we've always spent Christmas with your grandparents. Don't you suppose there are folks right here in Barnard who have never had such nice times at Christmas as you have had?" Mrs. Pratt looked soberly at her children's disappointed faces.

"I know somebody like that!" The expression of self-pity vanished from Malcolm's face as he thought of his friend. "Tommy Tate's father is still overseas, and his mother works—and I guess Tommy never did have much fun, even before the war."

"How would you like to invite Tommy and his mother to spend Christmas with us, Malcolm?" his mother suggested. "That might make the day less lonely for them."

Malcolm's eyes were shining as he replied, "I'll ask Tommy the next time I see him, Mother. I'm sure they'll come!"

"I know somebody who won't have even a chance to see her father and mother during the holidays." It was Christine's turn to forget herself in thinking of another's need. "Julia Sanderson's home is at a mining camp away up in the mountains, but she is rooming and boarding here in Barnard while going to school. She told me yesterday that she couldn't go home for Christmas—her father won't be able to drive his car down for her. May I ask her to come, too, Mother?"

"Yes, indeed, you may invite Julia,' agreed Mrs. Pratt. "Maybe we'll think of some other folks who would like to come. We'll have a simple Christmas dinner, but I'm sure we'll all have a good time."

Mrs. Pratt's words came true—everybody did have a good time. I know, because I was one of the other guests. Usually at Christmas I leave Barnard to spend the day at the home of my brother or my sister. This year it semed best not to travel, so I was happy to have Mrs. Pratt come into the children's library where I work and ask me about my Christmas plans. After she had invited me, she related the conversation she had had with her children, and she said that she, too, had been disappointed at not being able to spend Christmas with her mother and father. "But we have all been much happier," she said in conclusion, "since we decided to make it a 'traditional Christmas' after all—to share the day with some who might otherwise be lonely.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

EXALTING CHRIST IN THE LIFE OF THE NATION.

Lesson XI—December 16, 1945.

Memory Selection: *For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.*—Isaiah 9:6.

Lesson: Isaiah 9:2-7; Luke 1:26-80; Hebrews 1:1-4; I Peter 3:13-18, 22; Jude 24, 25.

Devotional Reading: Philippians 2:5-11.

Christmas Foretold.

There were prophets who foretold the coming of the Messiah, or the Christ, and hence of Christmas. For be it never forgotten—alas it *is* too often forgotten — that Christmas is the birthday of Christ. It is not a holiday but a holyday. There would have been no Christmas if Christ had not come.

This coming Messiah, God's Anointed, the Christ was pictured in several ways. In some of the prophecies he is pictured as coming as a powerful earthly ruler, putting down the enemies of Israel and establishing his reign by military force, and ruling over an earthly kingdom which would be characterized by peace and plenty and prosperity. In other prophecies he was to be a "suffering servant." Still again he was to be a heavenly visitory, coming in a miraculous way. The basic fact is, however, that the Jews confidently expected God to visit His people, to redeem them as a people, and to establish His rule on the earth. And the Jews never lost this hope. They were incurably optimistic. If the Messiah did not come in one way he would come in another way. But come he would. And even today the Jews confidently look forward to the coming of the Messiah. They believe in Christ, but in a Christ who is yet to come. The Christ who did come did not fulfill their expectations. He did not recall the Jews from all the nations. He did not set up an earthly kingdom. He did not overthrow the enemies of the Jews. He did not institute a period of prosperity. Indeed he allowed himself to be crucified. This for the religious leaders of the Jews did not fit in with their ideas of the Messiah or the Christ.

It was Isaiah, perhaps above all the prophets who gave the clearest conception of the coming Messiah. The scriptures taken from his prophecies for today's lesson are an illustration. They are dignified, simple, and spiritual. The coming of the Christ would be as the coming of light to people who had been living in darkness, and under the shadow of death. He would create a new and a deep sense of joy. His government would be a moral and spiritual government, and of the increase of his government, and of peace there should be no end. He would establish a kingdom, but it would be a spiritual kingdom, based on justice and righteousness. "The zeal of the Lord of hosts would perform it"—it would be brought to pass.

Isaiah used some suggestive names in his prediction about the coming Christ—the familiar words, Wonderful Counsellor, Mighty God, Everlasting Father, and Prince of Peace. Several years ago I heard a distinguished minister preach on these words at Massanetta Bible Conference, and they have glowed with new meaning ever since. He interpreted them in brief as follows: Wonderful Counsellor, *he knows;* Mighty God, *he can;* Everlasting Father, *he cares;* and Prince of Peace, *he will.* Isaiah might not have had that outline in mind but the germ truth is there. And do you notice that the prophets with sure spiritual insight predicts that "of the increase of his government and of peace there shall be no end." The future belongs to Christ. Eventually He will rule. Ultimately the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ.

Christmas is foretold, not only by the prophets, but by the angel Gabriel. Nowhere in all literature is there anything sweeter and more sacred than the story of the Annunciation. Luke the beloved physician must have gotten it, and also the story of the Nativity, from Mary the chaste young virgin herself. And here it is, one of history's most sure facts, and one of mankind's deepest needs, put in beautiful and moving words. The angel, a messenger from God makes known to this pure peasant woman that of all women she is to be the most highly honored, for it is she who will bear the world's Saviour and the Lord's Christ. It was too good to be true, at first she could not believe it. But in simple faith she yielded to the revealed will of God. And she broke forth into song that has become immortal as she praised and magnified the Lord and exulted in her exalted privilege.

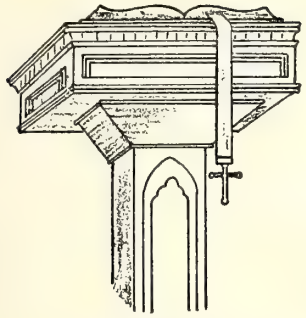
The angel predicted that the One-Who-Should-Come (the Messiah or Christ means that, generally speaking) should be the Saviour of the world. His name would be Jesus which means salvation or Saviour. He would be great—great in character, great in words, great in works, great in spiritual insight, great in the sight of God and of men. He was to be called the Son of the Most High, He was the Son of God. And again it was clearly stated that "of his Kingdom there shall be no end." Furthermore the angel said that the Christ should be of supernatural birth. The holy thing which was to be begotten, was not by man but by the Holy Spirit of God. It was mysterious, marvelous, yes miraculous, unique; absolutely unique. But He was Unique. There had never been anyone like Him before and there has never been any one like Him since. He was the Only Begotten Son of God.

Christmas Fulfilled.

Christmas was fulfilled. The One-Who-Should-Come, came. Christmas was not only foretold in prophecy, it was fulfilled in history. It is not a cunningly devised fable. It is not rooted in a myth. It is not a lovely fairy tale. There may never have been any such person as Santa Claus, or even Saint Nicholas, but there was a person, Jesus Christ. The marvel and the miracle of it all grows as one ponders over that fact. Christmas is true. Jesus was born in Bethlehem. We shall learn more about that in next Sunday's lesson. In the meantime let us be getting ready for Christmas by preparing our minds and hearts for the greatest fact in the moral and spiritual history of the world. We ought to come to Christmas on our knees in adoration and praise and thanksgiving to God for His unspeakable gift.

SUGGESTIONS ON HOW TO READ THE BIBLE.

1. Read thoughtfully, reverently.
2. Read seeking a helpful message for the day.
3. Underscore passages that impress you as you read.
4. Pick out one short verse for the day's meditation.
5. Set aside a definite daily time for reading and keep it faithfuly.
6. Enter the New Year as a daily reader of the Bible.



THE REVEALER.

By Rev. J. Everette Neese.

"No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.— John 1:18.

In this series of four sermons I want to deal with four phases of the life of Christ as they relate to God and to man and the reconciling of man to Christ.

In the opening of these series we see Christ as the *Revealer of God*; One who interprets God for man. The Gospel of John has within its pages many striking and important statements. It opens with an interpretation of the divinity, humanity and office of Christ. Then follows the necessity of regeneration; the doctrine of John concerning Christ; the faith that heals; the divine multiplication of loaves and fishes; Peter's declaration of the divinity of Christ; the doctrine of the Eternal Light; miracles of healing; the restoration of life; the example of humility; the promise of the Comforter; the great denial; the crucifixion; the resurrection; and life everlasting. All these and many more statements, packed with an atomic punch to arrest attention and bring regeneration.

However, among the statements of primary importance is to be found this one concerning the way, the writer says, God is revealed. "No man hath seen God at any time." This is the first fact of importance. Mortal eyes have not looked upon this immortal Being. Man has not climbed to such holy heights that he has been privileged to look upon the eternal.

Looking back through the centuries the writer of Exodus reports God as saying to his chosen leader, Moses, "Thou canst not see my face." (Exodus 33:20.) Also, Job, in search of the presence of God says, "Behold, I go forward, but he is not there; and backward but cannot perceive him . . ." (23:8, 9.) Thus the words of John are verified: "God is a spirit." (4:24.) He is One who is ever present but unseen.

The second fact of importance in this verse is that Jesus declares and reveals God. It was the inquisitive Philip who asked, "Shew us the father." It appears that the centuries do not change the desires of men. Every age has had in it those seeking souls who desire to see God. Such desires are obviously good provided there is no selfish motive behind them. In reply to Phillip's desire Jesus said, "I am in the father and the father in me." (14:11.) In reality, the divinity of Jesus embodies a part of God. Thus God is revealed through Jesus. Without going further into the philosophical aspects of God and his relation to the Trinity, let rely on John's declaration of the office of Christ in revealing God, and on Christ's own words.

Throughout the life of Jesus, he sought to reveal God to man. The Gospel writers on many pages portray Christ at this task. He, throughout the whole scope of His ministry, was indeed the Great Revealer.

The question naturally arising at this point is: what are some of the means by which Jesus reveals God to us? If it is impossible for man to "see" God, then how may we *know* God. Jesus has given us the answer in some of the attributes of God. Through these attributes the spiritual presence of God is revealed.

I. First among these is: "God is love." John, in this same Gospel, chapter three, verse sixteen, says, "For God so loved the world that he gave his only begotten son . . ." Then in John's First Epistle (4:16) he declares again, "God is love." God is portrayed as exerting the same unending love toward his children as we exert toward ours, except His is on a more exalted plane.

There is something within the needle that responds when it is placed near a magnet. There is something within the hearts of all men that responds to the love of God when they place themselves near unto that love. God's love is like the tireless patience of the sea. Children dig deep scars in its golden shores with their spades. Then the heaving of the ocean's bosom sends wave after wave upon the shore and the scars are obliterated and the shining surface of the sand is as smooth as ever. Day after day the act is repeated with the tides flow-out upon the golden sand always making the sea-shore right.

So it is with the love of God. A love that never tires of putting things right and of showing itself in the behalf of man; a love that ever reaches down to the drunkard, to the prostitute, to the immoral regions of man and society and redeems for his own everyone who will respond to Him. Years ago my father was instrumental in leading a certain man to Christ. That man was affected with strong drink. It had almost ruined his life. But he became a Christian. So strong was his alcoholc desires that he got drunk several times thereafter. After he had sobered up, he would come back to the altar, confess his sins and re-affirm his faith. Each time God's love would reach out to him and forgive him. So it is ever true with any man who is possessed of evil desires— if he turns to God, God's love reaches out unto him and encompasses his whole life.

"God so loved the world . . ."— that is, he loved the whole of mankind without distinction. He loves all classes and conditions of men; not because they deserve it, but because they need it. Thus, here is revealed, not only the *love* of God, but the proof of God's love. He so loved the world that He *gave*. We may give without loving, but we cannot love without giving. So here we see that God is a great giver because he is a great lover.

His love resulted in the gift of His Son, the sin-bearer of all ages—His Son, fore-ordained from the beginning to redeem mankind. His Son, who bore the light, lighting the pathway of men so that they might walk aright. His Son, whose invitation was for all men—"come ye after me and I will make you to become fishers of men." This love for all men is one of the attributes of God revealed by Jesus.

II. Another of these attributes of God revealed by the Master is that God is solicitous. He is constantly seeking to win back a lost world. Through His Son, He is forever seeking out men for Himself. Men whose lives would be moved and motivated by His will and way.

Jeremiah (18:1-6), under the inspiration of God went to the potters house and watched the potter as he "wrought a work on the wheels." Then the word of God came to Jeremiah saying, "O house of Israel, cannot I do with you as this potter? . . . As the clay is in the potters hands, so are ye in mine hands, O house of Israel." Here is pictured the eagerness of God on the behalf of men. Floating through the mind of the Eternal is the vessel that is to be. A bit of shapeless clay, without meaning and of no service in its present state. This, Jeremiah says, is a picture of man. His life is meaningless, there is no high purpose to it. It serves no

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The special Thanksgiving offerings are coming in very nicely. We are climbing on toward our goal for 1945. If our friends and churches will be liberal with us, I feel sure we will reach it. We have been setting goals from time to time since we have been in this work and have always reached them. The churches, Sunday schools and friends with special offerings, have always seen to it that did reach them. They have never let us down.

Eleven applications to take children have come in this week. Most of them pathetic cases. We like to set goals and then work to reach them. When we were little boys on the farm, my father would lay out what he wanted done that week and tell us boys if we finished the work by Saturday at noon, we could go to the creek and go in swimming. The work was always finished. Oh! what fun we had. We often think of the old swimming hole where we had lots of fun when we were young.

The Exchange Club in Burlington, N. C., sponsored a sleight of hand show last week and were kind enough to invite all the orphanage children down to see it and gave them a free ticket. We made arrangements to get them down there so they could see the interesting things which were done. But the thing that interested them most was the vanishing pony. They are still guessing how it was done. We thank the Exchange Club for the real treat for the children.

Christmas will soon be here and all the children are looking forward to it with a great deal of enthusiasm. The people have always been very kind to them and have always made Christmas a very happy occasion for them. We hope this Christmas will be no exception.

We took in the most pathetic little boy this week that we have taken in a long time. The house in which he lived was burned a short time ago and burned all his clothes. He only had the clothes he had on. Being the youngest child we have taken—less than three years—we had no clothes small enough for him. We had to go to the store and buy him two suits, out and out. He was real happy when we dressed him in his new suit and he looked real sweet. He needs two more suits. It takes more clothes for a child so young. He wears size age three. We think we got as much joy out of fitting this little fellow out in a new suit as anyone we have ever had here. He was in real need.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 6, 1945.

Amount brought forward		$10,696.85
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Catawba Springs	$ 10.00	
Fuller's Chapel	27.00	
Liberty Vance	203.31	
Mebane (N. C. & Va. Conf.)	25.00	
Mt. Gilead	28.00	
New Hope	9.00	
		302.31
Eastern Va. Conference:		
Bethlehem (Nans.)	$100.25	
Holy Neck	77.00	
Hopewell	15.00	
Mt. Carmel	13.00	
Portsmouth, First	4.10	
Eastern Va. Conf.	34.13	
		243.48
N. C. & Va. Conference:		
New Lebanon	$ 75.00	
Reidsville	263.00	
		338.00
Western N. C. Conference:		
Smithwood	$ 3.36	
Zion	5.75	
		9.11
Va. Valley Conference:		
Mt. Olivet	$ 24.00	
New Hope	4.59	
Winchester	8.00	
		36.59
Regular offering		$ 929.49
Special Thanksgiving Offerings.		
Eastern N. C. Conference:		
Fuller's Chapel	$ 34.00	
Hayes Chapel	13.00	
Plymouth	40.15	
		87.15
Eastern Va. Conference:		
Eure	$ 35.35	
Burton's Grove	8.00	
Mt. Carmel	50.00	
		93.35
Greensboro, Palm St. ...	$100.00	
Hebron	30.39	
Union (Va.)	10.00	
		140.39
Western N. C. Conference:		
Big Oak	$ 29.00	
Flint Hill (R)	5.00	
Hank's Chapel	31.00	
New Center	17.71	
Pleasant Grove	36.15	
		118.86
New Hope	$ 12.80	
		16.80
Thanksgiving Offering		$ 456.55
Grand total for week from churches		$ 1,386.04
Grand total for year from churches		$12,082.89

CHRISTIAN ACTION ON FOUR FRONTS FOR PEACE.

(Continued from page 10.)

trolling such forces as atomic energy.* There is exploitation and repression of dependent peoples. There are denials of human rights and fundamental freedoms. There are darkened areas where malignant forces can breed, cut off from the sterilizing influence of world opinion. These evils, in varying degrees, permeate all our society and the peoples of the world ought to unite to fight them.

That is precisely what the United Nations undertake to do. By the Charter these evils are branded as the common enemies of tomorrow, just as Nazi Germany and Militarist Japan were the common enemies of yesterday. If the peoples of the world respond to this new call to battle, then by striving together, they will develop a sense of fellowship in the world community. That is the only reliable preventive of war. It is the only foundation upon which close political association can be built.

Therefore, we urge the people of this nation:

1. To try to understand sympathetically the differing traditions, ideas and motives of other peoples, both of our former enemies and our allies;

2. To acquaint themselves with the curative and creative possibilities of the United Nations;

3. To see to it that our Government, through its representatives in the General Assembly, gives leadership to the speedy inauguation of efforts for human welfare;

4. To join vigorously in such efforts inspired by a fervor no less than that of war.

The functioning of the United Nations Organization presupposes a civilized world. In great areas that civilization is now imminently threatened by starvation, privation and consequent chaos. Therefore, pending the time when the United Nations Organization can function and, indeed, in order to make that functioning possible, the people of our nation should take whatever remedial and sacrificial action they can to alleviate the appalling conditions which are the aftermath of war.

THE COMMISSION ON A JUST AND DURABLE PEACE, John Foster Dulles, Chairman.

Approved by the Executive Committee, The Federal Council of the Churches of Christ in America, and referred to the churches for study and action.

*These two most important problems are not treated here since they are dealt with in two special statements adopted by the Executive Committee of the Federal Council of the Churches of Christ in America: "Statement on the Control of Armaments and Compulsory Military Training" and "Statement on the Control of the Atomic Bomb."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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THE SUN'S PULPIT.

(Continued from page 13.)

high and holy purpose or usefulness until God gives it His touch.

Such was true of my own life. This bit of clay was useless and stubborn. It simply had not been moulded into the kind of vessel that God could use. It was not until the clay yielded to the persuasive, tender, and solicitous touch of God that it became useful in His Kingdom. Not until then did I realize how meaningful life could be and what a joy there was in Christian service. All because God was solicitous toward me and was with me.

I remember my first attempt at teaching a Sunday school class. I vividly recall my first official sermon after District Licensure in the Methodist Church, I still have fresh in my mind today the first person I won to Christ after I had found Him myself. In all these early experiences and in all that have come and gone since then—during sunshine and rain, joy and sorrow, hunger and plenty—the words of God spoken unto Moses have been my inspiration, "My presence shall go with thee." (Ex. 33:14.) God is solicitous. He is eternally seeking men; desiring to make them better than they are.

III. The third great attribute of God revealed by Jesus is that God is *patient*. In the beginning he created male and female and placed them in a garden. But the utopia had not arrived. They sinned. But God was patient. The human race developed and there were many families upon earth, but the earth was corrupt. Men turned from God. Their own selfish interests took precedence over divine things. But God was patient. Even though the flood came, all men were not destroyed. God took this opportunity to wipe the slate fairly clean and begin again. God was patient.

Then He sent His Son to dwell among men to show them the way to better living. But men ignored Him, blasphemed Him, and crucified Him. But God was still patient. He felt that the few followers that His Son had left behind would not fail Him. The destiny of the entire human race rested in their hands, and the way they lived that which they professed. God was still patient.

The years came and went. The decades moved by in rapid succession. The centuries came and went in the order of things, and almost two thousand years have passed since Jesus came unto man in the form of man, and the world has not yet been won for God. But He is still patient. He, perhaps, looks out upon the world today and singles His eyes upon your church and its congregation. And He thinks! Down there at that church are a few men and women and young people—a few, that no matter how hard the going becomes, they are always loyal to me. They are ready to answer my call, to do my will, to continue to build the Kingdom. On these few, with the few from all other churches, I must rest my case. Into their hands rests the task of building a better world. I shall leave it to them. I know they will not fail me. And He waits to see if we are Christian enough to carry out His will. He is patient. He will wait. He, perhaps, says: "Some day, if all these are faithful, the world will be the seat for My Kingdom and My Son."

He leaves the task to you and me. He looks upon your church and the community in which it is located and He sees a harvest that is golden. Sheaves that need to be gathered into the fold. Men, women and children who need Christian instruction and Christian guidance. He sees our limitations. He sees many churches handicapped by lack of space and equipment. And he says this is the time—marshall your material resources and your physical strength and move forward. Do not be selfish toward me. Your life as *you* live it is temporary, your life when it is lived for me will be eternal. And He is patient, waiting to see if we will do His will.

This God, whom Jesus revealed as *loving, solicitous and patient,* is our light and our salvation. That is why Jesus revealed Him.

C. M. A. PRESIDENT SPEAKS.

(Continued from page 6.)

"green light" they will go places. Bright young men and women will be challenged into the work of the church when laymen see to it that they are given sufficient backing to warrant the enlistment of their lives; and the ministers who are already carrying heavy loads will feel a lightening of the way, and a zest in achievement, that will re-make our conference. Let us make the next meeting of the C. M. A. a great men's meeting with all the women and young people we can get to join in with us, and at an hour when the men can be present, and can take over the reins. The men of Eastern Virginia are able to do things. Let's encourage them to do things for their Church!

JOHN G. TRUITT, *Pres.*

Man is here to learn to do the will of God, and he will never be right until he puts God first.—*Dr. Charles F. Taylor.*

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Issued as a part of the preparation for the Nationwide Bible Reading from Thanksgiving to Christmas.

Historians seeking to discover the major influences that have moulded the course of American History find that the Bible has played a significant role. Within the pages of this greatest of all documents lies the inspiration for the Declaration of Independence, the Bill of Rights and the Four Freedoms.

The Bible was the first textbook of the American colonies. It was the most important factor in the educational system of those years, for both in private and public schools, the Bible was the chief text. In the New England Primer, used extensively in the elementary schools for more than a century before the Revolutionary War, characters from the Bible were used in teaching the three R's.

Making the Bible better known appeared to be the whole purpose of early American education. Of the ten colleges founded before the Revolution and still in existence, nine were begun to give adequate training to ministers of the gospel. These were Harvard, William and Mary, Yale, Princeton, Washington and Lee, Columbia, Brown, Rutgers and Dartmouth. The tenth, the University of Pennsylvania, developed from a charity school founded by George Whitefield, the great Bible evangelist.

Thomas Jefferson, who was asked to frame the Declaration of Independence, was steeped in the Bible. Much of the beauty and clarity of his prose was acquired through years of reading of the New Testament, which he mastered in Greek, Latin, French and English in order to compile a collection of excerpts covering the life and teachings of Jesus.

Where but in the Bible had he learned that men are equal under God and are endowed by their Creator with certain inalienable rights? Jefferson was expressing in immortal phrases the convictions that had led to the Revolution and which men had first gleaned from the Word of God.

One of the very earliest acts of Congress was to approve the printing of a large edition of the Bible and officially recommend it to the people of the land. The desire to maintain the Bible's influence in American life led to the formation of the Bible Society movement whose purpose was to make the Bible available to every household in the rapidly expanding country. Nowadays this function is carried out on an infinitely broader scale by the American Bible Society, founded in 1816, which prints millions of Bibles, Testaments and Scripture portions in many languages and dialects, and distributes them to the populations of teeming cities and to obscure people living in the remotest corners of the earth.

The influence of the Bible on American life has never waned, for each year since 1800 it has been a national best seller. In time of war, it is in greater demand than ever, among the men on the fighting fronts, prisoners of war and families praying for their loved ones to come home.

As the Bible guided the men who founded our republic, so today it guides the statesmen who are leading civilized nations out of the jungle of war, greed and prejudice. At the dramatic meeting of President Roosevelt and Prime Minister Churchill, when the Atlantic Charter was given to the world, the Bible was read in a service of public worship. This was a symbolic incident, for the truths of God given in the Bible, chart the road to permanent peace and human brotherhood.

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Evangelism

By FRANK H. LEWIS, D. D.

In John 17: 1, our Lord said, "Father, the hour is come." I attempt no exegesis of this utterance, but it reveals that Jesus had his hours of crisis. This is a critical hour for the Church and the world. The hour has struck for the Christian Church to make a great effort to take the world for Christ. Evangelism is the most important matter before the Church today. Other things are important, this is all important. The church house is important but only as it houses an evangel. Preaching is important only as it points to the Lamb of God that taketh away the sin of the world. Raising money is important only as we coin the money into men. The salvation of men is the purpose and passion of God, and should be the sole business of the Church.

Our Lord went away and left the whole Christian emprise in the hands of a dozen ordinary men. Suppose they had met to discuss their tasks and John had said, "The Lord has left us, I cannot carry on without Him. I am catching the next caravan for Tyre." And Matthew had said: "I had a job as tax collector. It wasn't pleasant but there was a living in it; I am going back to my old job." Suppose impetuous Peter had said: "The dirty cowards; they killed my best friend. I am getting out of here. My mother-in-law keeps a boarding house in Capernaum. She sets a good table, and besides I am still the best fisherman in Galilee." So one by one they went their way. What would have happened to the cause of Christ? There would have been no Pentecost, no preaching of the cross, no Christian Church. So far as I know, God had no other plan.

The entire world is shuddering with fear; fear of atomic bombs; fear of what men may do to their fellowmen. Statesmen are saying that there must be one world or no world. I say there must be a Christian world or no world.

I recently visited and spoke to four Conferences of the Southern Convention on Evangelism. The response was both gratifying and terrifying, because the need was so apparent and deep and the longing for a quickened church so intense. Yet, the hesitations of ministers and churches in some instances were appalling. What can we do about it? Some things we cannot do. We cannot make a touchdown while the other team has the ball, but we can rush the devil until he fumbles the ball. We can make again believing in Jesus Christ a thrilling experience. How shall we proceed? I am not concerned with methods. Indifference seeks to hide its sickly face behind methods. If we have a burning passion for the salvation of men the methods will in no wise cancel the purpose of God.

NEWS AND VIEWS

According to our established policy of publication, there will be no issue the last week in December.

Rev. and Mrs. Joe French, accompanied by their daughters, recently visited Mrs. French's parents and other members of her family in Tennessee. It was a joyous visit for all.

There is yet time to forward your Christmas gift subscriptions to Supt. F. C. Lester. A subscription to THE CHRISTIAN SUN is an ideal gift. It is not extravagant. It is educational, Christian, and is forwarded in fifty installments. Give THE CHRISTIAN SUN for Christmas!

Miss Ora Lee Scott, a member of our Union Ridge Church near Burlington, N. C., is a junior at Salem Academy, Winston-Salem. Recently she won first place in the State-wide contest in the 4-H Club with a dress design of her own. During the last week in November she went to Chicago as one of the National contestants. THE CHRISTIAN SUN readers wish her well there.

Dr. W. E. Wisseman, president of the Southern Convention, is also chairman of the Commmittee on Evangelism for the Greensboro Ministerial Association. This committee sponsored the "One Day Conference on Evangelism" on December 5th in Greensboro at the West Market Street Methodist Church. Ministers from Greensboro and neighboring towns were present for this conference.

Miss Virginia McIver, a member of our Sanford Church, is president of the Snior Class of Salem College in Winston-Salem. She is the daughter of Mr. and Mrs. A. H. McIver of Sanford. Her talents and abilities have won for her a place in the "Who's Who of College Students in America." Our Winston-Salem Church has profited much by her attendance at the services of worship and by her bringing of other students to our church.

The Winston-Salem Church and the Fries Memorial Moravian Church recently united in a lovefeast and musical program. This service was well attended by both congregations. Both ministers, W. J. Andes and R. C. Bassett, served on the program. Among the musical numbers was the beautiful solo, "The Lord's Prayer," as written by Malotte, by Miss Becky Clapp of Salem College. Miss Virginia McIver had arranged to bring Miss Clapp to this service. The unity of fellowship was wonderful as these two different denominational churches worshipped together.

THE MONTICELLO CHURCH AND THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

The Monticello Christian Church, Brown Summit, N. C., *did entertain* the North Carolina and Virginia Conference in a very efficient manner. When the subject was first mentioned the church folk didn't think there would be enough beds for overnight visitors and enough food for a two-day conference. With splendid cooperation and out of a wonderful heart, the church went over the top in conference entertainment. They had more than enough places for overnight guests. Never was all of the food consumed that was set before the conference each day. Everything was in readiness and went off without a hitch. The church had its ushers at the door all of the time ready to do anything they could for the delegates and friends.

This little experience is a sidelight on many of our churches. The majority of our rural churches are small and have no provisions for large crowds during the fall season. Consequently there is a feeling that only the larger urban churches can entertain the conferences and conventions. For the past several years the North Carolina and Virginia Conference, as well as the Sunday School and Pilgrim Fellowship, has had hard going in getting invitations for places to meet. This is true of not only this particular conference but of other conferences.

These small rural churches need the fellowship and the experience of having a conference or convention meeting with them. It certainly means cleaning up the church houses—painting, repairing, papering, building or preparing rest room facilities — it means the cooperation of community and church people on the project of organizing and preparing the meals served for visitors. This helps to unify the local church people in a way that they have not been unified before. When they become united in work, it is seldom that they become divided in doctrine.

The Monticello Church had the cooperation of its school on the adjoining ground. We ate in the gymnasium, had rest room facilities and we had the privilege of having the Principal in attendance at the meetings of the conference. The school and the church were brought closer together as each shared in the entertaining of the conference. Many thanks to the Monticello school for the cooperation given during the conference sessions.

The Monticello Church is small but it did a grand job of entertainment. Other churches can do it. Both the Sunday School and Pilgrim Fellowship Convention and the North Carolina and Virginia Conference do not have invitations for meeting the next time. If your church would like to have the Sunday school convention, write Mr. Henry Earp, Milton, N. C., Route 1, or if your church would like to invite the conference, write Rev. Joe French, Reidsville, N. C.

W. J. ANDES.

EASTERN VIRGINIA C. M. A.

The recent session of the Eastern Virginia Christian Missionary Association was successfully held at the Liberty Springs Church in spite of unfavorable weather. The report of the treasurer, Mr. W. V. Leathers, revealed a total collection of the 1944-45 session of $2,175.00. Added to this was $357.30 brought forward from the previous year. This made a total at the beginning of the 1944-45 session of $2,532.30. $1,080.00 was paid out during the year, leaving a balance on hand as of November 30, 1945, of $1,452.30. Mr. Leathers' resignation as treasurer was accepted with regrets.

The morning session moved into full swing at the enrolling of members and collection of dues. The total collection for the day was $1,870.00. The writer has been informed that more dues are on the way. It is hoped that about $300.00 will yet be forthcoming. It was noticed that the Newport News. Church sent in 58 memberships totaling $405.00. This was the largest amount of dues from any one church. It was also noticed that the largest amount brought in by any minister came in through the diligent work of Dr. I. W. Johnson. His parish (Berea, Nansemond; Liberty Spring and Oakland) sent in 79 memberships totaling $565.00. Of the 44 churches in Eastern Virginia, 22 of them sent in dues the day of the associational meeting. I'm sure five

(Continued on page 14.)

Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

THIS IS THE WAY WE GIVE.

The Southern Convention works through this office and several boards and institutions. The Convention asks the conferences to request the churches to make gifts for the support of the Convention enterprises. Reports from the churches and conferences are practically all in now, and we are able to report on accomplishments so far as gifts from the churches are concerned.

For the work of the Convention itself, the request was for $7,000.00. Receipts amounted to $4,550.00, or sixty-five percent.

For home missionary work the request on conference apportionments was for $6,000.00. Receipts amounted to $6,415.00.

For foreign missions, the total of the work we do outside of the United States, the asking was for $6,000.00. Receipts were $7,047.00, or about 22 cents per church member.

For the regular running expenses of Elon College the request was for $12,500.00. Receipts amounted to $11,937.00.

For the work of Christian education among the churches, the promotion of young people's work, etc., the request was for $3,000.00. Receipts amounted to $2,031.00.

For superannuation, the care of aged ministers and widows of ministers within the Convention, the request was for $3,000.00. Receipts amounted to $3,238.00.

For the Christian orphanage the request was for $12,500.00. The receipts were $18,810.00.

For per capita the Convention asked for eight cents per member. The receipts were $1,481.00.

These figures include the money received in the Convention office, plus some three hundred dollars received by the Valley of Virginia Conference which has not yet been forwarded to the Convention office. The figures include, also, small balances in the various funds from the Eastern Virginia Conference. They cover the conference year for the various conferences, and hence will not tally with any calendar year.

The churches gave for the on-going work of the Convention enterprises $54,043.40. It is very interesting to study where the money goes. More than one third of it goes to one institution, which is a good institution, that is doing excellent work. But sometime the Convention and the churches will need to face frankly their responsibilities for the rest of the world.

The denomination of which we are a part suggests that about one third of our gifts should go to the foreign mission work. We do a little better than 13 per cent. Question: How long will it take to make a Christian world if all Christians work at the job like we do?

It should be noted that the women through their societies give about as much for missions as do the churches through the regular channels, that the Board of Christian Education receives some additional funds from Sunday school conventions, that the college is in the midst of a million dollar campaign, and that the orphanage receives almost as much from other people as it gets from the church people. There is no additional income for the Convention fund and for superannuation.

This article is written with the hope that leaders in all the churches will give serious consideration to the direction in which we are headed here in the Convention. The boards and institutions can work only in proportion to their income. If the work should be done, then it follows as certainly as the day the night that the church people should furnish the money with which to do the work.

THERE IS WORK TO BE DONE.

It would be easy to find at least a half dozen places where we could profitably start a new church without injury to any other church group. There is a tremendous amount of work that needs to be done in training church leaders, inspiring and directing the young people, the strengthening of local churches, the building of a stronger fellowship among our churches, and the needs of other countries are many times those of our own country.

If ever the time was right for church work to be pushed forward that time is right now.

As you plan the budget of your church for the coming year, why not really consider the world needs as represented by our Church and then try to make your church gift accordingly? That would seem to be Christian stewardship and good churchmanship.

Thank you very much for what was accomplished during the past conference year! And may the blessings of heaven be upon you as you work through the New Year.

INDIA BOUND.

By Dorothy P. Cushing.

Dr. and Mrs. Albert Buckner Coe of Oak Park, Illinois, sailed Wednesday, November 28, from New York, bound for India as members of a special deputation under the American Board of Foreign Missions, Boston, Mass. A distinguished Congregational Church leader, Dr. Coe makes the fourth member of this deputation which will study the needs, progress and possible development of the work of the American Board in India and Ceylon.

On the eve of sailing, when questioned about his feelings as he set forth on this Christian mission, Dr. Coe said: "When I read that 20,000,000 people are walking up and down the roads of Europe, homeless and hungry, I know it is not limited to Europe but extends to the farthest corners of the world, to India, Africa, Turkey and Greece. I want to be a part of that world of sorrow. I want a share in taking Christ to the world. It is a fact that the hope of the world is Christ. If not Christ there can only be despair and defeat."

Dr. Coe has served Congregational pastorates in Somerville, Mass; Waterbury, Conn.; and since 1930, has been minister at Oak Park, Ill.

As the National Chairman of the Congregational Christian Committee for War Victims and Reconstruction, Dr. Coe has kept in close contact with the tragic conditions caused by the war. He is the Moderator of the Congregational Christian State Conference of Illinois and a Trustee of Berea College and the Chicago Congregational Union. Dr. Coe is a member of the Committee on Direction of the Federal Council Commission for the study of Bases for a Just and Durable Peace. He is the author of "Born for Victory."

Last year the American Board hospitals in India and Ceylon listed over 2,000 major operations and over 200,000 dispensary treatments. Its schools have more than 300,000 pupils. Some 1,500 Christian Indian missions are working with the American Board missions in paid service and the Christian communities surrounding these missions is over 50,000.

DAILY vs. ANNUAL EVANGELISM.

The article by Dr. Jockinsen indicates conclusively that evangelism is a year-round task. It was even so in the early church. "And the Lord added to the church **daily** such as should be saved." This important matter was not postponed until the Lenten period, the Easter ingathering or the annual revival meeting. The early church made phenomenal gains because evangelism was a matter of daily concern and concerted effort.

If it is possible to win a member a day, it is also possible to lose a member in a day. There is an old theological formula to this effect: "Once saved, always saved." Would that this were true of our church members! The parable of the Lost Sheep is still applicable to our churches, except the percentage is too high. Imagine a church with only **one** delinquent member!

Where are the lost sheep today, in the wilderness still? Yes, but the wilderness is the large city. Here the lost sheep are caught in the brambles of pleasure, spending, and religious indifferences. Here they are content to live incognito, exempt from all responsibility to and for the church.

How may these lost sheep be found? They cannot be found by one shepherd alone. A recent city-wide religious survey revealed the names of approximately 75 people of our denomination who were unknown to our church in that city. No one, **no one** had notified the minister of their presence in the city and they lacked the interest or incentive to find their own church. Think what 75 people could do for a church. New churches have been organized with less. But many, through pathetic lack of cooperation, have already been lost to the church back home as well as the city church. In this way the vitality of our church at large is constantly vitiated. Our people are also filtering into other "so-called" Christian Churches, because they are not properly informed and directed when they leave home and enter the city. Just here much of our evangelistic effort becomes null and void. Is it possible that we preach about the Prodigal Son, the Ninety and Nine, and then neglect the spiritual implications as they relate to the greatest spiritual wilderness in America? There is no adequate solution for this problem save in the united shepherding of our flock. Failing to do this, we take our place with him who cried, "Am I my brother's keeper?" Our city churches, bearing as they now do the major financial burden of our denominational program, could be immeasurably strengthened if ministers and church officials would, even now, check their rolls and notify the nearest pastor of each absentee. Truly, "**Today** is the day of salvation."

SPEED DEMONS.

Now that the war is over and travel restrictions have been relaxed we are likely to face anew the problem of speed demons on the highway. Aged and inefficient cars, to be sure, make this problem even more serious. Cars now on the road may be deadly, we are told, but they are fair; they rattle before they strike! Reckless and irresponsible speed demons may become a threat to peacetime transportation. Both morals and law are needed to cope with the problem.

There are areas, however, in which speed demons are not only tolerated but are given free reign and right of way. The war could never have been won without speed demons. Speed was the watchword of production and transportation. In order to counteract the threat of the **Luftwaffer** speed demons built up air power in the British Isles. Ground installations were needed immediately to serve American planes. The bulldozers worked day and night and the cement mixers rattled and the engineers poured concrete around the clock, twenty-four hours a day.

That was a time for miracles, especially the miracle of speed. Without this miracle all along the production line the war would have been delayed, and delay was a luxury which the discerning dared not enjoy. It would give the enemy time to build against us.

Here is another specific example of the accelerated process in action:

> "Before we took over the Persian Gulf ports it had required 50 days to unload a ship at one of them. We burned . . . actually scattered oil and burned . . . some of the filthier structures and we built modern ports, there by the copper waters of the Gulf. We brought in modern cranes and equipment and we put modern American soldiers to work on them. They learned how to cut corners, there in the fearful heat. Week after week the unloading speeded up, until in 1944, instead of 50 days it took them seven days to unload a ship. And instead of a thin stream of cargo we were pushing 265,000 tons a month up to Ivan on the Russian front. American tanks and guns, American ammunition hauled on American trucks, all unloaded by American dogfaces, helped drive the Germans back."

Speed demons worked frantically on the Ledo road, which was designated later the Stillwell Road. The men who built the road, who ran the railroad, who handled the difficult supply problems in that far corner of the world, deserve more credit than they will ever get. An observer gave this running account: "The road pressed on. To the Japs who had laughed at the effort, who twitted our troops on the radio, begging them to hurry construction 'so we can walk to India,' must at last have come the realization that here was something beyond the understanding of the Oriental mind. Here was the impossible being accomplished . . . but fast. We had no centuries as the ancient Chinese had to build their famous Wall. We had no years. We measured our advance not by yards and months, but by hours and miles."

"That time is valuable is one of the hardest lessons to learn," wrote a missionary. Out there on the mis-

sion field the cost of neglect is writ large in terms of illiteracy, poverty, malnutrition and sickness. Those who should have been sent—teachers, farmers, physicians, ministers—were not sent; were not sent in time or in sufficient numbers. Our sins of omission are reflected nowhere more plainly than in the missionary mirror. The world is less happy and healthy, less progressive and prosperous because of our slowness or slothfulness.

There are times when one should linger "beside the still waters." But life involves more than leisure around some Walden Pond. "The King's business requireth haste," so we are told in the Old Testament. And we read in the New Testament that "They came *with haste* and found Mary, and Joseph, and the babe." Speed demons are needed in the religious realm. The Kingdom of God cometh not by procrastination. Inexcusable tardiness; recreant committees; postponed meetings; spiritual fillibuster; progress by inches rather than by miles; worship of the sacred cow, *Status Quo;* Jehu in reverse; spiritual bottle necks; sit down and lie down strikes; multi-monkey-wrenches in the machinery ecclesiastical; synthetic excuses for duties neglects; reason which begins as caution and ends with stagnation; preoccupation with the secondary—these lamentable conditions within the household of faith divert and dissipate valuable Kingdom energy. Because of these very conditions the Kingdom of God must be "taken by violence."

Just as the stenographer must study and strive for speed, even so must the faithful emissary of Christ become a demon for speed. St. Paul could never have accomplished his unprecedented missionary journeys without a flare for speed. Jesus could never have cried at the end of his thirty-three years' span, "It is finished," had he not acquired a genius for speed which is deliberately reflected in the record of St. Mark by the words, "straightway," "forthwith," "immediately."

New and better ways must be found to expedite the Lord's work. Appointed duties must be discharged with promptness and efficiency. Essential communications must be forwarded with dispatch. The work of missions, evangelism and Christian education must be pursued more assidiously if appreciable results are to be realized.

Halford Luccock makes this timely observation, "There is, and always has been, a tremendous urgency to understand the meaning of God's revelation of himself and his purposes in the gift of Christ. This Christmas that urgency is greater than ever before in history. For this is the first Christmas after the production and use of the atomic bomb which opened a new era in history. The Christmas message comes to us this year in a package marked in large red letters—RUSH! Will you help open it for the world?"

R. L. H.

Reaching the Unchurched

By Dr. John P. Jockinsen.
St. Petersburg, Florida

At the Grand Rapids General Council I was asked to participate in the seminar on "Reaching the Unchurched." Preparatory to this seminar I wrote to eighty of our most successful ministers who had received more than fifty new members during the previous year and had thriving Sunday Schools and young people's societies.

First of all, I wanted to know how serious these ministers considered the problem of the unchurched. Three-fourths of them affirmed that from twenty to seventy per cent of the people in their respective communities were not reached by the church in any way. Surveys in the public schools showed that less than fifty per cent of the children and youth attend any church or Sunday School. In a distinctly Protestant college community, fifty-three per cent had no church relationship. Sixty per cent of the fifth and sixth grades attended Sunday School, but in the 12th grade it dropped down to twenty-nine per cent. One county entirely Protestant reported that only eight out of every 100 are in any church and in one State seventy-seven per cent profess no religion whatever. Our chaplains depict a deplorable ignorance of religion and the Bible among our service men. Schools and colleges reveal that one-third of our youth are frankly pagan and another third lean toward the pagans in their social life, but still try to remain outwardly respectable. Only one-third are Christian and keep their church contacts. Large numbers of people are indifferent to the church in their hours of greatest joy and do not seek its consolations in their sorrow. The 1945 Yearbook of American Churches reveals that 48 per cent, practically half of our population, nominally Protestant, are outside the church, spiritual illiterates, living in the dark so far as any intelligible religious faith is concerned, many of whom may easily become the victims of superstation, fear and fanaticism. With this great mass of unchurched people, the church should no longer be on the defensive, merely seeking to maintain itself, but it should very definitely be on the aggressive for the Kingdom of God. In an atomic world man simply cannot live to himself alone. He must unite with his fellows and be under the guidance of a Higher Power.

Another question elucidated the fact that in many of our Sunday schools the great majority of parents are not "intelligently interested" in the religious training of their children. Out of 143 families represented in a church school 93 were not members of the church. Many parents in spite of their paganism, still want their children to get some moral and spiritual background which the church has to give, but ninety per cent are unwilling to share in the responsibility.

The consequences of this indifference to religion is having a disastrous effect upon the moral and spiritual life of our people, increasing juvenile delinquency, nervous breakdowns and social maladjustments, leading to divorce and a lessening sense of civic responsibility. A bank whose officers scorned the church reported three embezzlements. An internationally known lecturer found Russian youth in dead earnest in their desire to improve themselves for their country's service. They had a crusading spirit, a faith in life and in their mission. Later, when speaking to our own high school youth in the Central West, this speaker, facing them with the social, moral and political challenge of our time and using his most effective appeal, could not stir up a ripple of enthusiasm. Young people, lackadaisical, movie and sex-minded, fed-up and cynical, seemed to have no sense of responsibility either as Christians or citizens. Nevertheless, I believe in youth and they have been splendid in their heroic response to our country's need. But the church must do more than preach to them, or conduct an old conventional type of Sunday school for them; it must enlist, train and teach them; it must integrate into the very fibers of their beings the

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Berea Church, Nansemond, has sustained the loss of two official members. In July, 1944, Mr. Richard Savage, who was a deacon and assistant superintendent of the Sunday school, passed away after a brief illness. He was a man of good Christian character, friendly in his attitude and deeply interested in his church. He has been greatly missed in our church work. He was punctual, faithful and dependable.

On Saturady night, December 1, 1945, Mr. Lloyd C. March died after a brief illness, in the Naval Hospital, Portsmouth, Va. He fell from a step ladder and broke his left leg. After he was taken to the hospital he developed pneumonia. Apparently this condition was brought under control but a sudden development of thrombosis of a vital blood vessel of the heart resulted in his death. His death was a great shock to his family and friends. He has been for a number of years the efficient superintendent of the Sunday school and took an active interest in the general work of Berea Church. He is survived by his wife, Mrs. Gladys Savage March and one son, Lloyd C. March, Jr., who is a dentist in USNR and is stationed at the present time at Parrish Island, S. C., and has the rank of Lieutenant. Four daughters also survive him: Mrs. Helen Gass, Miss Barbara Savage, Betty Louise and Jessie Franklin March of Driver, Va.; his mother, Mrs. Bettie March of Holland, Va.; one sister, Mrs. Gordon Holland of Washington, D. C.; three brothers: C. V. March of Rocky Mount, N. C., Ether March of Holland, Va., and Mills March of Suffolk, Va.

He was a veteran of World War I and never fully recovered the normal use of his left leg damaged in that conflict. In spite of a physical handicap, he engaged in business in Norfolk and became a member of the Christian Temple Church. Later he removed to Nansemond County, near Driver and devoted himself to successful farming. He transferred his membership to Berea Church. He was a member of the County Selective Service Board during the recent World War, and rendered faithful service in that capacity.

He loved Berea Church. To that he gave his prayers, his energy and his faithful service. The funeral service was held in that church and a large company gathered to pay tribute to his life and memory. He died at the age of 52 years, while in the prime of life, with every indication that he might have many years of continued service in the home, the church and the community. But there is no assurance that all people will have the privilege of reaching a ripe old age. The old must die, people in middle life may die and the young may not reach their maturity. Our plans of life should take God as a primary consideration. The kingdom of God should be in our hearts, our plans and our living.

The superintendent and the assistant superintendent were neighbors. One died at the age of 52, the other at 53. Richard was waiting on the other side to give his friend, Lloyd, a welcome home. Sad for two families and many friends here; but happy over there. Two bereaved families share their sorrow here; other families share in a blessed reunion in the glory land. The earth is better because these two men lived; heaven has been enriched by their home-going.

I. W. Johnson.

TIMBER RIDGE.

The congregation "pounded" their pastor on November 18, with many good things to eat. His car was loaded when he returned from church.

They have already started work on a brick veneer parsonage located at High View, W. Va., and hope to have it ready for the pastor and wife by early spring, or sooner. The parsonage will be located on the main highway, about one half mile from the church, and will have electric lights, telephone, furnace heat, running water and a bath. Those are the plans now, as the writer understands.

The writer is proud to be the pastor of such fine and loyal people; not assuming he is worthy of their kind considerations. He is proud to note that not once since the first of April, when his services began, has he preached to less than eighty-five people at any morning service. And many times the number has been near one hundred and twenty-five for regular services. His salary has always been paid in full each month. So far, this church has not been the recipient of any mission board funds from the Conference, nor from the Convention. However, a certain amount has been voted to this church, as when the pastor moves on the field.

A camp meeting has been planned for next summer, to run as long as the interest holds. Rev. J. O. Long will assist the pastor in these meetings day and night. It is hoped that other ministers will be with us during the day for afternoon and morning services. It is planned that tents will be pitched underneath the trees in the beautiful grove surrounding the grounds. Sixty-three members have been added to the churches, through revivals and our own churches, since April of this year.

R. D. Coulter.

"RELIGION AND THE RETURNING SERVICEMEN."

In a recent issue of the *Watchman-Examiner*, Lewis A. Meyers, a Baptist chaplain from Arkansas, gives the result of his observations of the attitude of the returning soldier to religion. We are not prepared to say whether or not his conclusions are correct. It is to be hoped that conditions are not as bad as he thinks. Here is his report:

"In load after load of returning soldiers, enough to be typical of any war zone, we find eighty percent of them listen to the gospel with more skepticism than they have ever revealed previously; eighty percent of them stay away from religious services altogether with less scruples; eighty percent of them curse more and with a finesse unbelievable; eighty percent of them gamble with more avidity and defend it with more vigor; and, finally, eighty per cent of them find it difficult to hold an extended conversation without defaming womankind, even though unintentionally. The principle is that fox holes are not valid agents for making Christians, for destroying atheists, or for driving men to God or even close to him. It is admitted, of course, that some men, suddenly left without adequate physical defenses and under great fear, have thrown themselves upon God's mercy, promising and actually keeping faith that they would thereafter give diligence to Christian service in exchange for preservation of health or life. But that group is not, relatively, larger in the military than is found back at home in normal civil life. If you desire a man to come out of a fox hole with something, you had better send him in with something."

There has been a moral breakdown after every war in our history. This war will not likely be an exception.

(Continued on page 10.)

News of Elon College

By President L. E. Smith.

ALAMANCE COUNTY AND ELON COLLEGE LAUNCH TRAINING PROGRAM.

TEACHER-EDUCATION WORK UNITED TO PREPARE BETTER EDUCATION.

A unified and progressive program for the training of teachers with joint supervision by the county school system and the department of education of Elon College has been established, it was announced today by Dr. S. C. Deskins, of the faculty of the education department of the college.

M. E. Yount, superintendent of Alamance County schools; L. E. Smith, president of Elon College; and supervising principal L. S. McDonald, of Elon Colege city high school, have worked out the plans for a more effective practice teaching program.

The project was begun last year when Dr. Theo Dalton, now supervisor of instruction for the county, reorganized the curriculum at the local high school. The work is being carried out with the assistance of experienced supervisors from the teaching staff of the county organization. Thorough grounding in fundamental subject matter and methods is the first objective. Practical application of this training in observation and practice teaching is the second purpose of the program.

Representing the college are Dr. Deskins, chairman of the committee, and Dr. Paul S. Reddish, head of the department of biology. Other departmental heads participate in the program as students specialize in their departments. Registrar A. L. Hook and Dean D. J. Bowden serve with the committee in an advisory capacity.

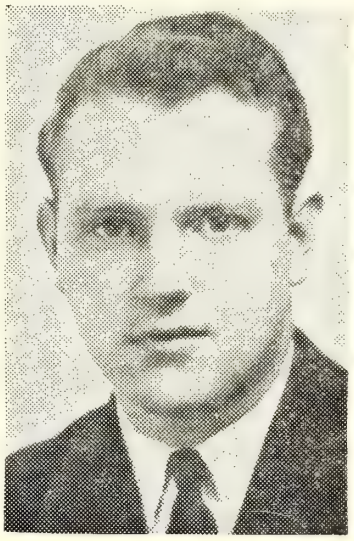
Designed to meet North Carolina standards and requirements of certification, the system maintains sufficient flexibility to enable students from other states to meet teaching requirements for their home states. The need for this flexibility is shown by the fact that three states, Virginia, North Carolina and South Carolina, are represented in the present practice teacher group.

It has been wisely pointed out that a man's age can be measured by the degree of pain he feels as he cames in contact with a new idea.—*The Ambassador.*

ELON'S CHRISTMAS SEASON BEGUN WITH ANNUAL PRESENTATION OF HANDEL'S "MESSIAH."

The mid-winter Christmas program at Elon College was ushered in by the Festival Chorus which sang Handel's "Me siah," on December 2, in the Whitley Memorial Auditorium. The chorus, which has been somewhat limited in size during the war, again now numbers over one hundred singers. John S. Westmoreland, of the faculty of music, directed the oratorio.

Soloists were Miss Exine Anderson, soprano, of New York City, who also



JOHN S. WESTMORELAND, Director, 1945 Presentation Handel's "Messiah."

sang for the morning worship service; Miss Ethel Kalter, contralto, of New York City; Walter Vassar, bass, of Burlington and Greensboro, N. C.; and John R. Sealy, tenor, of Greensboro ORD.

E. Horne Hovesden, head of the department of music, played the introduction on the organ. Fletcher Moore, organist, and Miss Anne McClenny, pianist, were the accompanists during the presentation. Mr. Moore has recently returned to the faculty after leave of absence with the U. S. Intelligence Service in Africa and Italy.

As has for many years been their custom, churches in the vicinity dismissed their evening services early in order that their members might attend the traditional chorale. The resulting audience overflowed the seating space available. Many people, however, stood patiently in the aisles and at the rear of the auditorium throughout the service.

Some of the finest choristers from churches and musical organizations nearby joined with the sixty members of the Elon College choir to make the Festival Chorus one of magnificent volume and in every way worthy of the tradition which marks this annual campus event. The sacred religious atmosphere, the candles and Christmas greenery, and the beautiful voices in harmony were received by the capacity audience as symbols of the strength and the passion of the "Messiah" for whom Handel in 1741 composed the great work of art.

The director, the accompanists and the chorus entire are to be congratulated on this 1945 presentation. It will be long remembered.

FIFTH SUNDAY OFFERINGS.

He have been hoping to make a complete report on last year's receipts. The Convention office has not been able to clear all funds, however. This will be done in due time. When we have the total receipts on conference apportionments for the college for the year 1944-45, a complete accounting will be given through The Christian Sun. The grand total for the college surpasses that of any previous year on conference apportionments during the past fourteen years.

This is the first report for the present conference year. A few churches and Sunday schools have made payments. This is a good time to make a New Year's resolution to the effect that you will raise the amount apportioned for the college and send the same in as quickly as possible. This would be of great service to the college. If you will turn to your calendar, you will find that there are five Sundays in December—an excellent time to make a good start towards raising your apportionments for the college. If you do not have your new *Annual*, I think you will find that this year's apportionment is about the same as yast year. Regular weekly offerings assist the College greatly. If all of our Sunday schools and churches would give their people a chance, they would support the college. We are happy to report receipts as follows:

Churches.	
Eastern Va. Conference:	
Windsor	$ 100.00
Holland	100.00
N. C. & Va. Conference:	
Concord	25.00
Sunday Schools.	
Eastern Va. Conference:	
Portsmouth, First	9.56
Richmond, First	5.00
Va. Valley Conference:	
Mayland	17.00
Total	$ 256.56

FORMER MEMBER OF SHAOWU MISSION REPORTS.

By Dorothy P. Cushing.

When a humanitarian mission of U. S. soldiers dropped out of the skies over Weihsie internment camp, North China, to release over 1000 internees, including some 400 American civilians, they got a reception with a Gilbert and Sullivan touch to it. For the Japanese guards, even though they had received no official orders to surrender, rushed out with the internees to give American parachutists a rousing welcome!

Miss Louise Meebold, Congregational Christian missionary whose sister is Miss Sophie Meebold of 5714 Blackstone Avenue, Chicago, Ill., and who was one of the Americans released at this time, writes that the Japanese guards then drew up in formation and received orders from the American military to "carry on." There then followed the peculiar situation of a camp, formerly in enemy-occupied country, in command of *Americans,* with walls and towers guarded by *Japanese,* and the country outside patrolled by *Chinese* soldiers from Chungkin!

They Took It.

All the stories either told or written by missionary internees both in China and in the Philippines are amazing proofs of the adaptibility and courage of this group of Christian world-minded citizens. While these experiences revealed weaknesses and pettiness in some internees, both missionary and "lay," the majority measured up to the situation in heart-warming fashion.

Even though no personal cruelties were inflicted on the majority, practically all of the internees when released were thin, poorly clad and suffering more than some of them realized, from grave nutritional deficiences. Yet the unpleasant factors of their long incarceration have either been omitted, subordinated, or treated in humorous fashion. With a few exceptions, Miss Meebold feels that the internees had no special complaints against their Japanese guards, the reason being, perhaps, because these men were not *regular* Japanese army but rather Consular police.

Help From Heaven.

Miss Meebold tells of how when the "scuttlebutt," or rumor, went around that peace had come, the Weihsien internees refused "to go crazy." They had heard too many such rumors before. When, however, parachutes blossomed overhead and both soldiers and supplies began to fall from heaven—they *did* believe! Food and some other supplies, including athletic equipment, came floating to earth under gaily colored parachutes about which the children hung like flies around honey.

Captain or Civilian?

Soon after they took over, the American soldiers began to give out clothing. Since it was mostly G. I. stuff, the camp soon broke out in a rash of khaki. Some of the elderly ladies with impaired vision soon found difficulty in knowing who were civilian and who Army! Some of the young women adopted the costume en toto, shirts and trousers, but many could not resist adding a feminine touch here and there.

All God's Chillun Didn't Have Shoes.

"Shoes," writes Miss Meebold, "were only for boys and men. This brought her to tell of her own attempt at inventing a pair of sandals with cardboard soles and cloth uppers. They were "punk" she frankly adds.

American Ingenuity.

Necessity indeed became the mother of invention in prison camps and Miss Meebold writes that many remarkable inventions were forthcoming. Among them were ways of cooking things. "Our little group concocted a stove out of a biscuit tin using small milk tins for a chimney," she writes. "Sometimes we had coal, sometimes only coal dust or twigs, to burn. Almost every house or group manufactured some kind of cooking apparatus." The prison camp was located in a mission compound, part of which included school buildings.

Very promptly after the humanitarian mission arrived they began flying out the sick and elderly internees. Miss Meebold during her years at Weihsien had carried on a variety of jobs. She had "kept store," which meant parcelling out the small supplies to different groups, she had done laundry for the aged and incapacitated and she had taught English and algebra. After early September, she cared for some 35 children from two to four in a nursery school.

Born in Chicago, Miss Meebold was educated at Wheaton College, and University of Chicago Divinity School. She first went to China in 1920. After five years she returned to America for more study and returned under the American Board of Foreign Missions, Boston, Mass., in 1931, being located in Fenchow, North China, when interned in Weihsien in 1943. At present, she is in Tientsin, getting in touch again with her fellow Chinese workers. She plans to return to the U. S. A. next summer when her regular furlough is due.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 6, 1945.

Sunday Schools.

Ether, N. C.	$	2.20
First, Greensboro, N. C.		21.45
Linville, Va.		9.65
Newport, Shenandoah, Va.		13.58
Hank's Chapel, Pittsboro, N. C.		9.82
Happy Home, Ruffin, N. C.		7.58
Wake Chapel, Fuquay Springs, N. C.		9.27
Total	$	73.55

Individuals and Churches.

Miss Vera Gilliam, R-6, Reidsville, N. C.	$	5.00
Mr. R. O. Rothgeb, Luray, Va. (Shaowu)		5.00
Elk Spur, Fancy Gap, Va.		10.00
Total	$	20.00
Total for the week	$	93.55
Previously acknowledged		8,413.18
Total since Sept. 1, 1945		$8,506.73

Gratefuly,

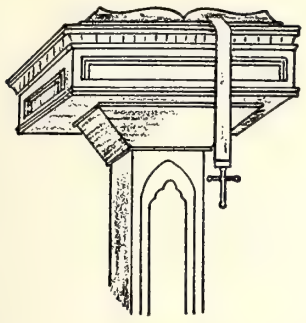
Mattie Cox Parker,
Secretary.

THE HEALER.

(Continued from page 9.)

in his eyes, and said, "Mr. Neese, thank some one for me for what He has done for me."

The Great Healer had looked into a lean and distorted soul and seen its need and had brought spiritual healing. He is always ready to do that for you and me if we look to Him in faith and trust. And He is ever ready to say to those who are sick, "Rise, take up thy bed and walk."



THE HEALER.

By Rev. J. Everette Neese.

"Jesus saith unto him, Rise, take up thy bed and walk."—John 5:8.

These words must have fallen as sweet music upon the ears of a man who had been ill of an infirmity for thirty-eigth years. The setting is in Jerusalem at the sheep market; a designated place where shepherds and profiteers bought, sold and bartered sheep; a public market where one sees men and women from all walks of life.

Within the bounds of this sheep market was the pool of Bethesda, surrounded by five porches. This was a rather odd bit of construction to be found in a sheep market. And it seems even the more out of place when one recalls that the waters of this pool possessed healing powers. Thus, around this pool on its five porches were impotent folk—the blind, the halt, the withered—people of all manner of disease. They must have presented a heart-breaking scene: so much infirmity, and the stink of long uncared-for sores.

The legend concerning the healing powers of this water had, obviously, brought many to the porches surrounding the pool. Each sat with anxious eyes glued on the water in the pool. According to the legend, when the waters were troubled (by an angel) the first to step in was healed. So there they sat day after day waiting, hoping, expecting. And there he was. But when the waters were troubled by the angel, he could not get into them before someone else stepped in. So there he lay, and he had been there a long time.

I. Into this sheep market came Jesus on the Sabbath Day. Wherever there were people who needed help, Jesus was on hand. I have imagined He stood unnoticed, surveying this grounp of impotent folk. Nearest Him, perhaps, was this man who had suffered and endured agony for thirty-eight years. There he lay on his improvised bed. Jesus knew why he was there and of how much the man hoped for healing.

Turning to him, Jesus said, "Wilt thou be made whole?" Or, "Do you really want to be healed? Healed of body and soul?" The reply came from the sick man that he had no one to help him into the pool when the water was troubled. Then Jesus must have observed in the man's eyes and voice the sincerity of his life, and He said, "Rise, take up thy bed and walk." Immediately the man was healed and he arose, took up his bed and walked.

To the man who had been ill so long, this was a triumphant experience. So happy was he that he was whole again, he must have begun immediately to show himself to others. For when he was asked as to who had healed him, he looked for his benefactor but he was gone. Jesus had passed from the pool into the sheep market proper.

II. What was the nature of this man's illness? Was it mental or physical? Of that we cannot be definitely sure. He may have been mentally or morally ill. He might have fallen into such sin and disgrace that he was unoble to shake himself of his immoral desires. He could have been sick of soul, knowing that he was lost to his best self, knowing that he was unclean of thought and word and deed. And the constant thought concerning his moral and spiritual condition affected him physically. You will remember that Jesus said to him, "Sin no more, lest a worse thing come unto thee." (John 5:14.)

On the other hand, however, he may have been ill of some physical disease. Perhaps the lack of attention and care had made his illness worse. The fact remains that he could not heal himself, nor could any in that day who had a knowledge of medicine heal him. Nevertheless, it was not until Jesus, the Great Healer, came to him that he was made whole.

III. There is a tendency today to discredit miracles. Belief in faith healing is rapidly passing out of fashion. This attitude toward miracles and healing does not mean that miracles do not still happen, and that people are not still healed through faith in Christ.

A miracle is performed when a man's life is redeemed from sin and shame and that man becomes a credit to his family, his community, his church and his God. A miracle is performed when a drunkard, who cannot save himself from his shame, is reclaimed by Christ, and becomes a minister of the Gospel. A miracle is performed when medical science can do no more for a man, and he turns in simple faith to Christ and is healed. It has happened; it still happens and it will continue to happen as long as men believe in the power of God in healing.

You will recall the story of the man sick of the palsy, bourne of four into the presence of Jesus. And because of his faith and the faith of those who carried him, Jesus said, "Arise, take up thy bed and go unto thine house." (Matthew 9:6.) And the man arose and walked away.

The dumb, the deaf, those posessed with devils, those who were infirm—all men, of whatever physical ailment they had—came unto the Great Healer and went away whole and rejoicing. They were healed of body and soul. That which Jesus was able to do then, He can do now.

The late Dr. Alfred Rowland, prominent English clergyman, related this incident: "A young girl had been nominated for church membership, but was taken ill before her first communion. She was given up by the doctor, who told the father that she had not many hours to live. Very gently the news was broken to her. She received it very calmly, and asked that she might receive the communion. During the prayer, I felt moved to pray for her recovery with strong belief that this would be granted. The next morning, I went back to the girl's home. To my relief and joy the blinds were up and as I entered, the mother met me with a radiant smile. She told me that her daughter sank into a quiet sleep after the prayer the night before and when she awakened that morning she said, 'Mother, I am better and I am going to get well.' In talking to the doctor later, he said, 'Well, all that I can say is that, humanly speaking, she ought to have died.'" Yes, the Great Healer still manifests his power in the behalf of those who look unto him in faith and trust.

Jesus not only heals those who are physically ill, but also those who are spiritually ill. While I was at the Second Congregational Church, West Boxford, Mass., an automobile painter, a man in his early thirties, became dangerously ill with lead poisoning. For days he hung between life and death. He was in the hospital for weeks. During his stay there I went over regularly and shaved him and had long talks with him. During the time I had been there I had never known him to be religiously inclined. However, I read and prayed with him often. Finally he was brought home. On my first visit to see him there, and was ready to offer prayer before leaving, he looked up at me with tears

(Continued on preceding page.)

Book Reviews

THE LIGHT OF FAITH. Albert W. Palmer. The Macmillan Company. $1.75.

A prolonged delay at a bus station was redeemed by the reading of this book. It is not the kind of book which must be postponed until the Summer vacation of reading. Its 148 pages may be read rapidly, for it was written primarily for laymen and the language is non-technical. Here is a book on theology where the traditional vocabulary of the theologian is conspicuous only for its absence. The author says the unusual thing, usually in the unusual way. Having begun, the reader is constantly wondering what to expect. The book is characterized by utter frankness and lucidity. No theological punches are withheld. The book, and the author, will be anathema to the literalist, but it will be a godsend to those who have had an over-dose of uncritical platitudes and are casting about for a sure word of guidance. At least it will be valuable as a record of what one Christian leader *really* thinks. Eager spirits will read it and take courage.

Dr. Palmer begins with this statement: "During these forty years I have read many books, talked with many people, faced many life situations, meditated as deeply as I could, waited patiently for inner light and prayed for divine guidance. Here is where I have come out. No one has to agree with me, but here, without fear or favor, is what I believe is." Bravo! He concludes with "Some Modern Confessions of Faith," including his own and twelve others.

Dr. Palmers central conviction is reflected in these words: "What the world needs today is not despair, nor fatalism nor any kind of hope-renouncing pessimism, but a Faith—a Faith with authentic roots deep in the past, to be sure, but a Faith which lives in today as well as in the past and speaks a language which our own age can understand and welcome with enthusiasm." God is represented as one who "Did not say everything he had to say day before yesterday." His forthright answer to the problem of evil is, briefly, this: "What we must do is face the facts, meet them with all the resources of historical knowledge, right reason, scientific research, up-to-date Biblical scholarship and enlightened Christian faith at our disposal and thus develop a philosophy of life in the face of adversity which modern men can accept and follow without reservation or retreat." A realistic approach to the problem of the miracles is suggested. The various articles of the Christian faith are set forth with amazing compactness.

R. L. H.

CHRISTMAS MESSAGES. George W. Truett. Moody Press, Chicago, Ill., $1.00.

This little book contains the last fifteen Christmas messages sent by the late Dr. Truett to his members and friends. Each message carries an interpretation of Christmas and a summons to the larger life in the New Year and the future life. They are the embodiment of the author's sane and balanced philosophy of life. Here and there are strong words for faint-hearts: "Whatever our Valley of Anchor may be—may we be ever unafraid and triumphant, because of our anchorage to Him who is there within the shadows, keeping watch above His own." One is impressed with the range of these devotional messages which touch every point in the Gospel compass. "As never before, may we now faithfully recognize that those who are strong are inviolably bound to bear the burdens of the weak that the spirit of altruistic cooperation should be enthroned throughout all organized society; that no conitions should be willingly tolerated which create an underprivileged class, or exploit any group for the advantage of another, or that magnify profit-seeking above the highest motive of service." The finest literary expressions abound: "Every Bastile of discord and tyranny and selfishness must go down before the advancing march of peace and righteousness and worthy cooperation" . . . "All the world's Herods shall perish, but Jesus is eternal." He skillfully endeavors to prepare his readers for periods of severe testing: "If our ways, at times, shall be shadowed by poignant tests, may our sorrows be wise teachers, our disappointments needed revelations, and our temptations victorious helpers toward a life." Each Message pulses with a deep, adequate faith: "His words, His works, His character are altogether sufficient to attest Him as the only adequate Savior for all mankind. Our supreme need is to know Him as the Strength of our lives, the Director of our conduct, the Hope of our souls." Invariably he points, in conclusion, to the thrilling assurance of eternal life. "Anchored to Him, may we go bravely on, triumphant in the faith that the trail of our mortal years runs out at the threshold of the House of Many Mansions. And when the trail dips down into the Valley of Shadows, may we fear no evil, because He shall company with us, our Redeemer, our Pilot, our Companion forever."

R. L. H.

THE NATURE OF THE CHURCH. Willet, Clark and Company, Chicago, Ill. .75.

The American Theological Committee of the World Conference on Faith and Order, meeting semi-annually since 1939, has produced this cooperative study. The report contains a comprehensive article surveying the principal areas of agreement and the divergent conceptions as disclosed in the papers written for and discussed by the Committee. The article, written by Clarence T. Craig, is indispensable reading in the study of the problems of church union. Eleven Denominational Statements follow and bring together for convenient comparison the present-day teaching of the major Christian communions of America about the Church.

Dr. Walter M. Horton, professor in the Graduate School of Theology, Oberlin College, prepared the statement on "The Congregational Christian Conception of the Church." He insists that while we are "Less concerned than some denominations with the maintaining of unbroken, institutional continuity, we are greatly concerned to preserve our continuity with those prophetic movements in the history of the Church when she has cast off corruption and renewed her strength in the Spirit of Christ."

The Theological Committee has rendered yeoman's service to the churches. The report deserves widespread and careful study. Copies may be ordered by mail (postpaid) from the office of The American Secretary, the Rev. Floyd W. Tomkins, Washington, Conn.

"RELIGION AND THE RETURNING SERVICEMEN."

(Continued from page 6.)

In fact, we are now engulfed in a tidal wave of religious and moral delinquency. The breakdown after this war, in all probability, will be the worst in our national history. We were in the worst condition morally and religiously at the outbreak of this war than we have ever been in at the beginning of any war. There is little or nothing peculiar to war that does not demoralize men. Said Burke: "War suspends the rules of moral obligations, and what is long suspended is in danger of being totally abro-

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

THE FIRST SNOWFALL.

Inside in the cheerful breakfast nook the Deans were busy feeding their faces with the good vegetable soup which was sending up vapors from their soup bowls.

Outside the rain was coming down thick and fast. Trickles of rain slid down the window pane.

Mother Dean, who had been looking out the window, suddenly exclaimed, "Look how slowly some of the drops seem to fall! I believe that rain is about to turn into snow!"

Father Dean looked out the window. "Now, just how do you know that it is about to turn into snow?"

"I don't know how to explain it. But there is something about the way in which the drops fall that makes me think it might soon turn into snow."

Only the dipping of spoons and the munching of crackers broke the stillness for a few minutes. Then! "Oh look at the big snow coming down from the sky!" exclaimed little Herbie Dean.

Sure enough the rain had turned into snow!

"The ground is so wet from the heavy rainfall that it will melt all of the snow," remarked Grandmother Dean.

"Such beautiful big flakes! Have you ever seen such large snow flakes?" asked Mother Dean as she pressed her nose up against the cold window pane in order to see farther into the wonderland of falling flakes.

Little Herbert forgot to finish his soup in his excitement. He slid out from his place at the table and ran from one room to the other, peering out of every window to see how the falling snow looked on each side of the house. "Come here, Daddy!" he called from the back bedroom window. "See the snow is staying on the top of the garage when it falls! If it gets deep enough will you go out and get some to make us some snow cream for our dessert for our supper?"

"That's just what I'll do if it gets deep enough, son," replied his Dad.

"I shall bake a pan of gingerbread to eat with our snow cream," said Mrs. Dean.

Silently the millions of flakes drifted down to earth. Soon some of them began to cover the green grass of the lawns. Barren trees were suddenly changed into the most beautiful trees that one could imagine! In such a short time the world about looked just like childhood's fairyland.

Night came to find the snow still coming down, flake on flake. Outside the street lights came on to make circles of light in the falling whiteness.

Inside there was warmth, love and the odor of baking gingerbread.

Little Herbie smacked his lips over his dessert made from the first snowfall. "Does it melt back into rain when it gets inside of your mouth?" he asked as he slid spoons-full of cream into his red mouth.

"I suppose that you could call it that," replied his father.

"I'm so glad that it has come snow time'!" I hope that it will snow again when it's time for Santa Claus to bring the toys to girls and boys. Then the world will look just like it did in the pictures of Joseph's book, *The Night Before Christmas.*

The Ritchie children think that the nicest part of their meals is the blessing which they ask each time. The members of the family clasp hands around the table, to signify "world fellowship" as they say "grace" together. Sidney says he likes living in Chapel Hill and he and Jane have made lots of nice friends. They have a baby sister who was born in May.

THEY'LL GET BETTER SENSE.

By LELIA MUNSELL.

Issued by the National Kindergarten Association.

My six-year-old nephew wanted to choose his own gift to send Aunt Maud for Christmas. His selection was a *purple* purse—a very "noisy" purple, to say the least. It was duly dispatched, however, without comment from the famly. Aunt Maud thanked him for it. What she did with that purple purse no one ever knew.

The lad was almost twelve when one day out of a clear blue sky, he said to me, "Do you remember that purple pocketbook I sent to Aunt Maud? Wasn't that terrible? Whatever made me pick out such a thing?"

"It's 'live and learn,' isn't it?" I laughed.

He sniffed. "Aunt Maud must have thought I was crazy."

I didn't offer any consolation. I was glad he was learning to appraise his own judgment. At the time he chose that objectionable purse, we could have told him what we thought of it, but he would not have understood. To his six-year-old eyes it was beautful, and he might have cherished disappointment—perhaps resentment—if we had interfered.

We often worry ourselves too much over some childish trait that will correct itself as the child grows older, if we assist him constantly along positive lines. My neighbor's story illustrates this.

"Oliver," she told me, "was most disagreeable to his sisters, when he was little. My mother used to say that I wasn't doing my duty by him and that I ought to punish him for his unkindness. But his father said, 'He'll get more sense some day if we help him.' And you know, now there couldn't be a better brother than he is to both the girls. We have learned that behavior can be improved without punishment or faultfinding if a child invariably experiences pleasure when he does what is right."

They do get better sense. Ned's story is a further illustration.

Ned's mother worried about the way he talked. "Wherever do you get such ungrammatical expressions?" she would say to him. "We don't talk that way at home, and I know your teachers don't. What's the use of going to school if you don't speak correctly after you have been well taught?" The argument had little effect. Ned's response was, "Aw, Mom, what do you want me to talk different from the rest of the kids for?" She stopped nagging him, and because he liked to please her, he began to use good English when at home but when with the boys his language continued to ignore all rules. Later, however, Ned secured a job in a grocery store, for after school hours. One day he confided to his mother, "You know how you used to fuss at me about the way I talked? Well, I'm trying to speak correctly all the time now. You can't talk as though you weren't smart to folks who come into the store—even if the fellows *are* listening."

Yes, they do get better sense as they grow up, *if* we have laid the foundations well. Let us be sure we are doing this—then we may safely put aside some of our worries over childish shortcomings. One of the best teachers I have ever known used to say, "Educate, being patient for results."

It is a slow process, but really quite sure. So let us permit a measure of responsibility in our children. If they make mistakes, they will appraise themselves in due time—often more effectively than we could have done.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE MESSAGE OF CHRISTMAS TO THE WORLD.

Lesson XII—December 23, 1945.

Memory Selection: *Glory to God in the highest, and on earth peace among men in whom he is well pleased.*—Luke 2:14.

Lesson: Luke 2.

Devotional Reading: Matt. 2:1-15.

Keeping the Christ in Christmas.

The *Readers Digest* for December gives the following story which is in point as we begin the Christmas lesson. I quote it verbatim: "On Christmas morning my little daughter was downstairs opening her packages before any one else was out of bed. To my surprise I heard her singing the Happy Birthday song. 'Happy Birthday on Christmas morning?' I thought, amused that, while she was aware of festivity in the air, she was confused as to the occasion. But as she sang on I realized that it was I who had been confused. 'Happy birthday, dear Jesus,' the little voice caroled. 'Happy birthday to you.' " (Contributed by Phoebe Berk.)

The little girl remembered what so many people, even grown and intelligent people forget—that Christmas is the anniversary of the birthday of Jesus. As such it is not a mere holiday, but a holy-day. As such it has a religious significance. If we kept this basic fact in mind it would make a difference in what we did and how we felt at the Christmas season. Let us put Christ into Christmas. Let us keep Him in Christmas. Thanks be unto God for His unspeakable gift.

The Christmas Story.

The Christmas story is familiar. Perhaps too familiar, for its familiarity takes from it some of the majesty and the mystery and the miracle of it all. There is nothing in all literature quite like it. And this is due, perhaps to the fact that there was never one like unto the One whose birthday it recounts. It is rooted both in prophecy and in history. Even a cursory reading of the Scriptures reveals the fact that God had promised a Messiah, a Saviour, a Christ. And Christmas is simply the fulfillment of that promise and that prophecy.

Luke, the beloved physician is the one who tells us about it. He must have gotten the story from Mary herself. With becoming modesty and reserve, and in simple, beautiful words he tells the story in brief compass. It is the story of how a man and the woman to whom he was betrothed made the long journey of about eighty miles to the little town of Bethlehem because a pagan emperor, all unwittingly, was helping to fulfill an ancient prophecy by ordering a census to be taken, and in terms of the original family location. Thus it was that Jesus was born in Bethlehem instead of in Nazareth where Mary and Joseph actually lived. (God works in mysterious ways His wonders to perform.) When they reached Bethlehem they were not able to find lodging in a home or hostel, due to the crowded conditions. Thus it was that the Baby Jesus, the Son of God and the Saviour of the world was born in a manger, unattended and unheralded by human helpers. The mother herself wrapped the baby in swaddling clothes and laid him in a manger.

But so great a moral and spiritual event was not to go unheralded. As humble shepherds watched their flocks by night on the Judean hills, the heavens suddenly became aflame with a light not seen on land or sea, and they became vocal with music originating in heaven itself. Startled and confused by it all, they were bidden to go to Bethlehem where they would find confirmation of the angel's message and the reason for the angel's songs. They were to find the promised Saviour, the Christ, wrapped in swaddling clothes and lying in a manger. They went and found it as the angel had said. And after bowing in awe and adoration they went back, telling others the good news. They went back to the same old tasks but they went back in a new spirit. This in brief and in poor prose is the story which Luke tells in such exquisite words. Matthew of course tells about the visit of the Wise Men to whom the birth of the Christ had been intimated by the strange star that had appeared in the East.

Christmas Is True.

Let every teacher or preacher emphasize what seems best in the Christmas story. There is material enough in it for dozens of sermons or lessons. But let one thing be made clear to all —*Christmas is true.* It is founded on fact, sober, stubborn, historical fact, written deeply and indelibly in the world's history. At a certain time in history and in a certain place on this planet, God was born in the flesh and came down to dwell among men. The Baby Jesus was a real baby. He was flesh and blood. He grew into manhood. His words and His works and His wonderful personality were actual facts. The Christian life and the Christian faith are not cunningly devised fables, some clever imagination of the mind, even the best and brightest of minds. The Christian Church found its original impulse in Jesus Christ who was born as a Babe in the manger of Bethlehem. And it finds its continuing impulse in that same Jesus Christ exalted by His death and resurrection. Our modern world needs to keep this fact or these facts clearly and centrally in mind. Whatever else you tell your class or your congregation, tell them this—*Christmas is true.*

The Message of Christmas to the World.

What does Christmas have to say to the world? What is the message of Christmas to the world? Time and space forbid a lengthy recountal of all that it means. But a few things will be listed that have meaning for our day and time.

1. Men and nations sometimes unwittingly carry out the divine plan and help to fulfill the divine purpose.

2. God keeps His promises, even though they may be delayed in fulfillment.

3. God moves on a divine time-table. He fulfills when the divine clock strikes.

4. Mere things add little to the glory of life. (The Son of God was born in a manger.)

5. The secret of the Lord is with those who are of humble mind and responsive spirit.

6. Great moral events can take place and many so-called wise people never know about them.

7. The Christmas message is a message of peace and good will.

8. The missionary imperative is inherent in the Christmas story.

9. Christ set the world to singing at his birth.

10. God dwells among his children, he is "God with us."

11. Jesus is Saviour because He can save his people from their sins.

12. An experience with the Christ can send us back to old tasks in a new spirit.

A Merry Christmas and a Happy New Year to all.

REACHING THE UNCHURCHED.

(Continued from page 5.)

moral and spiritual convictions and ideals of our Christian heritage and enlist them as crusaders for Christ in personal and social religion in action.

What are some of the most effective methods used by these eminently successful ministers in reaching and winning the unchurched? Regular pastoral calling and organized parish visitation by trained volunteer workers have no subsitutes. Persistent vigilance and a friendly approach are essential. A minister who receives over 100 members every year insists that pastoral calling is the indispensable factor, and that one-fourth of the people received had no previous direct contact with the church and were enlisted through his own personal efforts. On the other hand another minister admits that he makes no calls on the unchurched but that he thinks he could enlist them if he had the time. Paul would not hesitate to pronounce his anathemas on ministers who use that for an excuse. "The harvest indeed is plenteous, but the laborers are few!"

These pastors of progressive, growing churches testified that they have enlisted many unchurched people through the children in Sunday school. Parents are induced to join church with their children who have attended the pastor's training class. A minister writes, "One of the best sources of our prospective member list is the contacts made when children come into the church school. Perhaps more than any other this particular relationship has resulted in active interest and membership in the church and we keep a constant, vigilant check on new enrollments to see that parents are brought into contact with our fellowship, if they are not engaged elsewhere." Another church promotes meetings of the teachers and officers with the parents and thus enlists the active and more intelligent cooperation of the parents in the religious training of their youth.

While forward looking ministers have been willing to use old and tried organizations they have searched for new methods. They have tried to see the present social situation realistically and to adopt their work to changing conditions. One minister for years has had a well attended eight o'clock communion service on Sunday mornings. Others have tried to reach the various interest and age groups often neglected, and have organized and promoted young couples and young people's clubs, and business and professional women and young mother's clubs, through which they encourage study and discussion, meet their social and religious needs and bring them into contact with the church and the Master Teacher. Some fellowship such as this is crucially important now as our youth return from the armed services of our country.

Other methods have proved effective in reaching the unchurched. A greeting committee at the church to welcome people and make them feel glad that they have come. A church may pride itself on being a friendly church with "no man a stranger here." A visitor's registry enables the minister to call on the new comers. A parish visitation plan, headed by the deacons and deaconesses, contacting every member of the church, may keep some from backsliding, reawaken their interest and also win new people. Some churches, whose parishes cover a large area, divide it into geographical districts. Each unit has on it representatives of the various church departments, such as the men's clubs, the women's association and the church school, who contact the people, promote neighborhood gatherings, open the door for fellowship, friendship and study and thus develop church consciousness and loyalty.

"Eternal vigilance is the only password I know in this field," writes a minister. Pastoral visitation, personal counselling, working with groups and integrating them into the life of the church, must be carried on consistently throughout the year. Let the church serve more adequately the whole life of our people. The church was commissioned by Christ to minister to all age groups, including the little children, but the average church raises the major portion of its budget for the older people and 95 per cent of the minister's time is given to them. Some churches spend ten times as much for music or for janitor service as they do for the religious training of their children and youth, or in constructive, creative, expressional activities, such as music, dramatics and worship. The Protestant Church, by its neglect, is committing suicide.

The minister is the key to this situation. He is the shepherd and spiritual guide of his people. Where he leads they will follow. He can unlock the door, open it to wider vistas and lead his people into the Promised Land. It is no easy road. But he cannot do it alone. He needs the help and cooperation of his members, each one sharing in the responsibility. Each individual member has, or can gain, a knowledge of his own immediate neighborhood, he can establish contact with unchurched families and bring them in. An invitation from him means more than when it comes from a paid worker. A church may well adopt for its slogan, "all the members of the church at all the work of the church."

Reaching the unchurched is the most difficult and challenging task any man before God can undertake. But by using all avenues of approach and ministering to the various age groups and interests, the church can serve its people. befriend, guide and inspire them and lead them along the upward way, enlist their loyalty, devotion and love for the church culminating in the Sunday morning worship until we all can sing:

"I love Thy Kingdom, Lord,
The house of Thine abode,
The Church our blessed Redeemer saved
By His own precious blood."

TEN COMMANDMENTS FOR PREACHERS.

1. Thou shalt not hold any book above the Bible; thou shalt regard the Bible as the word of God.

2. Thou shalt not speak disparagingly of the preacher who preceded thee, nor of the one who followeth thee.

3. Thou shalt not antagonize the elders of the church, but shalt work with them in subjection in all ways of righteousness.

4. Thou shalt not speak too often of thy family, nor praise thyself in the pulpit.

5. Thou shalt not think more highly of thyself than thou oughtest to, but thou shalt ever hold up Christ.

6. Thou shalt not speak of the weaknesses of church members to those who are not in position to help them.

7. Thou shalt not seek a reputation at the cost of basic principles.

8. Thou shalt not be more interested in other things than in the spiritual welfare of God's people.

9. Thou shalt not attempt to displace elders in order to prolong thy stay with a church.

10. Thou shalt not preach only moral truths, but shalt preach the gospel as God's power to save.—*Gospel Advocate.*

I am much afraid that the universities will prove the very gates of hell unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of the youth.—*Martin Luther.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

When we mailed in the financial report for the issue of THE CHRISTIAN SUN to be published December 14th, we lacked $1,287.91 to bring us to the goal that we have set for the Thanksgiving season.

There are still a number of churches that have not reported their Thanksgiving offering. We have confidence to believe that God will put it into the hearts of His people to give so that we might reach our goal. So far this year, our friends have been real good to us, and through the Sunday schools, churches and individual offerings we have passed rung after rung of our financial ladder until we are nearing the top. We hope to be standing on the top rung on December 31st, waving the flag of victory.

Being the superintendent of the Christian Orphanage is a work of love. The church people have always been so cooperative and considerate that it has made the work pleasant and happy. Too, we have always had one of the best Board of Trustees to work for that any institution ever had. The board has always worked in harmony together. They all are interested in the progress and the advancement of the orphanage. In the twenty-nine years as superintendent of the orphanage there has never been a disagreement or an unkind word spoken in any meeting. We think our friend, Mr. C. D. West, who has been a member of the board since the orphanage was estabilised and who has been a faithful attendant at practically all board meetings, will bear me out in this statement. We have had no divisions in handling the problems they have had to face.

The Christian Orphanage is a splendid refuge for little children who are left homeless and dependent. It has gone to the rescue of many little boys and girls who had no one who could take them.

Many of them have had their training here and are now gone out as graduate nurses, private secretaries and in many other occupations. We have one boy who teaches in Annapolis Naval Academy.

We well remember soon after we came here we had a call to go to Cary, N. C., to meet a little boy they wanted to send to the orphanage. We went down on one train and brought him back on the next train. He was a likeable little fellow. He accepted a job later as fireman on the Seaboard Railroad when he left here. We have kept in touch with him all these years. He has worked his way up until he has become an engineer on that railroad and is now running a large locomotive.

We wrote this man sometime ago and said to him, "If you will see your friends and raise fifty dollars for Thanksgiving, you will make me very happy." He saw a number of his friends and raised $56.00 and sent it to me. He said, "There is no place like the Christian Orphanage for me."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 13, 1945.

Amount brought forward		$12,082.89
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 3.90	
Good Hope	15.00	
		$ 18.90
N. C. & Va. Conference:		
Bethel	$ 18.71	
Elk Spur	10.00	
Happy Home	7.01	
Ingram	8.64	
Pfafftown	11.94	
		56.30
Western N. C. Conference:		
Glendon	10.00	
Pleasant Cross	5.00	
Pleasant Union	5.77	
Ramseur	14.45	
		39.82
Va. Valley Conference:		
Concord	$ 1.11	
Linville	13.74	
Mayland	17.00	
Mt. Lebanon	11.00	
		42.85
Total for the week from Regular Offerings. ...		$ 157.87
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Auburn	$ 9.09	
Bethel	66.70	
Beulah	34.20	
O Kelly's Chapel	20.00	
Shallow Well	71.38	
		$ 201.37
Eastern Va. Conference:		
Damascus	$ 52.00	
Dendron	29.10	
Holland	276.00	
Newport News	303.55	
Second, Norfolk	60.00	
Oak Grove	15.00	
Oakland	41.00	
South Norfolk	150.00	
Wakefield	25.00	
		951.65
N. C. & Va. Conference:		
Berea	$ 30.80	
Burlington	2,685.64	
Graham Prov. Mem.	29.00	
Greensboro, First	98.85	
Happy Home	74.70	
Hines Chapel	137.10	
Lynchburg	25.00	
Monticello	15.20	
Mt. Bethel	35.00	
Pleasant Grove	25.00	
Pleasant Ridge	40.00	
		3,196.29
Western N. C. Conference:		
Antioch (C)	$ 22.00	
Liberty	25.00	
Randleman	12.42	
Seagrove	25.81	
Smithwood	16.63	
Spoon's Chapel	11.32	
Zion	88.00	
		201.18
Va. Valley Conference:		
Concord	$ 9.21	
Leaksville	35.57	
Linville	87.26	
Newport	57.28	
		189.32
Total for the week from Thanksgiving Offerings		$ 4,739.81
Grand total for the week ..		$ 4,897.68
Grand total for the year from churches		$16,980.57

HAPPY HOME PILGRIM FELLOWSHIP BANQUET.

The Happy Home Pilgrim Fellowship had a Thanksgiving Banquet on November 21. In spite of heavy rainfall everybody came, forty-two being present.

This was an annual banquet before the war, but this year's was the first held in three years.

Something new at the banquet: *the girls wore their evening dresses.*

C. SHANNON MORGAN.

EASTERN VIRGINIA C. M. A.

(Continued from page 2.)

or six more churches will yet send in their memberships and dues.

Dr. John G. Truitt (pinch-hitter for Dr. W. T. Scott) brought a challenging message during the morning session. Favorable reports were heard from Little Creek and Bay View on the progress of the work there. Rev. Victor Murchison, assistant pastor of the Suffolk Church, and Mrs. H. E. Savage, Jr., soloists, contributed musical interpretations to the day's enjoyment.

The afternoon session featured reports from several committees. The committee on plans recommended that continued assistance be given to the Bay View and Little Creek pastorates. The nominating committee presented the following slate of officers for the 1945-46 session: President, Dr. John G. Truitt; Vice-President, Rev. B. H. Watkins; Secretary, Rev. J. Everette Neese; Financial Secretary, Rev. R. E. Brittle; Treasurer, Mr. E. L. Rawles.

At the suggestion of the committee on place, the 1946 session will be held with the Newport News Church.

J. EVERETTE NEESE,
Secretary.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

RHODES.

In the death of Clarke Rhodes, 26 years old, son of Mrs. Walter Rhodes, in the battle of St. Lo, in France, it is the desire of the Congregational Christian Church of Linville, Va., to present the folowing resolutions in his honor:

1. That he was a young man of sunny disposition and Christian character, and was loved by both young and old. His death has been a great shock to the community and to his family. The church has suffered a loss in his passing. In his many letters home, he showed a deep interest in the church and his own spiritual welfare.

2. No tribute of any kind can repay the supreme sacrifice made by this young man to the cause of freedom and democracy, and the ideals of the church which we so greatly cherish.

3. The fact that Clarke died a hero, in the service of his country, does not make the loss any easier to bear. But in the poverty of words we extend our sympathy to the bereaved ones, with a prayer, that his sacrifice was not in vain. Greater love hath no man than this, that a man lay down his life for his friends.

4. That a copy of these resolutions be placed on the church record, a copy be sent to the family, and a copy be sent to "The Christian Sun" for publication.

MARY SCOTT DAVIS,
Mrs. MARY HOSAFLOOK,
Committee.

BRADSHAW.

Whereas, God in his infinite love and wisdom has called to her reward our sister and friend, Mrs. Nannie V. Bradshaw, we record our sorrow in her passing, and also our appreciation for her long and useful life.

Therefore, be it resolved:

1. That we bow in humble submission to God's will knowing that He doeth all things well.

2. That the Woman's Missionary Society of which she was a charter member has lost a faithful and devout member.

3. That we extend to her family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.

4. That a copy of these resolutions be sent to the family, a copy be recorded in our minutes, and a copy sent to "The Christian Sun."

Mrs. LIZZIE B. TURNER.
Mrs. E. W. BEALE,
Mrs. LILLIAN UZZELL,
Committee.

HANBURY.

In loving memory of Mr. Carey Edward Hanbury, who was suddenly removed from our midst on September 17, 1945, we, the members of Berea (Norfolk) Christian Church wish to record our deep regret and great loss in his passing. He was devoted to his home and a real help-mate to his wife, a very kind and loving neighbor, ever anxious to help in time of need. He will be greatly missed by all—those who knew him best—loved him most.

Therefore, be it resolved:

1. That in his passing away the church has lost one of its oldest and one of the most consecrated, loyal, devoted, loving members.

2. He was a child of the Father, full of faith, loyalty, hope, trust and love; of the simplest, sweetest nature; always revealing these loving traits of character in the blending of the services he rendered.

3. We will ever cherish his memory and strive to emulate those virtues of his life that have been so deeply implanted in our minds. We sorrow with his bereaved wife and loved one, and extend our hearts' deepest sympathy.

4. That a copy of these resolutions be sent the family, a copy placed upon our records, and a copy be sent to "The Christian Sun" for publication.

Mrs. EDNA H. WATERFIELD,
Mrs. RUTH K. SOREY,
Committee.

HOLLAND.

Whereas, God, our Creator, has called to her eternal home, our friend, neighbor and fellow-member, Mrs. Everette L. Holland, we, as members of the Woman's Auxiliary of the Holland Christian Church, desire to express our appreciation of her Christian character and do hereby record our acknowledgement of a great loss as a result of her recent death.

Therefore, be it resolved:

1. That we shall cherish the memory of her fine character, pleasant manner and loyal devotion to her home and family.

2. That we extend our sympathy to the bereaved family and trust that our Father in heaven may give of His grace to comfort and strengthen them in the lonely days which lie ahead.

3. That a copy of these resolutions be sent to the family, a copy spread upon the records of the Auxiliary, and that a copy be sent to "The Christian Sun" for publication.

Mrs. I. H. LUKE,
Mrs. H. V. WHITE,
Committee.

BRADSHAW.

The death angel visited the home of Mrs. Nannie V. Bradshaw on November 12 and claimed her for His own. "Miss Nannie" as she was known, was a life-long resident of Isle of Wight County and a member of Mt. Carmel Christian Church for more than a half century. She was one who was always ready to help in any way she could as long as her health permitted. She could say as Paul of old, "I have fought a good fight, I have finished my course and I kept the faith." She was a friend to all with whom she came into contact.

We sympathize with her family in their bereavement and request that a copy of this memoriam be sent to them, another to "The Christian Sun" for publication and a third be kept on record in our secretary's book.

Mrs. W. T. COX,
Mrs. OTIS JOYNER,
Mrs. JULIAN CARR,
Committee.

"RELIGION AND THE RETURNING SERVICEMEN."

(Continued from page 10.)

gated." The Duke of Wellington said: "War is a most detestable thing. After you had seen but one day of war, you would pray God that you might never see another." The Iron Duke knew war. "Unless civilization destroys war, war will destroy civilization," said General Pershing. —*Gospel Advocate.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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WHAT MY CHURCH MEANS TO ME

By JOHN SALERNO.

A Soldier, Ex-Catholic, States His Faith.

Basically, my church means the embodiment of humility, truth, faith, and justice.

"Humility," "truth," "faith," and "justice" are words distorted by wide misuse, and so require some redefinition in terms of what they mean to me.

Humility is not submission to arbitrary authority. It is in no sense a conviction of inferiority. It is rather a recognition of man's limitations, accompanied by a strong sense of the dignity of being a part, however small, of divine creation. It is not a sense of insignificance, for humility is not the antithesis of arrogance.

As a scientist, I am taught by humility to be fully aware that science at best merely describes but never really explains. "Scientific laws" are never better than statements descriptive of behavior. On the other hand, issues of "science versus religion" seem to me to border on the ridiculous. Successive scientific explanations, more accurately descriptions, serve to reveal increasingly the very wonder of creation.

Humility, when clothed in the ornate and artificial trappings of dogma, specious interpretation, prejudice, and ecclesiastical hierarchy, deteriorates to blind servility. We are not subjects of the church, of a clerical class, or even of God. We are **members** of a church. The clergy are our **guides,** not our rulers. And we are **children** of God, not His subjects.

"Truth" is an elusive word to define. It is something we must always seek and find, perhaps, only sometimes. In the consideration, for example, of a labor dispute, we must never lose sight of the unvarnished facts of the case. We must never permit evasion of responsibility in any field. We permit issues to be clouded, and therefore, truth to be hidden, when we allow legislators to pass laws without benefit of a roll call vote. Truth is not necessarily "fact," but "fact" is often a necessary ingredient. Then again, truth is not static. It is vital, alive, dynamic, a challenge to search and effort. Whether in religion or in any other field, truth is fundamentally the same in character. We must forever seek it, and once found it should never be permitted to fall beyond our grasp.

In religion, the same trappings that debase humility to servility also serve to warp truth and emasculate it so that it becomes the tool of a self-appointed ruling class rather than a divine basis for good. I worship God but do not debase the concept of divinity by ritual devices which involve blind, formalistic obedience rather than understanding service. My church does not attempt to conceal truth. Nor does it mechanically denounce doubt and question, for it recognizes that the search for truth is a never-ending quest.

"Faith," most simply, is belief because I **know** it must be so. It is not believing what I am told to believe, without question. Nor is it unquestioning belief in the pronouncements of a clerical hierarchy. It is an inner conviction of certain things, a conviction that helps me to maintain my very grasp on life.

"Justice" is a composite of truth and humility. It is both application of truth and understanding service to God. Where there is justice there is always recognition of the dignity and wonder of creation.

"My Church" means all these things to me. It champions these fundamental values. My Church means many other things, too. It teaches us that God is the guiding Spirit of the democratic ideal. It scorns red herrings, and pratings, and prostitution to service to groups and classes. It does not involve itself in authoritarianism. It strives for human betterment and opposes all evils. It represents refuge from the rabble-rousing, lunatic fringes. It encourages progress in the secure knowledge that the true goal of science is the greater revelation of wondrous divinity. It represents dignity and love of God rather than fearful submission to Him, for God is our Father and not a jealous tyrant. It is the concerted voice of His children rather than the dictator of His subjects.

But all these things are, fundamentally, championship of Humility, Truth, Faith, and Justice.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVII. RICHMOND, VA., THURSDAY, DECEMBER 20, 1945. NUMBER 50.

We wish for Each of You a Merry Christmas
and a Happy New Year

CHRISTMAS NOW

By C. REXFORD RAYMOND.

No fairy tale is Christmas now. We know
That human wisdom cannot rescue man
Who split the atom, setting free the woe
Pandora's jar had held. The pipes of Pan
Blow hellish notes and panic takes its toll.
No heathen creed can calm our fevered brow;
Good will and peace for all must take control;
The Angel Song is all our wisdom now.

One world, one human hope must rule today
Or else our day is done. But Christ will rule
Fulfilling all our hopes of Christmas Day,—
That every child may keep the feast of Yule.
His birthday summons us to share His mind
And build a better world for all mankind.

NEWS AND VIEWS

Dr. W. T. Scott has received ten members into the Franklinton Church during December — five on confession and five by letter.

Chaplain H. E. Crutchfield has accepted a call to serve Holy Neck Church and is moving to Holland this week.

Rev. S. E. Madren received five members on confession of faith in the Antioch Church, Valley Conference, during recent revival services.

Rev. M. W. Butler, who was injured in a recent auto accident, is now residing with his daughter at 3020 Lombardy Street, Roanoke, Va.

The new educational building at our Newport News Church, constructed and equipped at a cost of approxiproximately $80,000, was formally opened last Sunday.

Rev. S. G. Olson has announced his decision to enter the Chicago Theological Seminary on March 15. This action will bring to a conclusion his ministry at First Church, Berkley, on that date.

Our Winston-Salem Church will share in the Candle Light Love Feast of the Fries Chapel Memorial Moravian Church at 5:00 o'clock on the evening of December 23. Should not Christmas be a time of interdenominational fellowship?

The "Statement of Delegation of American Churches to Germany," printed elsewhere in this issue, is authorized as the part of the Federal Council of the Churches of Christ by President G. Bromley Oxnam, by Chairman Henry K. Sherrill of the General Commission of Army and Navy Chaplains, and by Dr. Frank Clark, for the United Lutheran Churches in America.

Mrs. C. T. Moser, reporter for our Winston-Salem Church, reports that she has sent in eight new subscriptions to THE CHRISTIAN SUN since November 1. These are: Mrs. S. L. Mauldin, Miss Ruth Willis, J. H. Seawell, LeRoy McClenny, Mrs. C. T. Moser, Miss Jonie Marshall, Mrs. Maynie Neal, Millard Jackson. One renewal has also been sent in and that is Mr. Russell Klapp, the treasurer of the church.

A CHRISTMAS MESSAGE.

By DR. DAVID D. VAUGHAN, *Director, Institute for American Democracy in the New England Area.*

A lawyer, Henry Rogers, wrote a book years ago. letting his imagination work with facts. He called his book *The Eclipse of Faith.* He pictures the world as it might have been if Christ had never been born. Some of our greatest masterpieces of art would never have been painted. Our greatest cathedrals would never have been built. The hospitals, orphanages, and institutions and agencies representing the kindness and mercy inspired by the Judeo-Christian ethic would have been few and far between. If the influence of Jesus were erased from our law books, great sections of the books could be removed. If from our literature were erased all that had its origin in the spirit and teachings of the love-dominated, God-filled Nazarene, most of the poems of Tennyson, Browning, Dante, Milton, Longfellow, Bryant, Burns, Whittier, and a host of others would never have been written. How can we measure His influence on motherhood, fatherhood and childhood? It is He who gave new meaning to man's filial relationship to God and to his fraternal relation to man.

If Jesus had not been born there would be no Christmas. As we Christians gather about the manger crib during every glorious Christmas season, shall we not so enlarge our circle as to push back religious bigotry and racial prejudice and include all charitably disposed men? Shall we not then hear the angels' song, "Glory to God in the highest, and on earth peace, good will toward men"?

MISSIONARY EXECUTED.

By DOROTHY P. CUSHING.

Since Pearl Harbor, the American Board of Foreign Missions, Boston, international headquarters of Congregational Christian missionary work, has been awaiting definite information on the fate of one of its elderly retired missionaries, Rev. Carl R. Heine of Jaluit, Marshall Islands. It has just received word through the Navy Department of the execution by the Japanese of Mr. Heine at Jaluit "about April, 1944."

(Continued on page 15.)

HOW FAR TO BETHLEHEM?

It isn't far to Bethlehem town—
Just over the dusty roads adown,
Past Wise Men's well, still offering
Cool draughts from welcome wayside spring;
Past shepherds with their flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hilltops flying,
And soon you're there where Bethlehem's lying.
Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes.

And so we find the Shepherd's field
And plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem town today
Looks down on Christian homes that pray.

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.

—Madeline S. Miller.

Saint Nicholas--An Old Saint in a New World

By THE LATE REV. S. PARKES CADMAN, D. D.

Many of life's finest souls are hidden from our eyes or lost in the recesses of the past. Some individuals sheltered themselves behind their benevolent deeds. Others existed so remotely or obscurely that we only know them by the continuous beneficence flowing from their careers. Saints who taught the great to mingle with the lowly, the wise with the simple, the rich with the poor, seldom received the homage their fellow-men offered to poets, statesmen, princes and kings. But their reign is an invisible dominion; they distribute God's gifts throughout the earth. To them we owe the defeat of tyranny and cruelty, the freshness and fragrance of peace and good will. Their hearts leaped like flame to greet the Christ. They shared the riches of His grace with the desolate.

Such a Saint was Nicholas, Bishop of Myra, whose day of celebration dates from December 6, 326 A. D. His various names indicate the spaciousness of his influence. In Latin, Sanctus Nicholaus, or San Niccolo, or Nicola Di Bari; In German, Der Heilige Nicolaus, Niklas; in Dutch, St. Nicholas, or Niclaes; in English, plain Saint Nicholas; and here in America we have come to call him good old Santa Claus. He is the patron saint of children, especially schoolboys, or portionless maidens, of sailors, of travelers and merchants. He is also the protector against thieves and losses by robbery or violence, the chief national hero of Russia, the patron of Bari, of Venice, of Frieburg, and of numerous other towns and cities, particularly those located on the coast, seaports and places engaged in commerce. If knighthood had its St. George and chivalry its St. James, serfhood had its St. Nicholas. He is emphatically the leader of democracy, the joyous saint of the people, the bourgeois "holy one" invoked by the peaceable citizen, by the laborer who toils for his daily bread, by the merchant trading from shore to shore, by the mariner venturing on the stormy ocean. The captive, the prisoner, and the slave in many lands beyond our own unite with the orphan and the widow in his praise.

Effiges of St. Nicholas, that benign ecclesiastic, with his embroidered robes glittering with gold and jewels, his mitre, crozier and three attendant youths, meet one at every turn in some of the countries mentioned. No saint in the calendar has so many churches, chapels, and altars dedicated to him. He is honored as the representative of humanism rather than nationalism, and as the directing personality of the Yuletide Feast.

It is useless to attempt the historical verifications of his career. His cult is as famous as his origin is unrevealed. Many of the accounts given of him are mainly legendary. Yet beneath them is the usual core of truth. A bishop bearing his name and venerable for his piety and generosity was loved and esteemed in the Eastern Church during the sixth century. It is claimed that this bishop held the sea of Myra during the reign of the Roman Emperor Diocletian; those that seek the political or social preferments to which his eminence entitled him were disillusioned. Marriageable maidens who cast coy glances at Patara's young patrician received no encouragement from him. After much reflection he entered the ministry, was ordained a priest. He gave his substance to the poor, his service to the people, his life to his God. In furtherance of his piety he made a voyage to the Holy Land, during which a violent storm arose. The ship's master implored his help, whereupon he prayed so effectively that the raging waves were stayed.

On returning from Palestine, St. Nicholas transferred his residence to Myra, where he pursued a retired life of humility and service. But the eyes of the devout were on him, and when the bishop of the city died they insisted that he should be elected to succeed him. Time would fail to tell of the wonders of his episcopate; how he fed the hungry, saved Myra from famine and rescued its innocent citizens from unjust penalties. Yet none of these contributions could defend him against the anger of reviving paganism. The politicians plotted; the populace gave vent to its passions, and beasts fought like men while men fought like beasts. Meanwhile, the bishop tended his flock and communed with the Good Shepherd. When a drunken reveller asked him in what he found contentment during such troubled days, he answered, "I have the supreme happiness." "What is that?" inquired a cynical bystander. "The happiness that comes of joyous giving," replied St. Nicholas; whereupon his critics protested he was mad.

One does not have to reconstruct at length the details of his career. It should be clearly understood that no one of his high rank could be a holy bishop under Diocletian without exposing himself to the tyrant's vengeance. The besotted Romans supported the emperor's reprisals. Hence arose the cry in every town and city: "The Christians to the lions!" The jails were crowded with them; the public concourses were lit up at night with the burning bodies. We who sit in quiet and safety awaiting Christmas as the Birthday of the King of Kings cannot easily apprehend the terrible persecutions which Nero, Domitian and Diocletian inflicted on our spiritual ancestors. They died to make us free in a larger liberty than our political charters have bestowed. St. Nicholas is numbered among them. He became, as we have seen, Bishop of Myra because his brethren recognized his superior merits. His fortune was placed at their disposal for the spread of the faith and the relief of the poor. Henceforth he trod a path beset by countless menaces. The majority of his countrymen would have been glad to hear of his death. When it overtook him he was remote from all earthly cares. Ripened in soul by his privations and sufferings, he calmly awaited the call of his Master.—*McCall's Magazine.*

KEEPING CHRISTMAS.

It is a good thing to observe Christmas Day. It helps one to feel the supremacy of the common life over the individual life.

But there is a better thing than the observance of Christmas Day, and that is, keeping Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day?

Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago in the image and brightness of Eternal Love?

Then you can keep Christmas.

And if you keep it for a day, why not always?

But you can never keep it alone.

—*Henry van Dyke.*

SPOTLIGHT ON A STABLE.

Actually, the spotlight of the Christian centuries has been upon the stable in Bethlehem. Other individuals and places have enjoyed momentary prominence in the spotlight of public attention, but no other place or event has been so constantly and so universally spotlighted in history, song, story and sermon.

Time and history stem from the stable. Our time is not simply Greenwich time; it is essentially Bethlehem time. Time is, of itself, worthless. Time has value only when the spotlight of life and meaning is thrust upon it. Time was in abundance when "the earth was without form and void; and darkness was upon the face of the deep." But time then had only potential value. The author of Hebrews gives the clue to our time table: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Since Bethlehem, time has had a new significance, a new value.

Surely, some are saying, we should get beyond a stable in twenty centuries! What is to be gained by harking back to this ancient bucolic scene? We have passed from a pastoral to a technological civilization. What relevance could such a crude event possibly have for our advanced civilization?

Advanced? Yes, in some ways. We have advanced from Bethlehem to Hiroshima and Nagasaki! Our assurance that we move upward in the scale of civilization as we move on in time is challenged by our multiplying atrocities not only in the war zones of the world, but in civic society also. Dr. Philip Morrison, a United States scientist who helped assemble the atomic bomb, has confirmed the report that fantastic effects of rays given off by atomic bombs killed Japanese weeks after the blasts occurred. Many who escaped death by blast or burn died from the effects of radium-like rays emitted in great number from the bomb at the instant of the explosion. "This radium affects the blood-forming tissues in the bone and marrow," Dr. Morrison explained, "and the whole function of the blood is impaired. The blood does not coagulate, but oozes in many spots through the unbroken skin, and internally seeps into the cavities of the body. The white corpuscles which fight infection disappear. Lack of these corpuscles permits infection to prosper and the patient dies, usually two or three weeks after the exposure." After describing the destruction wrought to Hiroshima, Dr. Morrison said it is probable that an atom-bombed American city would be as badly damaged as a Japanese city, though it would look less wrecked from the air. In Japan the wreckage burned clean; in a Western city, the rubble would stand in piles in the streets. "But," he adds, "the city would be just as ruined, and the people of the city as dead."

Halford Luccock states the conclusion succinctly: "The atomic bomb was really 'the shot heard around the world.' And it has said to all humanity: Hurry up, the world had better hurry up and make a journey to Bethlehem and find in a manger its only chance of life."

Yes, there is something eternally stable about the Bethlehem stable. It scooped the spotlight on that eventful night. Who would care to be in the Inn? Those who knew of the great event preferred to be out of the Inn and into the stable. The stable holds the perennial spotlight because it reminds succeeding generations that the plain home, the small town, the average church may house divinity, attract wise men and influence the centuries.

R. L. H.

THE TIME DRAWS NEAR.

The time draws near when we shall once again keep Christmas. With one accord we take time from the urgent business of the hour to make ready for the day when we shall sing: "Joy to the World, the Lord Is Come."

It is right that we should do this. The angel's song of "Peace on earth, good will to men" is the deepest yearning in the hearts of good men everywhere. The happy laughter of children stirs a response within us and calls to resonance chords long dormant in the soul. The gifts we give are symbols of the gifts we have received. In bygone years, in the childhood of the race, God gave men a world of beauty and wonder, crammed with surprise packages hidden in ocean, valley, forest and mountain.

Mankind's stocking o'erflowed with presents for each person; a body, marvellous in its mechanical perfection, its chemical balance, and its incredible resilience; a mind alive with creative possibilities; a soul, conscious of wonder and of awe, capable of friendship and crowned with divine understanding. It is right that we keep Christmas.

It is right that we sing: "Joy to the World, the Lord Is Come." The greatest gift, the gift that most stirs the imagination, is the gift of pure life. What one of us would consider any material present equal to the gift of child life in our midst? What one of us would take any material gift in exchange for a stainless soul? Not one, the joy of Christmas is the happy recognition that the Lord has come, the wondrous gift has been given.

And so we make ready to keep Christmas. The ancient story comes again upon our ears.

A babe is born, a new world leaps to life.
A child is given, a new life comes to men.
Shepherds kneel, a new faith fills their hearts
A star appears, wise men see its light
Centuries have passed and now the time draws near
When once again Christmas is kept—
In song and in laughter.
In greeting and in gifts,
In life and in love.

—Henry David Gray.

"Christ Was Born For This"

By Rev. Mr. Bernard V. Munger.

Robert Louis Stevenson wrote a letter to his mother one Christmas season. He said that he believed that God had always been trying to write in human hearts the truth that man's blessedness consists in glorying in doing right; and that, according to a marvelous standard. Christmas, he said, is the season of the year when men remember that God underlined that truth one night in Bethlehem so that all men would understand that right living is just love and kindness in action. To that letter Stevenson gave the title: "A Christmas Sermon." A good title it is, too. For a Christmas sermon should be a description of man's possible blessedness, followed by the assertion: "Christ was born for this." That is what a fourteenth century Christmas carol said, "Man is blessed evermore. Christ was born for this. Christ was born for this."

The prologue to the Fourth Gospel is that kind of a Christmas sermon. From one point of view it simply says: "That men might have light and life and be children of God; the Eternal Word became flesh and dwelt among us, full of grace and truth. That men might be the children of God; Christ was born for this." Isn't that it? If so, when we combine Stevenson's letter, the refrain of that old Christmas carol, and these words from the Fourth Gospel, we get something of this sort: "That men might live in blessedness as children of God —Christ was born for this." That is the sermon in a sentence.

However, a sentence isn't enough for most of us. That idea of blessedness isn't as clear as it should be. Once, when we all knew the beatitudes by heart, that idea might have been clear. But some of us have forgotten them. And, on the other hand, some of us are so familiar with these words wherein Jesus is speaking about blessedness that we are practically immune to their meaning. Therefore, let us get help from someone who can give us a fresh look at what Jesus was really saying when He drew this picture of a blessed man, living in complete accordance with the deep-set pattern of God's Holy Will. Theodore Parker Ferris, in a *book which was widely read over a year ago, gives a stimulating picture of this man of whom Jesus spoke:

"The blessed man is meek, or gentle—after the pattern of those saints we all know whose every deed is kindfying those needs in mercy. His imagination goes beyond the little circle that encloses his own special concerns and reaches out into all directions toward the concerns of other people. This blessed man is also a peacemaker in the sense that any situation, his influence is always on the side of a healthy harmony. He is continually at work bridging over the chasms caused by our divisions, hatreds and resentments. He earnestly seeks to go where trouble is brewing and bring understanding, love, and guidance toward true justice. But perhaps more important, this blessed man has certain definite attitudes of his spirit; qualities which make up the disposition of his character. He is, as Jesus said, a mourner. He liberally spends his sympathy and concern for the losses that count heavily among those around him. This blessed man always has a hungry and thirsty spirit. His inner appetites are set upon the satisfaction of the longings of his spirit—above all, those longings for rightness, wholeness, soundness. These are the things he wants most. This same blessed man is pure in heart. The motivation of his character and action is pure. He is playing only one role in life and he is blending all his talents toward the living of that role. He is seeking to keep all his duties and responsibilities in agreement with the one thing he's committed to doing: the right thing."

That is part of Theodore Ferris' interpretation of what Jesus meant by the blessed man. Doesn't it open up new paths into a deeper and richer understanding of what it means to be a blessed man. If so, it helps you understand the "why" of Christmas. God, at Christmas-time in Bethlehem, entered human history in such a way as to make it possible for sinful men and women to be made over into such blessed men and women as we have just heard described.

We continually meet this truth in the Scriptures. The angel says to Mary: "His name shall be called Jesus, for he shall save his people from their sins." Jesus himself said it: "I came to seek and to save . . . to call men to repentance." We meet this same idea in the testimony of the early Christians who chorused: "God sent Christ to bless us by turning us from our unrighteousness; to purify us and make us a peculiar people, zealous of good works; and to create us anew after His own image." It is easy to find this Christmas truth in the Scriptures.

We find the Christmas truth in our prayers as well. There is a Christmas prayer in the Book of Common Worship which catches up this great truth. It begins: Most Merciful and Loving God, by Whose will and bountiful gift Jesus Christ our Lord humbled Himself that He might exalt mankind; and became flesh that He might renew in us the divine image and perfect in us Thy likeness . . ." That is the Christmas truth in prayer.

That truth also gets into our congregational singing when we sing: "O holy child of Bethlehem, descend to us, we pray; cast out our sin and enter in—be born in us today." It gets into the sentimental little carols that choirs sing: "Dear little Baby Jesus, come to our hearts, we pray; may we be pure and loving, make us like Thee, today." Oh, this Christmas truth has found its way into everything but our lives—and *that is where it was meant to get*, above all! This truth was set loose in Bethlehem long ago not just to change our Scriptures, our prayers, our hymns and our carols—but most of all, to change our daily living.

This is the way it was to be. Where there is hatred in our world, changed men are to sow love. Where there is injury and offense, blessed men are to give pardon. Wherever there is doubt and despair, children of God are to live and proclaim faith and hope. Wherever there is darkness, they are to bring the light of their kindness, their faith, and their wholesome goodness. Where there is sadness, blessed men are to bring the joy of true comfort and understanding. That is letting the Christmas truth loose in daily living.

Because of the incomplete change in our own lives, there is always a strong clear note of dedication and self-examination in the music of our Christmas rejoicing. Henry Van Dyke put it very pointedly in some questions he asked about keeping Christmas. His questions are in terms of lives, hearts, habits, and attitudes changed into Christ-likeness. Listen to them:

"Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties

(Continued on page 14.)

*Ferris, T. P., "This Created World," Harpers, pages 95-100.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Christian Missionary Association met in the fifty-fourth annual session at Liberty Spring Christian Church on Tuesday, December 4th, according to the announced program. The day was rainy but ninety-one lunch tickets were sold for the delegates and visitors present. The Woman's Missionary Society of the church furnished a good dinner. The proceeds from the sale of the luncheс were put into the treasury of the society and will be used for missionary work. Considering the unfavorable weather, the attendance was very good.

The Missionary Association received the total sum of $1,870.00 in membership dues on that day, and the total will probably reach about $2,000.00 when all dues for the year have been paid in. As pastor of Liberty Spring Church, it may be permissable to state that the total paid in by that church, Berea (Nansemond) and Oakland Churches was $565.00, and this was the largest amount paid in by any pastoral charge in the conference. Newport was second with a total of $405.00 reported on that day. Among the list from my churches were three children: Frank Perry, Carolyn Sue Harrell and Kaye Culver Brinkley; and one lady whose name I will not reveal who is well past eighty years of age—and is possibly the oldest member of the Association—all reported from Liberty Spring Church.

Dr. John G. Truitt made a very interesting address substituting on the printed program for Dr. W. T. Scott, who was absent because of an attack of flu. The address was appreciated and provoked favorable comment and commendation. He was elected president of the Association for the ensuing year. The next session of the Association will be held at Newport News Church. Appropriations were made to Bay View and Little Creek Churches to assist in the work at those points.

The Association has been a very important factor in developing the home missionary work in the Eastern Virginia Conference and it is our hope that the membership may be greatly increased this year. We could easily reach a total of $5,000.00 annually for work in our conference. We should grow in strength as the years come and go.

This is the last issue of THE CHRISTIAN SUN for the year 1945. Before another issue the Christmas season will have passed and a New Year will be upon us. This is to wish all readers a pleasant Christmas and a happy New Year. While I write, the snow is falling upon ground already covered by a white mantle. The trees and shrubs are beautiful. The weather suggests the approach of Christmas and the coming of Santa Claus. The small boys and girls play in the snow as they trudge home or go on their errands. They like to have an excuse to go out in this kind of weather. That is the spirit of youth. Let them go and let them enjoy the fun. This is their day and their opportunity. Wrap them up and let them enjoy the snow balling and the other sports in the snow. Those happy days of youth will be pleasant memories in the evening time of life.

And with this, we write our last "letter" for the year 1945. Let us hope that the New Year will bring to us good health and a desire to give ourselves with renewed energy to the great tasks of the kingdom of God. It has been a privilege to communicate with so many people through THE CHRISTIAN SUN. If some life is encouraged to undertake better things we are grateful. We are working together in a very important task. *May* God help us to be faithful.

I. W. JOHNSON.

ONLY IN HIM . . .

Not since 1938 has the world had a Christmas without war, and scarcely can it be said now that war has ended. Indeed, with struggles in other lands, and on the homefront misunderstandings, divided energies, and unsolved problems of great magnitude, we witness the most unusual war of all times.

Since more than 260,000 Americans gave their lives to shield us from war's devastation, this should not be a Merry Christmas. Could they speak, and had the power, they would not have it so. The men and women who died, as well as others who served the Nation in the world's greatest crisis, made another payment on the price of our liberty and purchased for us further opportunity to build a better world. Solemn is that fact, and heart-penetrating is its meaning.

That is why the 1945 Christmas should be a day of rededication of our lives to the ideals for which our sons fought, rather than a time of merry-making. That is why we should embrace the spirit and meaning of the first Christmas for we have paganized the event and cast a shadow across the village of Bethlehem.

Like the Christmasses of long ago, when the early Christians were sorely pressed by perils on every hand, the inherent dangers of this later day boldly challenge the highest ideals and unselfish efforts of all. Our civilization and all the things we cherish and for which we live are at stake. We won the war, but we have not insured the future—and cannot while we debauch the holy Christmas event and betray the sacrifices of those who fought and died that we might live. These sons of ours who died that decency might prevail and liberty be crowned did not fail us, and we must not fail them. Their silence in death is a clarion call that echoes through the chambers of our hearts for us to carry on and bring to full fruition the great ideals for which they died.

If mankind is to survive, and we and our children and our children's children are to enjoy the blessings of real peace and lasting liberty, we must now be strong in spirit and constructive in purpose. The forces of evil cannot be defeated by *alliance divided and self-seeking.*

Not in a spirit of a Roman holiday, not in a spirit of revelry, but in the spirit of the holy occasion may Bethlehem's star shine anew and guide us again to the Holy Child. For only in Him can we find "peace on earth, goodwill toward men."

C. B. RIDDLE.

NORTH CAROLINA AND VIRGINIA CONFERENCE MISSIONARY ASSOCIATION.

Until the recent session of the North Carolina and Virginia Conference of Congregational Christian Churches, the Conference Missionary Association was named the Christian Missionary Association. For the last several years this Association has been meeting sometime during the session of the annual conference and its business has been to strengthen the churches of the conference with financial aid where needed. It is a subsidiary organization of the conference and has become a real part of the activity of the conference. The Home Mission Board of the conference and the conference Missionary Association work together, the chairman of the Home Mission Board being the same person as the president of the conference Missionary Associ-

(Continued on page 14.)

News of Elon College

By President L. E. Smith.

CHRISTMAS PROGRAM AT ELON COLLEGE.

The Christmas program at Elon College is necessarily extended. The school closes for the holidays about the fifteenth of December. The students want "Christmas" before they leave. Programs at the college included carols and other items that remind us of Christmas. The program this year was, as follows:

December 2, 8:30 P. M.—The *Messiah* by Handel was sung by a chorus of more than a hundred voices. The soloists were John B. Sealey, O. R. D., Greensboro, tenor; Exine Anderson, New York City, soprano; Ethel Kalter, New York City, contralto; Walter Vassar, Greensboro, bass; with Fletcher Moore at the organ, Anne McClenny at the piano and John Westmoreland directing. The auditorium was completely filled before the program began and several hundred were turned away.

December 12—Special chapel services were held. Christmas carols of Germany and France were sung in the native languages of the two countries by the German and French classes in college.

December 13—Christmas dinner in the college dining hall was followed by a Christmas Pageant in the auditorium. The pageant was in pantomime; very impressive and very well done. At ten o'clock the whole student body went carolling. Each caroller carried a lighted candle. They marched through the different streets of the city and sang in front of the townspeople's homes. When the proram was over, they went to West Dormitory for cookies and hot chocolate.

December 14—Chapel services were in charge of the college and church choir. Selection in keeping with Christmas were sung.

December 23—Regular Christmas services will be held in the college chapel with the pastor, Dr. L. E. Smith, as speaker. Gifts will be distributed by the church for the poor of the community.

CHRISTMAS.

This is Christmas. The days of childhood overtake us. We live again in our father's house with mother, brother and sister. We gather about the open fire, listen to Christmas stories, dream of Santa Claus and wonder how he could ever come down the chimney with his reindeers and sleigh filled with good things. With empty stockings hanging from the mantle piece, we reluctantly retire to our bedroom for a long sleepless, yet hopeful, night. Christmas morning is joyfully rewarding. The stockings left hanging from the mantle empty are all filled, bulging with good things of many varieties. There is a song in the air and everybody is happy. God be praised for those happy days so full of childish experiences and hopes.

But the records take us back beyond memory's page. We seem to hear the angels' song and the shepherd's story. We seem to see the wise men with their gifts. A note of hope and joy is sounded that promises to fill the earth. Broken hearts will be healed, the blind will see, the deaf will hear. Prison doors will be opened and the captive will be set at liberty. The poor will have the gospel preached to them and the dead brought to life. These were all made a reality in the life, the labor and love of Him who was born in Bethlehem centuries ago. He was dead and yet he lives and walks with us today.

Do you have problems? He is near and will help you solve them. Do you have questions to which you have never had a satisfactory answer? He has the answer. Ask Him. Has recent losses left you poor? He will richly supply your needs with a lavish hand. Did happenings on yesterday break your heart? His hand is full of healing. Is the future for you cloudy, filled with darkness, deep darkness? His countenance is light. Even the mist of the morning cannot stand before it. In this present world does hope itself grow dim? He was dead and is alive and liveth forevermore. Do you find it difficult to believe? In His presence, doubts dissolve and pass away. He is the author and finisher of our faith.

As Christ was born in Bethlehem so may He be born anew in the lives of His people, in the soul of His church and the heart of the world.

In this Christmas season may there be freedom for the captive, healing for the wounded, forgiveness for the transgressor, salvation for the sinful and peace for all mankind.

"FOLLOWERS OF THE GLEAMING STAR."

A Sermonet by Dr. Charles C. Keith, *Eliot Church, Roxbury, Mass.*

"And lo, the star . . . went before them."—Matthew 2:9.

Matthew and Luke recount amazing occurrences on the occasion of the first Christmas. An angel of the Lord makes spectacular announcement in a dream to Joseph. The ruler of the land is strangely upset and mightily distressed. Mysterious choirs of the heavenly host praise God in song before startled shepherds. And certain Magi of Persia behold a star in the sky, which moves and guides them to the manger cradle. Strange portents of an awesome event! The Christ of God; the Savior of mankind; the Prince of Peace, was being born into this darkened world to be forevermore its Light of Life.

What happened in Bethlehem long years ago is not merely a single event of ancient history, pregnant with meaning and shrouded in mystery. It is also a continuing experience in the lives of individuals, and in the life of the race. Christ is born again and again in human hearts where humility is enthroned and faith exalted. In the stillness of night He comes with power; in the toil of day He remains with strength. Through surrendered lives He reveals His Spirit to a wistful, waiting, needy world.

When the gleaming star appeared before the startled gaze of the Wise Men of the East, what did they do? With adventurous spirit they followed it. Without argument or suspicion they trusted its guidance, and were led to Christ. That mysterious wanderer of the heavens will not shine again with literal incandescence. But within the hearts of men there is a star of faith, a star of hope, a beckoning gleam that challenges men to follow boldly, without fear and without faltering. Above the tragedy of earth it shines to light the pathway that leads from war to peace; from chaos to an ordered world. In haunts of wickedness and sin the blessed light of God's unending love reveals the pathway to redemption. In human hearts that have been hurt by the sorrows of earth, or the unforseen exigences of experience, the star of faith leads from darkness to light; from poignant pain to perfect peace; from restlessness of soul to abiding calm at the deep center of life.

As Christmas comes and goes this year, may the shining light of its gleaming star remain within our hearts and minds to challenge us to be more faithful followers of Him who is this dark world's Light.

CHRISTMAS EVE IN BETHLEHEM TWENTY YEARS AGO.

By Mary D. Uline.

Early in the morning of the day before Christmas, 1926, I was standing on the deck of the Empress of Scotland as she lay at anchor in the Bay of Acre. All was gray and silent—sea, shore and sky—save for a few quivering red and yellow lights. With the dawn emerged faint, far-away outlines of sacred places—Mt. Hermon, Mt. Carmel, and the plain of Sharon. As I stood there I felt a kind of exultation, realizing that I was about to set foot upon holy land at the holy season of the year.

Soon after landing at Halifa—a colorful, modern seaport—I found myself aboard a special Canadian-Pacific train, with several hundred other pilgrims, bound for Jerusalem, 112 miles distant. From the windows of our moving train we waved au revoir to our good ship that had brought us safely on our pilgrimage. Very soon afterward we were looking out upon a land that we had always hoped to see.

Our guide books, as well as our fellow-travellers (both always in evidence on such a trip), were continuous sources of information. Relying upon the former more often than the latter, I was quite satisfied to believe that the castle that we passed at Athlit was built by crusaders, that St. George, patron saint of England, was born at Lydda, and that modern Ramleh was ancient Arimathea. I was not quite so sure that the large cave in the vale of Sorek, seen plainly from the train, was where Samson kept his 300 foxes.

Aside from the interest temporarily evoked in passing historic places, we had the ever-present panorama of the Judean road. Palestinians with their primitive plows, shepherds leisurely driving their sheep, Arabs lithe and graceful in their flowing garments, men riding donkeys followed by women walking, and everywhere, the camel, harmonious parts of the red-dish-brown landscape. How gently he has come up out of the ages, a symbol of dignity and calm, not perturbed by the clang and clash of wars, the furore of political upheavals, the noise of petty strifes, nor the onrush of civilization.

In Jerusalem.

We reached Jerusalem about the middle of the afternoon, and were much impressed by the great number of people at the railroad station. They had not come to meet us, as some thought, but were returning to their towns and villages after "shopping" in Jerusalem. Their luggage, which was tied to poles and swung over their shoulders, consisted of anything and everything from soft flat pieces of bread and live chickens to nondescript pots and pans.

After a more or less perilous automobile ride through the main street of Jerusalem (also the main sidewalk), with a chauffer whose "honk-honks" made no perceptible impression upon pedestrians, we reached our destination, the Grand Hotel, near the Jaffa gate.

We did not remain in our cold rooms long. It was warmer outside and much more interesting to watch the world go by. We saw Bedouins in long, hairy, black capes sitting erect upon graceful horses as they rode along the crowded street. There were Syrians wearing European clothes and red fezzes; poor, baggy-trousered peasants trudging along with their donkeys; Greek, Roman, Russian, and Armenian priests, Jewish rabbis, Mohammedan mollahs, and Protestant preachers; and resident "foreigners and travelers from every part of the globe. There were children, dressed and half-dressed, and beggars at every corner. Gray-bearded men who looked like Abrahams come to life, stood or sat in front of box-like shops. Young mothers with tired faces carried babies that wore blue beads to "keep off the evil eye." What a world it was, with its camels and cars all mixed up with humanity on the main street of Jerusalem on Christmas eve! Turning away from this thoroughfare with all its life and color, we looked out upon the hills around Jerusalem. How barren and gray they were! Then suddenly a great light fell upon them and they were transformed into hills of majesty and beauty. The gold and purple lights of sunset were "declaring the glory of God." It was the Birthday of a King and we were only five miles from the little town of Bethlehem.

In Bethlehem.

Sunset over the hills of Judea—and soon it was twilight over the valleys of Hebron and Hinnon. My anticipation of being in the Holy Land at this time of the year had been so joyous that I feared the realization might be disappointing. I wanted Bethlehem to be the peak of the spiritual experiences of my round-the-world trip. Although we rode the short distance from Jerusalem to Bethlehem in a splendid car, the means of transportation did not seem to change the spirit of the occasion. We rode toward Bethlehem "in reverence and devotion." A star showed us the way as we went on in silence. We stopped to look into a well at the side of the road where, according to tradition, the Star of the East reappeared to the wise men. A little farther on, we saw Rachel's tomb by the roadside, where she died after the birth of Benjamin, on her way to Hebron. We approached the city of David, with its treasure stores of associations. Here Ruth met Boaz; David was anointed king by Samuel; one thousand years after the birth of Christ, Godfrey, the first crusader, was crowned king of Jerusalem on Christmas Day; and in 1917 General Allenby, to whom Jerusalem had surrendered, had made his pilgrimage on Christmas Day.

Bethlehem was awake, receiving guests from the ends of the earth, who had come to worship at an altar where once a manger stood. We rode through the narrow, winding streets, thinking of Mary and Joseph as they wearily made their way to the stable.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 13, 1945.

Sundays Schools.

Oak Level, Youngsville, N. C. ..	$ 2.00
Liberty (Va.), Nathalie, Va. ...	4.55
Concord, Timberville, Va.	3.44
Mt. Herman, Garner, N. C.	2.00
Mt. Carmel, Walters, Va.	7.52
Total	$ 19.51

Individuals and Churches.

Morrisville, N. C.	$ 4.78
First, Greensboro, N. C. ..... ($100 for Foreign Reconstruction Work)	151.99
Total	$ 156.77
Total for the week	$ 176.28
Previously acknowledged ...	8,506.73
Total since Sept. 1, 1945 ...	$8,683.01

Gratefully,
Mattie Cox Parker,
Secretary.

What a contrast between their mode of transportation and ours! We came to the large open place in front of the Church of the Nativity. A modern official in British uniform directed us to a place where we could leave our car, but his order did not disturb the spirit of the environment for us. After all, the Christian religion is one of progress. Traffic regulations belong to this era.

We walked over to the Church, and were impressed by the simplicity of the architecture. We were told that Queen Helena, mother of Constantine the Great, built it in 335 A. D., on the traditional spot where the stable had stood. Three centuries in this part of the world do not obliterate stories handed down from father to son. We were quite satisfied to believe that the Church of the Nativity was built over the place were the Christ Child had been born.

On Christmas Eve.

On Christmas Eve, we were not particularly concerned about historical data nor about the possession of the different sections of the Church by different faiths. Nor were we troubled by stories that we had heard regarding disagreements. We had come to Bethlehem to seek, to find, and to worship the Lord. We walked through the Greek Orthodox part of the Church. Heavy brass hanging lamps lighted the interior, casting a mystic glow over the silver, gold and brass ornaments about the altar, and over an old painting that hung near it.

Out from this rich ecclesiastical atmosphere we went into an open court by way of a narrow door. There under the stars on a never-to-be-forgotten holy night we united with European and American singers from Jerusalem as they caroled the glad tidings. A small world-family had joinde them, for in the court were evltraers from near and far. There were also Palestinian officers and many folk from Bethlehem. Standing against the high wall that was built about the court were Moslem women with covered heads, and little Jewish children with their mothers. In the midst of the singers were black-robed, long-bearded Greek priests whose kindly faces shone as they added their blessings in Greek to the simple English service that came to a close with the hymn, "Joy to the World."

With souls exalted, we went back into the Church and down the narrow winding stone steps into the grotto, the place of the manger. We pilgrims from afar lighted the wax tapers that weer handed to us as we approached the universal shrine. The air was aglow with the beauty of holiness. Instinctively and eagerly we joined the other worshippers—nuns silently holding their vigil by the sacred spot; peasant women, like hooded statues, sitting on the steps; British soldiers, representatives of the government that holds the mandate in Palestine; American merchants and bankers, French diplomats, Swedish countesses and professional world travelers; Bethlehem shopkeepers, and little children from nearby places who had come to worship Him each in his own manner and according to his own light.

Here again was a small world-family, and here was peace, heavenly peace. Why could not this spirit sspread until it permeated the great world-family? O Zion, haste the time when the Prince of Peace will reign in the hearts of all mankind!

As we returned to Jerusalem, the late moon shone upon the field of the shepherds. The stars seemed very near, and the air was clear and cold. What had Bethlehem meant to us? Only joyous satisfaction produced by beauty, sentiment, and tradition? Only a dream of spiritual ectasy realized for the moment? Something more permanent. We who had held our lighted tapers before the altar of the manger seemed to have cast off the wrappings of our souls and were standing detached, alone, in the presence of the Light of the World.

SAVIOUR OF THE WORLD.

Words by William Young Fullerton, 1851-1932.

(Sung to the tune of Londonderry Air.)

I cannot tell why He whom angels worship;
Should set His love upon the sons of men,
Or, why, as Shepherd, He should seek the wanderers,
To bring them back, they know not how or when.
But this I know that He was born of Mary,
When Bethlehem's manger was His only home,
And then He lived at Nazareth and laboured,
And so the Saviour, Saviour of the World, is come.

I cannot tell How silently He suffered,
As with His Peace He graced this place of tears,
Or how His heart upon the Cross was broken,
The crown of pain to three and thirty years.
But this I know, He heals the broken-hearted,
And stays our sin, and calms our lurking fear,
And lifts the burden from the heavy laden;
For yet the Saviour, Saviour of the World, is here.

I cannot tell how he will win the Nations,
How he will claim His earthly heritage,
How satisfy the needs and aspirations
Of East and West, of sinner and of sage,
But this I know, all flesh shall see His glory,
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendor,
When He the Saviour, Saviour of the World, is known.

I cannot tell how all the lands shall worship,
When, at His bidding, every storm is stilled,
Or who can say how great the jubilation
When all the hearts of men with love are filled.
But this I know, the skies will thrill with gladness,
And myriad, myriad human voices sing,
And earth to heaven; and heaven to earth, will answer,
At last the Saviour, Saviour of the World, is King.

—Christmas in Fields Afar.

STATEMENT OF DELEGATION OF AMERICAN CHURCHMEN TO GERMANY.

Issued Upon Their Return to the United States December 10, 1945.

I.

Upon the request and recommendation of the Federal Council of the Churches of Christ in America, President Truman approved a proposal to send a delegation of American churchmen representing united Protestantism to Germany. The purpose of the visitation was to seek to establish fellowship with and to ascertain the present status of the churches in Germany; to discuss with church leaders there the matter of reestablishing relationships with the churches in the United States and the possibility of cooperation between the American churches and the German churches as the latter seek to rehabilitate the spiritual life of their nation; and to discuss problems of relief and reconstruction with the American occupation authorities and the leaders of the German churches. On November 22, 1945, the Federal Council announced the delegation.

The delegation proceeded at once to Germany and traveled extensively, visiting such centers as Frankfurt, Stuttgart, Munich, Nuremburg, Nof and Berlin. Among the military and church leaders with whom they conferred were Generals Joseph T. McNarney, L. D. Clay, O. P. Echols and D. L. Milburn and Bishop Theophil Wurm, Chairman of the Council of the Evangelical Church in Germany and Bishop of Wurttemberg, Pastor Martin Niemoller, Vice Chairman of the Council, Dr. Hans Asmussen, Chancellor, Bishop Hans Neiser, Bishop of Bavaria, Bishop Otto Dibelius of Berlin and Michael Cardinal Faulhaber of Munich. This delegation is fully aware of the history of this war, of the story of the concentration camps, and of the responsibility of the German leaders and people. Two of its members visited the European and Mediterranean Theatres of War during the war. The sacrifices of the American soldiers and sailors, the homes made desolate by the loss of sons, the incalculable costs borne by the Allies in destroying the totalitarian threat to freedom and in freeing the peoples enslaved by the Nazi invaders, have been present in the thought of the delegation throughout its visitation. Yet, with all this in mind and more, we believe that the aims for which we fought and won the war, the necessity of a peaceful and in the long run of a free Germany if we are to have a peaceful world, above all, the very nature of the religion of Christ, demand a wise and understanding approach to the people and more especially to the churches of Germany.

II.

The Protestant Churches in Germany, comprising sixty per cent of the population, have experienced a vigorous upsurge of life and activity since the end of the war. This is profoundly gratifying in view of the vicious persecution it suffered under the Nazi regime. This overwhelming majority have banded themselves together in a new nation wide federation, the Evangelical Church in Germany, which holds a particularly hopeful promise for the future. At its core is the gallant fellowship of sincere pastors who defied National Socialism fearlessly, in many cases at the cost of being imprisoned in concentration camps. Church attendances have increased substantially, far beyond the low standards of the past. This leadership and the remarkable response from the German people are reassuring in a nation which, it was feared, had been thoroughly poisoned by anti-Christian teaching.

The Church is in process of solving difficult and complex problems, such as its complete de-Nazification, its relation to the state, the creation of religious literature, and its fellowship with the churches of other lands.

III.

Generalizations concerning hunger, disease, lack of clothing, inadequate housing and widespread physical suffering are apt to be misleading. There is more than one Germany: the Germany of the bombed cities; the Germany of the rural areas largely unscathed by war; the Germany of the refugees composed of perhaps ten million persons evacuated from territory once German and now moving into communities of the present Germany. Then, too, there are the Russian, French, British and American zones. Living conditions differ radically in these different areas.

The total destruction of the German economy and the chaos following in the wake of war result in a lowered standard of living in which available food is ill-balanced and inadequate. We are gratified to learn that 500,000 tons of food will be shipped from the United States to Germany and made available in the American zone, thereby insuring for the German population there and the anticipated 3,000,000 forced evacuees who will enter the American zone a standard 1550 calories per day. Under these circumstances, there will be no need or opportunity for the churches or individuals to contribute food or money to purchase food; but on account of the inevitable lack of heat, there is a serious need of clothing. We appeal to the government to grant permits for churches and relief agencies in the United States to provide the same.

However, in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old people die enroute, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow.

It is not generally known that UNRRA does not provide food or clothing for Germans.

IV.

The World Church and the German Church.

The Christian Church faces opportunity and responsibility in the situation confronting the German Church. It must reestablish fellowship with the new church of Germany, and strengthen the democratic forces now leading the church.

The Allied Military Government is charged with the difficult task of de-Nazifying Germany and of establishing democracy within Germany. Methods that result in loss of faith in democracy must be eliminated. The German people must be shown that while considerations of security are at present paramount, and while the German war potential must be destroyed, nevertheless the policy in this period of transition is one that looks to a free and democratic Germany. It is thus that hope will be kept alive, cooperation will be forthcoming, and Europe saved from revolution and further war.

The churches must support such policies and give assurance to political leaders who desire a wise and constructive approach to the whole question of a peaceful Europe. Above all, the church must proclaim and practice those great principles of her Lord upon which enduring peace alone can rest and through which humanity may be saved.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

I have been thinking about you and our page at this season as once again as Christmas draws near. "What do you want Santa to bring you?" we ask the boys and girls.

One lad answers, "I want Santa to bring me a pony and a saddle." Another one says, "I want a tricycle, a wagon and an electric train."

The adult replied, "Do you think that Santa will have that many gifts for each boy and girl in the world?" "Wouldn't it be all right if Santa just brought you one of those things?"

It will not make our children happy to know that there are not enough gifts to go around. But they should know it. There would be enough gifts for all if a few children did not get so very, very many. This Christmas there will be many children in our world who will know hunger at its worst. Our older brothers, our fathers who have come home from battle will remember the little children of other lands who haven't enough food and clothes to keep them comfortable at this Christmas time.

There are boys and girls who will read this page, who will grow up to help make a world in which children shall not know what it means to be hungry or cold at Christmas.

Again we help string the popcorn, cut paper chains, place stars on our Christmas trees. We watch the smoke rising from the blazing Christmas candle. We place our gifts for the other members of our family at the foot of the tree or in their stockings that hang from the mantle. Christmas is a happy time! It should be, for it makes us think of the baby Jesus. We go to church and sing about His birth with our parents and friends. We pray that He will "be born in us today," "Abide with us, our Lord Emmanuel."

May your Christmas be a blessed one. May Christ's love so fill your hearts that those about you will know that He has been born again this year.

AN ACTOR FOR AN HOUR.

By J. C. BAKER.

Issued by the National Kindergarten Association.

"What's this new 'stunt' your family enjoys so much?" Mrs. Wood asked her old schoolmate. "The last time my David spent the evening with your Billy, he came home chuckling, 'Boy, did we have fun!' "

Molly Ray smiled. "We read plays library-style, and that was what he referred to, I'm sure. We were doing *She Stoops to Conquer* then."

" 'Library - style?' How's that done?"

"Many people delight in reading plays—maybe dramatizing them a bit—but they lack time, place, or inclination to memorize and stage them."

"I've felt that impulse myself," Jean Wood responded. "How did you get started?"

"There are five of us, you know, including Bill senior and me; though three or even two people can pleasurably read a play with six or eight characters."

"By each reading two or more roles?" Mrs. Wood asked.

Molly Ray nodded. "We began with short, simple plays because of Dotty; she was seven then. The first play I found in a story paper for children. Neither Dotty nor the other two were very accurate in their reading; worse still, they weren't especially enthusiastic about it."

"How do you get enough copies to read from?"

"We borrow from persons who take the same magazine. Extra copies of the classics can usually be obtained from the school or public library. With modern plays we often buy enough copies; one for each two readers will do. When you consider how many evenings' entertainment we all get from a single play, the cost seems little."

"Do you ever re-read the same play?"

"Often — particularly special - occasion ones, like the dramatization of *The Christmas Carol*," Mrs. Ray said.

"How do you select plays, so as to avoid those with objectionable language or too sophisticated situations?"

"My husband and I customarily look over them first, though the children's taste is being so formed, they see vulgarity and profanity are usually substitutes for clever ideas."

"How do you avoid slowing up the group reading?"

"Each is required to read his lines at least once beforehand, so he can pronounce the words and be quick on the uptake with his cues. Often the children have read theirs a dozen or more times. It's amazing how their rate of silent reading and their comprehension have increased along with their improvement in oral reading. Their poise has improved, too."

"Do you always sit when reading?"

"Oh, no. Whenever anyone feels like it, he strides across the room, gesturing as if on a real stage. Sometimes we all do. As David told you, it's great fun. You should try it."

"We surely will," Mrs. Wood promised. "Tonight."

APPARENT DISCREPANCIES IN THE CHRISTMAS STORY.

Those literalists who insist on reading the Gospels blindly, making no allowance for the failings of human beings who wrote them, overlook much that makes the Scriptures understandable as well as inspired.

The Christmas story is an example. Mark, the oldest Gospel, says nothing about the birth of Jesus, nor does John. Matthew records the ancient birth-roll of "Jesus the son of David, the son of Abraham," and the latter's descendants down to "Joseph the husband of Mary." His lineage therefore is of Jospeh, who was not Jesus' actual father, and he gives no lineage of Mary, who was actually his human mother.

Luke also gives a family tree, but starts with Joseph, tracing backward to "Seth the son of Adam who was the son of God." It is assumed Mary was of the lineage of David also, but there is no statement to that effect in the Gospels.

Matthew and Luke differ as to where Joseph and Mary went after they left Bethlehem. Matthew says that immediately after the visit of the Wise Men, Joseph was warned to "Rise, take the child and his mother to Egypt; stay there till I tell you." He further reports that the little family remained in Egypt until the death of Herod, then returned to Nazareth.

Luke, on the other hand, writes that eight days after the birth of Jesus his parents took him to Jerusalem, to fullfill the rites of the law, and that, "When they had finished all the regulations of the law of the Lord they returned to Galilee to their own town of Nazareth.

Such discrepancies are precisely what makes the Gospels historically credible and plausible. During Jesus' lifetime his disciples probably never gave a thought to the circumstances of his birth. Jesus never mentioned it. Alternating in the end between the black despair of the crucifixion and the blazing glory of the resurrection, historic data about Jesus

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRISTIANS BUILDING INTERRACIAL GOOD WILL.

Lesson XIII—December 30, 1945.

Memory Selection: *The same Lord is Lord of all.*—Romans 10:12.

Lesson: Acts 10; Galatians 3:26-28; I John 1:3, 4.

Devotional Reading: Psalm 67.

Good Will or Disaster.

We might as well face the stubborn and sobering fact, that unless the peoples of the world can cultivate and express the spirit of interracial good will, the world is headed for disaster. There is dynamite in the interracial situation. At one time it was ethical and religious—the peoples of different races were not brought into such intimate contact with each other. But now it is a very practical problem, for communication and modern transportation has made of the whole world a neighborhood, and folks "rub elbows" figuratively speaking with the people of every race and religion. And unless these contacts can be oiled with the spirit of good will and mutual respect, friction will be generated, sparks will fly and eventually an explosion will take place. Somewhere, somehow, we must create and maintain the spirit of good will between the races of mankind.

Christians as Builders of Interracial Good Will.

Christians are the logical people to build interracial good will. They have *the charter and the concepts* with which to build. In Christian thinking, God is a Father, and the Father of all races and of all men. Races and men may differ in many, many ways, but basically they are all members of the same family for they are the children of the same Father. This, of course, means that they are brothers.

God the Father, is no respector of persons. The Holy Spirit himself says so. There are no superior and inferior races in God's thinking or God's attitudes and practices. Some races may be more favored or more cultured than others, more advanced than others, but not basically superior to others. The Bible gives no grounds for our views of a "master race" or of "inferior peoples." That is simply something that men have set up in their thinking.

Christ sent his disciples out to make disciples of all the nations. His gospel was not for the Jews only, even though the first Christians, who were, of course, Jews, thought that it was. It was not for the white man alone, but for all men. The gospel is to be preached among all nations as a means of breaking down the barriers of race and religion.

By one Spirit have we all been baptized into one body. There is only one Lord, one faith, one baptism, one God and Father of all who is above all and in you all. Wherever there is a Christian, regardless of the color of his skin or the culture of his kin, he is a member of the same church to which I belong and to which you belong.

The Spirit of Christ is the creator of interracial good will. Christ is our great example here. He made no distinction between men on the basis of race. He shared the secret of His Messiahship with a Samaritan woman who did not move in the best society of his day. He made a Samaritan the hero of one of his immortal stories. He healed the daughter of a Syro-Phoenician woman. He sent his disciples to preach among the Samaritan people. He insisted that his heavenly Father was the Father of all races.

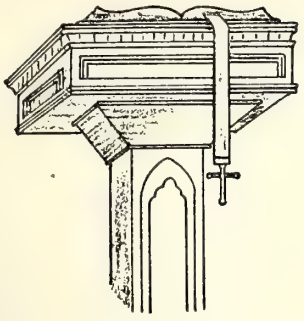
And Christ's spirit is the secret of interracial good will. If we really love Christ and have his spirit, we cannot look with disdain or ill-will upon the peoples of other races. His spirit is the "magic metal" that will transmute the dross of racial prejudice and ill will and injustice into interracial good will. His spirit of love will sanctify and save all human relationships. The races of mankind do not need a lot of machinery to produce interracial good will; they need only to practice or express the spirit of Christ.

A Case in Point.

Today's lesson is a case in point. In spite of the fact that the Risen Christ had specifically commissioned his disciples to go into all the world and make disciples of all nations, the early Christians, Peter included, thought that Christianity was primarily for the Jews, and that the only way a Gentile could be saved was by becoming a Jew. But God had other plans. The story of Cornelius and Peter is a dramatic event, and a destiny-making event in the early history of Christianity. I like that story. Here was Peter, circumspect and punctilious concerning every jot and tittle of the law, so careful of what he ate and of with whom he associated, but circumscribed and limited in his outlook. God had to give him a vision and a vital experience to show him that the gospel was for the people of other races. Peter has a lot of descendants. There are so many people today like him—correct in their theological beliefs, circumspect in their ceremonies and ritual, but circumscribed in their outlook upon the peoples of other races. A great many people, Christian people, do not have the spirit of Christ in their attitude toward, and their dealings with, the people of other races. We need the work of the Holy Spirit in our hearts to open our eyes as he opened the eyes of Peter. There was nothing that Peter could do after the Holy Spirit had spoken unto him, or after the Holy Spirit had come upon Cornelius and his household while he was preaching to them. And the folks who criticized him also could say nothing after they heard how God had given his Holy Spirit to the Gentiles by faith and not by ceremony.

There is one point that perhaps might be emphasized in this lesson. There are a great many people who rest their case and make their defense on the fact that they are good folks, that they are better than lots of folks in the church, and so on. And there are folks who say that we have no business bothering other people with our religion, that their religion is good enough for them. Well, read the opening verses of Chapter 10 very carefully. Cornelius was a pretty good sort of fellow, an unusual man, a good man above the average. He was "a devout man, and one who feared God (a proselyte to the Jewish faith), which gave alms, much alms to the people, and prayed to God always. But he needed Christ. And we may be sure that Cornelius himself could easily and gladly have told you what a difference Christ had made. God does not anywhere say in his word that a man is saved by being good. Salvation comes through faith in Jesus Christ, who came into the world to save us from our sins.

I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.—Romans 12:3.



THE SON.

By Rev. J. Everette Neese.

"This is my beloved Son, in whom I am well pleased; hear ye Him."—Matthew 17 : 5.

I. The basic doctrine of our Christian belief is that Jesus is the Son of God. The Gospel writers emphasized His Sonship. Even in the beginning when the angel appeared unto Mary she was told, "that holy thing which shall be born of thee shall be called the Son of God"— (Luke 1 : 35). About thirty years later, Jesus came to the Jordan unto John to be baptized. When the baptism was over and the spirit had descended upon Him as a dove, the voice of God was heard to say, "This is my beloved Son, in whom I am well pleased"—(Matthew 3 : 17). Almost a year later, after the stilling of the tempest, He went into the country of the Gergesenes and met two who were possessed with devils. Immediately, the devils cried out, "What have we to do with thee, Jesus, Thou Son of God?"—(Matthew 8 : 29).

When Jesus was instructing Martha in the meaning of the Resurrection, he ended His instruction with the words, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believeth thou this?" Martha's memorable words were, "I believe that thou are the Christ, the Son of God"—(John 11 : 27). Saul, the prince of disciples and fore-runner of missionaries, preached with all the fervor of his soul, that Christ was "the Son of God"—(Acts 9 : 20).

Thus the basic doctrine of our Christian belief is that Christ *is* the Son of God. And as His Son, has the power to forgive sin and bring redemption to mankind.

II. That redemption is based on the reverence and loyalty we show to Him as the Son of God. The early Christians "outlived, outworked and outprayed the pagans" because of their reverence for Him as God's Son. Peter gave healing to the lame man at the Temple Gate, "in the name of Jesus Christ of Nazareth" whom he loved and reverenced. Paul went in bonds unto Rome because of his reverence for Christ and his belief in the power of Christ's Gospel. John subjected himself to the privation of the desolate Isle of Patmos, because he would not disown Him whom he held in high esteem.

The attitude of the early Christians and those through the intervening centuries, is expressed in these lines by Edward Perronet:

"Let every kindred, every tribe,
On this terrestial ball,
To *Him* all majesty ascribe,
And crown Him Lord of all."

However, this first half of the twentieth century finds reverence for Jesus at an ebb-tide. Man's feeling of self-sufficiency has persuaded him that there is no need to provide room in his life for devotion to a being that cannot be seen with mortal eyes. There are many in our day who have lost all faith in the power of Christ, but who are firm believers in the power of science and material civilization to elevate the mass of mankind. Science may cast out the devils of ignorance and superstition. It may clear the house and replenish it with information on a thousand subjects. But can it supply the house with a tenant that is strong enough to keep out the "seven worse devils" when they come? I am not sure that a superstitious idolatry is worse than atheistic materialsm. I am not sure that ignorance is more dangerous than intellectual pride. Of this, I am sure; it is better to "feel after Christ" in the darkness than to cease caring for Him in the light. It would appear that man's intellectual enlightment has projected him beyond the realm of humble reverence to the Carpenter of Nazareth—Him whom people of three worlds, angels, men and devils, acclaimed the Son of God.

There is a curious New Zealand bird, the size of a parrot, which the Maoris call the kikapo. It is a pathetic creature. Although it has good wings, and is so equipped to fly, it never does. It is content to walk about on the earth. In a measure, that bird is a symbol of many of us. Although we were created to dwell upon the earth, it was not intended that the earth dwell in us. Although we dwell among sin it was not God's will that sin dwell in us. We have the twin wings of ambition and aspiration and we were meant to soar in spiritual realms. Too many of us, however, have lost heart and succumbed to the lure of the world. We have forgotten our vow.

Perhaps the increased activity of our day and our desire to keep abreast of these moving times has over-taxed us and the first thing we have abandoned is our devotion and loyalty and reverence for Christ and His kingdom. As Carlyle said, "The race of life has become intense. The runners are treading on each other's heels; woe be to him who stops to tie shoestrings." Our major difficulty is that we have stopped to tie up our shoestrings of material and financial security and have become so intrigued by our prosperity that we have felt no deep dependence on Christ nor reverence toward Him as God's Son. Thus our spiritual life and reverence for Jesus is at an ebb-tide.

III. If we accept the declaration of angels and men and devils that Jesus is the Son of God, then we ought to follow His teachings. He taught "as one that had authority, and not as the Scribes—(Mark 1 : 22). That is, He was so sure of what He said, and dynamic in the way He said it, that men could not help but believe it.

During His temptation experience in the wilderness, Jesus delivered unto man's adversary and unto all men, the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—(Matthew 4 : 4). In his brief statement we are taught that he who feeds only the physical body fulfills only half of life. That unless man feeds his soul on the Word of God, he dies spiritually. We dwell in spiritual ignorance because we do not enlighten ourselves through reading the Word of God. We are lean of soul because we do not enrich our lives through the channel of intercessory prayer. We are spiritually anaemic because we have not kept our altar fires burning through personal witnessing to the power Christ. We have been living upon bread alone and not upon the great teachings of God and His Son, the Master of men.

If we believe Jesus to be the Son of God then we ought to follow His teachings in the Sermon on the Mount. This spiritual document is so complete in its teaching that if mankind would live by it a new age of Christian living would be ushered in; a new age in which our swords would be beaten into plowshares and our spears into pruning hooks; an age in which our concern for the unconverted would reach such heights that we would say with Philip, "We have found him, of whom Moses in the law and prophets did write, Jesus of Naz-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We are having our first touch of real winter weather. It visited us on Tuesday, December 12th, and since that time we have had rain and snow and on this December 15th, it is snowing and the ground is white. It pleases the little boys very much to have snow. They like to play in it. It is not unusual for some little fellow to come to the writer and say: "Joe hit with me a snowball." It's a lot of fun. The writer well remembers when he was a boy how he liked to snow ball his brother. Not much difference in children of that day and now.

Our real job begins today! We have to carry the little fellows to the five and ten cent stores so that they may buy Christmas present. It is amusing to watch them make their own selections. We let them spend their money as they see fit. They don't have much to spend, and it gives them some experience in selecting articles and paying for them.

Our Thanksgiving offering is still coming in and we believe our churches and friends are going to make the writer's twenty-ninth birthday as Superintendent of the Christian Orphanage a happy one. Twenty-nine years is more than a quarter of a century.

We hope the children will have a happy Christmas this year. They are looking forward to it with lots of expectation. Our people have always taken a lot of interest in making them happy at Christmas. A small inexpensive article will sometimes make a child happy. We remember several years ago a little boy received several nice presents that cost several dollars, but the toy that he enjoyed the most was a little toy that did not cost more than twenty-five cents. It somehow appealed to him. He was a little fellow and amused himself for hours with it This will be our last letter before Christmas and before the New Year. We want to thank one and all for the splendid cooperation you have given us this year. By your help we have reached our goal of $29,000.00, which made the writer's twenty-ninth anniversary a happy one. We wish for you a very happy Christmas and may the New Year bring you many rich blessings.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 20, 1945.

Amount brought forward		$16,980.57
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 2.50	
Mt. Herman	6.00	
Oak Level	2.00	
Piney Plain	17.00	
		$ 27.50
Eastern Va. Conference:		
Newport News		10.50
N. C. & Va. Conference:		
Concord	$ 9.00	
Greensboro, First	18.60	
		27.60
Western N. C. Conference:		
Ether	$ 5.09	
Flint Hill (M)	1.81	
Pleasant Ridge	15.36	
		22.26
Grand total from regular Offerings		$ 87.86
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Catawba Springs	$ 66.00	
Ebenezer	31.00	
Morrisville	12.50	
Mt. Herman	10.00	
Mt. Auburn	76.00	
New Hope	25.00	
Oak Level	17.00	
Southern Pines	26.55	
		$ 264.05
Eastern Va. Conference:		
Antioch	$ 10.00	
Franklin	120.00	
Liberty Spring	25.00	
Rosemont	451.00	
Spring Hill	14.95	
		620.95
N. C. & Va. Conference:		
Burlington	$ 25.00	
Elon College	210.00	
Kallam Grove	15.00	
Liberty	24.32	
		274.32
Western N. C. Conference:		
Ramseur	$ 58.88	
Shiloh	21.37	
		80.25
Va. Valley Conference:		
Antioch	$ 89.50	
Bethel	20.00	
Bethlehem	19.46	
		128.96
Grand total from Thanksgiving Offerings		$ 1,368.53
Grand total this week from churches		$ 1,456.39
Grand total this year from churches		$18,436.96

CHRIST WAS BORN FOR THIS.

(Continued from page 5.)

in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are; to try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the Universe, and look around you for a place where you can sow a few seeds of happiness —are you willing to do these things, even for a day? Then you can keep Christmas. Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas. And if you keep it for a day—why not for always?"

It was for such a perpetual keeping of Christmas that Christ was born. Let Christmas mean that this year: in your mind, your heart, and your spirit; and your celebration of it will reflect glory unto the God who gave us Christmas. Your life will be opened up in an effective way to the power which changes, perfects, and establishes. Lay hold firmly upon this Christmas truth and enter into true blessedness . . . "That we might be exalted, that we might be restored to the paths of righteousness, and that we might be children of the Most High God"—Christ was born for this.

N. C. & VA. C. M. A.

(Continued from page 6.)

ation. Under the leadership of Rev. A. G. Ritchie, now pastor of the Chapel Hill Church, the Home Mission Board and the C. M. A. were brought closely together and now act as one unit. Memberships are $5.00 annually.

The name of the conference serves to identify the organization of the conference Missionary Association with the denomination and since its close connection with the conference it was felt that the Association should be so named. The trouble has been all along that we have had too many organizations supposedly working at the same thing and nothing getting done. We need more united action and the conference seems to be the logical channel through which the women's work, the Pilgrim Fellowship, the men's work, and all other agencies should work.

W. J. ANDES.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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MISSIONARY EXECUTED.

(Continued from page 2.)

When Carl Heine, who was born in New South Wales, Australia, retired from active service under the American Board in 1941, he had spent twenty-nine out of fifty years in the South Seas as a Christian minister. Mr. Heine's life story has many of the elements of a screen romance. He came first to those pin pricks in the Pacific about 1890 as a representative of a trading company. Falling in love with a Kusiaean girl, he married her, only to lose her when their first son was born. Later, he married her sister and at least one of his sons has followed in his footsteps as a Christian minister. This young man and his wife have disappeared and are presumed to have been killed also by the Japanese.

Although a nominal Christian and church attendant when he reached the islands as a young man, Mr. Heine became deeply interested in Christianity and reversed the story which makes up the plot of many best sellers. Instead of "going to the dogs" and ending up a beach comber, as so many such fictional white men seem to do, he became genuinely converted to the Christian faith and later ordained to the Christian ministry. There followed twenty-nine years as the beloved shepherd of the Marshallese people.

The little island on which he has lived had no automobiles, no daily papers, no movies and very few radios. But Mr. Heine's work has kept him busy and many miles have been traveled by him in out-rigger canoes. He has been so busy in fact that when the *Atlantic Monthly* asked him for articles on South Sea island life he was "too busy" to comply. Later he confessed that he was greatly tempted to write because after reading stories on the South Seas it appeared to him that many of the authors "received most of their impressions through the bottom of a beer glass."

Carl Heine had a beautiful marine garden which had to be enjoyed by riding over it in an out-rigger canoe. Up through deep crystal clear water gigantic clams gazed with huge brown, blue, green and yellow eyes with never a wink or flutter of stoney eyelids. The native people called these "the eye of the reef." Mr. Heine once said that undoubtedly in his garden some of the live pearls were worth a king's ransom.

APPARENT DISCREPANCIES.

(Continued from page 11.)

as a child seemed unimportant to his intimates. But fervent new followers wanted to know more about their Saviour. Matthew therefore told all he knew; he did not know all and could not record all. Luke, not a disciple, but a physician with a brilliant, highly-trained mind and fervent heart, was companion to Paul during the latter's imprisonment in Caesarea, a few miles from Bethlehem. He was therefore able to interview Mary, mother of Jesus, the brothers of Jesus, and some of the shepherds who saw the celestial vision and heard the deathless message of the angels.

Thus Luke supplements the account of Matthew. They who object to discrepancies of detail as evidences of unreliability are as hopelessly literal as over-pious persons who think an angel of God dictated the sacred accounts word for word!—*Rossel E. Mitchell.*

THE SON.

(Continued from page 13.)

areth." And our invitation to all men would be as Philip's to Nathaniel, "Come and see"—(John 1:46).

In the reception room of one of our colleges for women there stands a marble group, representing one of the wise virgins turning away from one of the foolish ones, who was pleading for some of her oil. It was said that when Dr. Oliver Wendell Holmes saw it, he shook his head and said, "She ought to have let her have some." It was the natural reaction of a kind heart.

But the fact is, the oil in the parable represents what cannot be given. The precious oil of an experience of life with Christ is something each must gain for himself. "I cannot give you the gold of truth," said Ruskin to a company of students, "I can only tell you where to dig."

Christ is not very far from every one of us, but each must find Him for himself. This we can do if we follow His teachings and reverence Him as the Son of God.

Archibald Brown once told the story of a Scotchman who in a public meeting bore witness to his love and reverence for Christ as God's Son, and that he was saved and knew it. An infidel in the gathering, asked, "How do you know it?" After a few moments pause the Scotchman replied, "I happened to be there when the thing was done."

Yes, if we believe Jesus to be the Son of God, and love Him, reverence Him and have found Him in the forgiveness of our own sins, we will be always ready to acclaim to others, "Truly, He is the Son of God."

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

Christmas 1945

By JOHN HAYNES HOLMES.

Christmas is not so much a day as it is a custom. It begins, of course, with a day—a specific item on the calendar. But what is remarkable about it is the habit of our lives during this brief period of time. For a few hours we are transformed, transfigured, as though the spirit of God were with us.

Christmas is the time when we find it "more blessed to give than to receive"—when we gladden our lives by blessing the lives of others.

Christmas is the time when we seek to make children happy, and ourselves become as little children in innocence and purity of heart.

Christmas is the time when we hang wreaths and light candles in the windows of our homes, to give hospitable greeting to strangers who may be passing by.

Christmas is the time when we ring chimes of bells in towers and steeples, that melody may flood the skies and overflow into the hearts of all who hear.

Christmas is the time when we band together in choirs and sing carols in the streets, that men may be reminded of the night when angels sang from heaven of "peace on earth."

Christmas is the time when wars are for a few happy hours forgotten, and men for these same few hours disarm in trust and love, as on that first Christmas when, says Milton, in his "Ode on the Morning of Christ's Nativity":

"No war or battle's sound
Was heard the world around;
The idle spear and shield were high uphung;
The hook'd chariot stood,
Unstained with human blood,
The trumpet spake not to the arm'd throng;
The kings sat still, with awful eye,
As if they knew their sovran Lord was by."

The wonderful thing about Christmas is that it fulfills our dreams. It suspends our indifferences and selfishness and fears and hates, and makes men for an instant spiritually kin. No man must be hungry or homeless on this day, no child forlorn, no heart forsaken, no race despised, no nation outlawed. We must be brothers all, as children all of the one Father, and must dwell together in His Kingdom. And the Kingdom comes on Christmas Day in millions of human souls the world around, so that we see the glory ere it fades again "into the light of common day."

Christmas is the demonstration that

"All we have willed or hoped or dreamed of good
Shall exist, not its semblance, but itself. . . .

It is the proof that no hope is vain—that the highest vision may be made real. It is as though a spell were cast upon us, to save us for the instant from our cruelties and lusts, and make us ministers of love. The spell is fleeting—it passes quickly! But this means not at all that it is an illusion, but that, real for this one day, it may be caught, by the spiritual conjuration of our hearts, and be made real forever.

This is our task—to seize and hold and perpetuate the Christmastide. To live a life, and not merely a single day or season, which is delivered of prejudice and pride, hostility and hate, and committed to understanding, compassion, and goodwill! Then will there be no more Christian and pagan, Jew and Gentile, black and white, native and alien, or any other division, but only the human family, one as God is one, and heirs of his Kingdom.—World Alliance News Letter.